The Christian Advocate.

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HAPPY NEW YEAR.

TENNYSON.

Ring out wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out wild bells, and let him die.

Ring out the old, ring in the new,
Ring happy bells across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, Dec. 25.—The board of medical experts attached to the Yellow Fever Commission have agreed upon the following plan of operations: Drs. Craft and Masher will visit the cities and towns on the Mississippi river between Cairo and New Orleans, Drs. Benias, Green and Clark go to Southern Louisiana, Dr. Milligant to the Gulf Coast, Drs. Cocran, Swearengen and Randle to the inland towns, Dr. Mitchell remains till the sub-committee at this point and will aid them in taking testimony of physicians and then Surgeon Woodward departed this afternoon for New Orleans.

NEW ORLEANS, Dec. 28.—Advices from Port au Prince state it is reported that in Port de Paix the river changed its bed and crossed the town, overflowing the principal part of it and destroying many houses and lives. St. Louis Del Nord, located about three miles inland, is said to be entirely destroyed by the flood.

CINCINNATI, Dec. 30.—The Yellow Fever Relief Committee, of this city, has completed its report of contributions of this city to the sufferers in the South during the late epidemic. Total, exclusive of independent contributions of Catholic churches $89,776 98.

A Gazette special says: Rev. Dr. Gould, Female College, at Millersburg, Ky., burned this morning. The students lost their wardrobes.

FOREIGN.

HAVANA, Dec. 24.—The steamship City of New York arrived this morning from Vera Cruz, bringing advices from the city of Mexico to the seventeenth instant. On the night of the fourteenth the train for Vera Cruz was attacked by a band of robbers five miles from Puebla. They killed the baggage master, wounded the conductor, and robbed the train of $6,000 in silver.

Justo Benitez, head of the Benitez faction, fell out with Diaz and resigned. The senate has granted Benitez a three months' leave of absence. He will visit Europe.

Congress adjourned on the twenty-seventh instant. The remainder of the session will be important, as many of the

Before it adjourned the Deputies of the Vallarta faction and the Deputies of Benito struggled and fought, followers of the former [illegible] possession during recess. The [illegible] followers of Benitez triumphed.

LONDON, Dec. 25.—[illegible] Jamaica Spectator, 21st inst., [illegible] truck a reef off [illegible] Louisiana, which [illegible] ug, [illegible] Elizabeth's Rock in Irvine Bay twenty-[illegible] on the morning of the [illegible] rock. The [illegible] th instant, is still on and it is feared [illegible] weather is very rough much of her cargo [illegible] she will be lost with

LONDON, Dec. 26.—[illegible] of the steamship [illegible] Dec. 28.—Half the cargo has been saved. The ship State of Louisiana [illegible] more had arrived; all efforts to save [illegible] consequently [illegible] be abandoned to the breaking [illegible] fence of the heavy seas. Passengers have left the ship. The passengers have all returned to Cassow[illegible].

RIO JANEIRO, Dec. 24.—A letter from [illegible] reports the [illegible] Cores, in North Brazil, [illegible] from [illegible] at the death [illegible] that epidemic the [illegible] small-pox number 600 daily. [illegible] providence [illegible] ress in the interior of the country [illegible] ce is appalling. People are [illegible] carrion and corpses.

[illegible] Dec. 26.—The Great [illegible] has accepted the [illegible] of separation of church and [illegible] and has appointed a committee [illegible] nine the [illegible] paration bill.

[illegible] Dec. 30.—The Edinburgh [illegible] says Disraeli's [illegible] London correspondent [illegible] visiting [illegible] Cyprus, Barley, contemplates [illegible] A dispatch [illegible] America shortly.

Madrid [illegible] to the Standard from [illegible] It is stated the Ministers favor [illegible] immediate execution [illegible] Moncasi, but the King is disposed [illegible]

Di[illegible]

[illegible]ress in Great Britain.

The [illegible] duct for exports into the United Kingdom for the first ten months of this year [illegible] while the imports amounted to $1,556,000,000, [illegible] the value of the exports was made for [illegible]0,000,000. The balance of trade [illegible] the 1878 to the 1st of November [illegible] therefore against Great Britain [illegible] ge amount of $746,000,000. Such a result is a severe drain upon those sources of even a country whose wealth surpasses that of any [illegible]. kingdom of ancient or modern times. Added to this has been a [illegible] of failures continued through four years, and not yet concluded. Indeed, the magnitude of [illegible] involved in the failures [illegible] to be increasing. The volume of trade is greatly reduced, and manufacturing has fallen off to [illegible] or quite one-half of what it was. The result is general and long financial distress, producing great deal of alarm.

Good-Bye and Welcome.

DEAR DOCTOR: When I told *our* editor good-bye, as he left our Conference-room at Mobile, I did not think I would so soon have to say good-bye to our pastor of 1876, 1877 and 1878; but such is life with us Methodist folks. For three years R. B. Crawford has served faithfully, honestly and acceptably the church in Opelika. He leaves us as a pastor beloved, and fortunate is the community that has Bro. Crawford and his family in their midst.

While our church with reluctance parts with Bro. Crawford, we stand with open hands and hearts to receive his successor, Dr. A. S. Andrews, and, as we say *good-bye* to one, we say *welcome* to the other, invoking the blessings of Heaven upon each.

J. H. HARRIS.

Aged Authors.

The life of William Cullen Bryant, prolonged until he was nearly eighty-four, has directed attention to the fact—for it seems to be a fact—that the pursuit of literature is favorable to longevity. A contrary opinion, however, has widely prevailed, owing, no doubt, to the early death of poets like Chatterton, Keats, Kirke White, Byron and Musset. Our most distinguished authors are well on in years. Lowell is almost sixty; Parke Godwin is sixty-two; Holmes is close to sixty-nine; Whittier is seventy; Longfellow, seventy-one; Calvery George Henry, seventy-five; Emerson, seventy-five; George Ripley, seventy-six; Bancroft, seventy-eight; Herman Melville, nearly sixty; Shelton Mackenzie, seventy; Higginson, fifty-five; Parton, fifty-six; Walt Whitman, fifty-nine; Lydia Maria Child, sixty-six; Julia Ward Howe, fifty-nine; Harriet Beecher Stowe, sixty-six, not to mention Gail Hamilton, who is popularly supposed to be two hundred and fifteen. Among the literary Britains are John Ruskin, in his sixtieth year; Charles Reade, over sixty-four; Wilkie Collins, fifty-four; Robt. Browning, sixty-six; Tennyson, sixty-nine; Carlyle, eighty-three; George Eliot, fifty-eight; Coventry Patmore, sixty-five; James Martineaux, seventy-three; and George B. Lewes, sixty-one. While among the literary scientific men Darwin is sixty-nine; Huxley, sixty-three; Tyndall, fifty-eight; and Carpenter, fifty-six. At the head of French literature, sixty-six, is Victor Hugo, seventy-six; Jules Sandeau, sixty-seven; Arsene Houssaye, sixty-three; Emil Augier, fifty-eight; Cherbuliez, fifty-six; Feuillet, fifty-six; and most of the Frenchmen who have achieved a name are from fifty-five to sixty-three. Turgenieff, the Russian novelist, is sixty; Berthold Auerbach, the popular German author of "Village Tales of the Black Forest," is sixty-six. We might go on all over Europe, and show the preservative power of professional exercise in ink. Authors generally have lived far beyond the average in all countries, unless, as in the case of Byron and Musset, they have grossly abused themselves by excesses. As a rule in consequence of sedentary habits and extraordinary use of the brain, they do not have robust health; but they take care of such health as they have—indeed, they are obliged to, in order to accomplish their tasks. Their longevity springs from temperance and sobriety. Now-a-days men of great vanity and moderate talent are dissipated and profligate; but men of remarkable parts are likely to work hard and have good habits, without which, in truth, hard work is impossible.—New York Times.

General Minutes of the Alabama Conference.

Administrative Term.—Jefferson P. Hamilton, Robert P. Baker, William M. Cox, William H. Husty, A. J. Cousins, L. H. S. Chappelle, John D. Simpson, A. L. Sellers, S. H. Nettles, C. R. Lamar, W. M. Price, J. B. Nelson, George G. Smith.

Discontinued.—Dugald H. Carmichael, at his own request.

Received by Transfer from Other Conferences.—R. H. Rivers from the Tennessee Conference; J. M. Boland from the North Alabama Conference; Charles A. Apple from the Virginia Conference.

Traveling Preachers Ordained Deacons.—J. W. Menefee, J. K. Powell, E. E. Cowen.

Local Preachers Ordained Deacons.—Christopher Biggs, Luther S. Rice, J. P. Chapman, Dugald H. Carmichael, A. J. Cousins, W. H. Jennings, Thomas C. Woodward, E. S. Starr.

Traveling Preachers Ordained Elders.—W. H. Weatherby, John O. Keener, R. S. Holcombe, R. J. Briggs, John P. Sanders, L. S. Reuscher, A. J. Lamar, Wm. D. Owens.

Superannuary.—J. H. Lockhart, R. A. Means, B. F. Blow, W. A. Montgomery.

Superannuated.—A. S. Dickinson, C. Strider, J. T. Roper, T. S. Abernathy, W. B. Adams, I. I. Tatum, F. L. B. Shaver, Z. Dowling, E. W. Storey, H. J. Hunter, W. H. Ellison, J. W. Jordon, J. T. Talley, L. Patterson.

Died.—B. B. Ross and C. S. Hurt.

Local preachers, 205; white members, 29,722; colored members, 35; infants baptized, 1,027; adults baptized, 1,084; Sunday-schools, 342; Sunday-school teachers, 2,053; Sunday-school scholars, 11,099; necessary for support of superannuates, $6,500; collected, $4,430 15; for foreign missions, $3,149 00; domestic missions, $2,899 50. Total, for missions, $[illegible]049 19.

Next session at Tuskegee.

ASSESSMENTS FOR 1879.

	Ex. of Dists. Mem.	Ex. of Dists. Min.	Conf. Ex.	Ex. of Dists.	Ex. of Dists.
Mobile District	$90	$50	$82	$50 25	$272
Greenville District	60	50	60	13 00	233
Selma District	70	60	727	145 00	284
Prairie District	70	40	65	134 50	253
Montgomery District	70	60	80	107 25	309
Eufaula District	60	50	78	136 [illegible]	324
Marianna District	40	30	40	80	190
Union Springs District	35	20	30	10 50	25
Pensacola District	40	30	40	20 75	130
				Amount	
For Presiding Elders				$11,250	$[illegible]
For Preachers in Charge				4,500	5,[illegible]
Total				$15,750	$[illegible]

North Mississippi Conference.

This Conference was held at Macon, Miss., December 11-16, Bishop Paine was present and presided, but was [illegible] in feeble health. From the Western Methodist we copy the

APPOINTMENTS.

HOLLY SPRINGS DISTRICT.—*T. C. Watkins, P. E.* Holly Springs station, J. D. Cameron; Holly Springs circuit, W. D. Matthews, W. F. Rozell; Pine Mountain, J. H. Mitchell; Byhalia, J. H. Brooks; Marshall, J. W. Connoll; P. J. Eckles, sup.; New Salem, M. M. Dunn; J. K. Morris, sup.; Early Grove, J. A. Bowen; Ashland, A. J. Foster; Snow Creek, to be supplied; S. B. Carson, sup.; Corners-ville and Bethlehem, Thomas Cameron; Hickory Flat, J. B. Adair; H. C. Morehead, sup.; Pleasant Grove, D. M. Cogdell.

SARDIS DISTRICT.—*H. McBarron, P. E.* Sardis and Davis Chapel, W. T. J. Sullivan; Como and Fredonia, C. N. Terry; Longtown, B. B. Brown; Senatobia and Lovetown, J. W. Knott; Senatobia circuit, J. W. Luter; Hernando and Cold Water, T. Y. Ramsey, Jr.; Horn Lake, to be supplied by R. M. Gwyn; W. L. Peebles, sup.; Pleasant Hill, J. M. Huggins; Cockrum, E. M. Davis; Chulahoma, S. A. Ellis; Mount Vernon, W. J. O'Bryant.

GRENADA DISTRICT.—*Thomas Y. Ramsey, P. E.* Grenada station, A. T. Scruggs; D. D. Moore, sup.; Grenada circuit, J. P. Dancer; Water Valley, Wood Street, J. M. Boone; Wesley Chapel, Carl M. Von Buren; Coffeeville, A. J. Brooks; Charleston, B. F. Phillips; Batesville, John Ritchey; J. W. Bates, sup.; Eureka, G. W. Boyd; Oxford station, W. B. Murrah; Oxford circuit, J. T. Cunningham; A. A. Houston, sup.; Caswell, E. A. Tabor; Lafayette Springs, to be supplied; Banner, J. M. Hampton; Pittsboro, R. A. Ellis; Benela, T. J. Lowry; Springdale, to be supplied by J. H. Hunter; University of Mississippi, J. J. Wheat, professor.

GREENVILLE DISTRICT.—*S. C. Stone, P. E.* Greenville station, J. L. Futrell; Lake Lee and Leota, to be supplied; Deer Creek, J. J. Fontaine; Sunflower, W. A. Dollar; Concordia and Australia, J. W. Perry; Rosedale, R. F. Waters; Bolivar, P. Fleming; Austin, J. T. Mondy; Jonestown, W. M. Adams; Cherry Hill, C. A. Otis; Clarksdale station, to be supplied; Friars Point, to be supplied by J. M. Wyatt.

WINONA DISTRICT.—*W. A. Jones, P. E.* Winona and Carrollton, J. E. Markham; Winona circuit, A. W. Langley; Black Hawk, J. S. Oakley; Vaiden, A. P. Sage; West Station, G. W. Brown; Richland, C. W. Bachman; Kosciusko and Durant, R. P. Mitchell; Lexington, J. Sidney Carlton; Attala, D. C. Foust; J. T. Commander, sup.; Liberty, W. S. Lagrone; Zilpha, D. N. Foose; Bellefontaine, J. M. Dunn; Greenwood, T. C. Parish.

COLUMBUS DISTRICT.—*T. H. Dye, P. E.* Columbus station, S. A. Steel; J. F. Eggleston, sup.; Columbus circuit, B. F. Morris; Crawfordville, S. M. Thames; Brooksville, J. F. Evans; Macon station, T. J. Newell; Memphis, W. S. Harrison; Shuqualak, James Porter; Louisville, J. D. Newsom; Chester, W. W. Williams; Double Springs, S. W. Miller; Webster, J. O. Woodard; Starkville station, J. W. Lowrance; S. H. Moon, sup.; Starkville circuit, E. H. Cucy; West Point and Tibbee, William Murrah; Tobooncha, R. A. Burroughs.

ABERDEEN DISTRICT.—*Amos Kendall, P. E.* Aberdeen station, J. H. Scrugge; Verona and Tupelo, R. G. Porter; Okolona station, T. J. Harris; Prairie, A. W. Gibson; Athens, G. W. Gordon; Siloam, H. E. Smith; Houston, J. W. Poston, Henry B. Scruggs; Okolona circuit, J. E. Thomas; H. C. Parrott, sup.; Shannon, L. D. Worsham; Richmond, W. C. Lester; Saltillo, to be supplied; Pontotoc, D. C. Brown; Fulton, E. G. Kilgore.

IUKA DISTRICT.—*J. B. Stone, P. E.* Iuka station, J. R. Robertson; J. Johnson, sup.; Iuka circuit, R. A. Neblett; Kossuth, H. D. Howell; Corinth station, John Barcroft; J. C. Love, sup.; Corinth circuit, H. R. Tucker; Blackland, J. W. Gooch; Jonesboro, D. Plews; Ripley and Faulkner, E. G. Ramsey; Ripley circuit, T. J. Taylor; Hatchie mission, to be supplied; Boonville and Rienzi, E. Johnson; W. E. Ellis, sup.; Baldwin, D. W. Babb; New Albany, John McElhannon; Jacinto mission, to be supplied; Marietta, to be supplied by Silas McWhirter; Bay Springs, to be supplied.

TRANSFERRED.—T. A. S. Adams, to Tennessee Conference; N. B. Hamer, to Western Virginia Conference.

Arkansas Conference.

APPOINTMENTS.

LITTLE ROCK DISTRICT.—*A. Hunter, P. E.* Little Rock, Second Street, E. N. Watson; Little Rock, Spring Street, A. Monk; Collegeville circuit, T. M. Keith; Benton circuit, S. N. Burns; Mammelle circuit, supplied by J. A. Stanley; Little Rock circuit, Z. T. McCann; Lonake station, S. G. Colburn; Austin circuit, W. R. Gardner; Hickory Plains circuit, F. M. Winburn; Carlisle circuit, J. R. Moore; White River circuit, J. C. Rhodes; DeWitt circuit, W. J. Rogers.

PINE BLUFF DISTRICT.—*H. Atwell, P. E.* Pine Bluff station, C. F. Evans; Plum Bayou circuit, C. D. McSwain; Arkansas River circuit, R. H. Sanders; Swan Lake circuit, H. Townsend; Star City mission, J. R. Cason; Lehi circuit, J. P. Holmes; Toledo circuit, Dejalma Lake; New Edinburgh circuit, J. A. Biggs.

ARKADELPHIA DISTRICT.—*B. G. Johnson, P. E.* Arkadelphia station, C. O. Steele; Clarke circuit, A. B. Winfield; Tulip circuit, W. J. Davis; Princeton circuit, R. C. Atchley; Malvern circuit, D. T. Holmes; Hot Springs station, A. R. Winfield; Hot Springs circuit, J. H. Baird; South Fork mission, J. S. F. Powers; Mount Ida, A. E. Garrett; Amity, George Hare; Murfreesboro, supplied by G. W. Logan.

CAMDEN DIST.—*D. H. Linebaugh, P. E.* Camden station, C. C. Godden; Camden circuit, R. F. Crow; Eulan circuit, J. M. C. Douglas; Ouachita, supplied by W. H. Rushing; Lewisville, Bascom Monk; Magnolia, T. W. Matthews; Eldorado, A. C. Bliss; Lapeal, E. B. Caddle; Hampton, W. C. Dunn.

MONTICELLO DISTRICT.—*H. D. McKennon, P. E.* Monticello station, A. D. Jenkins; Mount Pleasant circuit, J. H. Blakely; Selma circuit, W. H. Hagan; Lacy circuit, W. P. Lang; Pittsville circuit, J. R. Sherwood; Warren station, John F. Carr; Hamburg station, W. H. Vaughan; Hamburg circuit, W. M. Cronson; Bartholomew circuit, J. W. Hasken and J. J. Jenkins; Eudora circuit, Jas. A. Anderson; Arkansas City mission, John Pryor.

WASHINGTON DISTRICT.—*John McLaughlin, P. E.* Washington circuit, L. B. Hanley and R. L. Nabors; Hope station, J. C. Bigbow; Prescott station, H. H. Watson, J. R. Harvey, supply; Mineral Springs, R. M. Traylor; Center Point, T. H. Ware; Saline, E. M. Whitmore; Locksburg, Wade Pusson; Dallas, R. P. Wilson; Little River, J. D. Whitesides; Texarkana, W. T. Leech; Bright Star, R. W. Evans; Richmond and Rocky Comfort, H. Armstrong.

C. Pope transferred to North Georgia; T. F. M. Birmingham and B. F. Mitchell, to Arkansas Conference; B. H. Malone, to North Alabama.

Texas Conference.

APPOINTMENTS.

MARSHALL DISTRICT.—*T. H. Thompson, P. E.* Marshall station, E. F. Boone; Harrison circuit, Lucy Boone; Elysian Fields, J. C. Woolam; Hallville, B. H. Scott; Starrville, J. R. Wages; Henderson and Churchill, S. W. Turner; Bellview, A. D. Parks; Grand Saline, mission, to be supplied; Overton and Troupe, F. M. Stovall; Longview circuit, J. S. Mathis; Garden Valley, Caleb H. Smith; W. B. Patterson, sup.; Mineola, W. R. Manning; Alexander Institute, J. Alexander; professor in Southwestern University, N. T. Burks.

PALESTINE DISTRICT.—*John Adams, P. E.* Tyler station, C. B. Phillips; Trinity circuit, J. R. Taylor; Athens, Thomas P. Smith; Kickapoo, L. M. Fowler; Palestine station, R. S. Finley; Palestine circuit, J. F. Henderson; Crockett and Augusta, D. J. Cullen; Crockett circuit, T. T. Booth; Pennington, J. C. Huckabee; Cherokee, J. W. Johnson; W. N. Bonner, sup.; Rusk and Jacksonville, Albert Little; E. P. Rogers, sup.; Larissa, L. C. Cronse.

SAN AUGUSTINE DISTRICT.—*H. A. Sampey, P. E.* San Augustine, H. C. Holloman; Shelby circuit, J. N. Bridges; Buena Vista, D. S. Watkins; Carthage station, J. C. A. Bridges; Carthage circuit, J. M. Mills; Grand Bluff circuit, to be supplied; Pine Hill, James B. Hall; Llan Flat and Douglass, J. T. Smith; Melrose, M. Dunnegan; Milam, D. G. Wilson; Pleasant Grove, Samuel Weaver.

BEAUMONT DISTRICT.—*D. Morse, P. E.* Beaumont and Orange, W. T. Burk; Liberty circuit, R. M. Sproule; Moscow circuit, Thomas Wilson, E. C. Finley; Hamer circuit, J. M. Bond; Woodville circuit, D. M. Stovall; Mount Hope circuit, R. M. Kirby; Jasper station, E. M. Swest; Jasper circuit, H. H. Vaughan; Newton, E. C. Brasher.

TRANSFERRED.—E. L. Armstrong and A. L. Gribble to the Northwest Texas Conference; J. W. Simmons to the Kentucky Conference.

SUPERANNUATED.—J. B. Tullis.

The Mississippi Conference.

(Reported by the Copublisher.)

The sixty-third session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, convened in the Methodist church in the town of Hazlehurst, Miss., at nine o'clock A. M., Wednesday.

Bishop Paine being detained by sickness, the Conference was called to order by Rev. C. G. Andrews, Secretary of the last Conference.

Upon calling the roll the following members appeared and answered to their names, viz:

Clerical: John G. Jones, W. H. Watkins, A. Day, E. R. Strickland, H. H. Montgomery, R. A. Sibley, J. A. Godfrey, John A. B. Jones, W. B. Hines, R. Abbey, W. P. Lewis, C. G. Andrews, W. B. Lewis, N. M. Young, E. H. Mounger, Ira B. Robertson, W. W. Hurst, W. E. C. Hunnicutt, R. B. Downer, E. M. Williams, John A. Ellis, W. E. M. Linfield, A. B. Stewart, F. M. Featherstun, J. M. Weems, J. T. Heard, W. Spillman, C. B. Galloway, R. D. Norsworthy, J. W. Sandell, D. P. Bradford, H. R. Singleton, P. A. Johnston, E. F. Mullins, E. F. Gillaspie, J. S. Parker, J. J. Smiley, W. C. Black, J. W. McLaurin, R. Bradley, Thomas Price, D. C. Langford, T. B. Holloman, L. R. Featherston, B. Carradine, C. D. Cecil, C. W. Calhoun, W. D. Dominick, W. P. Andrews, H. B. Caldwell, G. M. Gilmore, W. W. Hopper.

Laymen: John T. Cameron, L. M. Sample.

On motion, Bro. J. G. Jones was called to the chair, and opened Conference with reading Scripture, singing and prayer.

The Conference then proceeded to ballot for a president pro tem, which resulted in the election of W. H. Watkins, D. D.

Rev. C. G. Andrews was elected secretary, Rev. J. A. B. Jones, assistant secretary, John T. Cameron, recording secretary, W. C. Black, statistical secretary.

Rev. John G. Jones, from a committee of the last Conference, to consider and report upon the matter of change in the number of the sessions of the Mississippi Conference, made a report recommending that a change be made so as to conform more fully to history.

After some discussion, on motion of W. L. Nugent, this report was recommitted with instructions to the committee, to embody the facts on which they base their conclusion, and that the subject be made the order of the day for Saturday next.

The presiding elders being a committee for that purpose, made the following nominations for standing committees as follows:

On Public Worship—W. E. M. Linfield, J. M. Weems, B. Caterine.

State of the Church—B. Carradine, G. F. Thompson, D. C. Langford, C. D. Cecil, J. L. Forsythe, L. M. Williams, J. M. Gann, F. A. [illegible].

On Education—J. J. Smiley, Woodward, W. C. Black, J. H. McLaurin, H. F. Johnson, T. H. Monger, R. J. Jones, G. W. Ross.

On Publishing Interest—A. McDonald, A. F. Nicholson, W. P. Hines, T. B. Holloman, J. T. Heard, J. A. B. Jones, J. W. Watkins, T. Brame.

On the Bible Cause—W. J. Sargent, L. B. Robertson, D. Johnston, R. B. Downer, D. Kendall, S. Woodward, L. R. Featherstun.

On Sunday-Schools—B. Jones, C. F. Gillespie, J. S. Parker, N. B. Young, B. H. Catching, C. B. Galloway, H. F. Singleton, W. M. Tinglon.

On Memoirs—W. H. Watkins, W. E. M. Linfield, E. H. Mounger, J. T. Heard, T. S. West.

Dr. J. Parker made a report of the condition of the NEW ORLEANS CHRISTIAN ADVOCATE, of which he is the editor referred to Committee on Periodicals.

Drs. R. A. Young, of Nashville, presented copies of four Sunday-school literatures referred to appropriate committees.

Conference then took up the twentieth question: Examination of the characters of elders.)

W. L. C. Hunnicutt, C. B. Galloway, W. W. Hurst, J. W. Sandell, T. B. Holloman, C. G. Andrews, D. M. Rush, L. B. Robertson, J. A. Godfrey, H. P. Lewis, P. A. Johnston, J. S. Parker, W. E. M. Linfield, J. T. Heard, T. C. Bradford, J. M. Weems, J. L. Forsythe, C. W. Campbell, B. T. Pearson, A. Kendall, E. A. Flowers, H. F. Johnson, W. H. Leith, A. D. Hays, P. H. Napier, R. B. Downer, N. B. Young, J. W. Ellison, C. McDonald, J. H. Evans, John A. Ellis, H. R. Singleton, J. M. Gann, J. C. Brogan, T. J. Armstrong, T. S. West, D. P. Bradford, D. G. W. Ellis, J. W. Atkisson, Thomas Price, A. B. Nicholson, C. W. Calhoun, C. F. Gillespie, George F. Thompson, P. Howard, L. R. Featherstun, F. M. Featherstun, D. C. Langford, W. C. Black, W. B. Hines, R. D. Norsworthy, J. W. McLaurin, John Rusk, R. Abbey, passed.

The name of R. W. Silbey was called, and a committee of three appointed to consider some matters of official administration in his case, viz.: R. Abbey, E. M. Williams, C. F. Thompson.

The chair announced the committee to nominate examining committees for the ensuing four years, viz.:

R. Abbey, J. L. Forsythe, H. H. Montgomery.

Rev. W. B. Bingham, pastor of the Presbyterian church in Hazlehurst, was introduced to the Conference, also Rev. [illegible] W. [illegible] all, of the [illegible] Conference.

After [illegible] having arrived [illegible] confirmed with [illegible] deacons' [illegible]

Conference [illegible] M. Dr. W[illegible] religious [illegible] D. D.

The roll was [illegible] members, both [illegible] were absent [illegible] and answered [illegible] names.

The minutes [illegible] yesterday were read and approved. R. Abbey, [illegible] upon of [illegible] to the [illegible] R. A. [illegible] ting that [illegible] charges against [illegible] the report was [illegible] tion [illegible] passed.

The order of the day for [illegible] being an address from Dr. [illegible] Young, of Nashville, in regard to the Publishing House at Nashville, Dr. Young was introduced, and proceeded to address the Conference in behalf of this great interest. At the conclusion of his address the members of the Conference and friends of the church came forward and subscribed for the [illegible] bonds of the Publishing House, regarding [illegible]

Rev. W. T. J. Sullivan presented a memorial from the North Mississippi Conference on the subject of the [illegible] of the Sabbath, which was referred, on motion, to the Committee on the State of the Church.

The president of the Conference then announced that Mrs. Hays, president of the Woman's Missionary Society of the Methodist Episcopal Church, South, was present and would be pleased to address the inhabitants of the Conference. Rev. T. J. Sullivan explained the nature of the Society that Organization and the [illegible] operation.

On motion of [illegible] Conference [illegible] Conference [illegible] Mrs. Hays [illegible] president [illegible] Woman's Missionary Society of the Methodist Episcopal Church, South, will give [illegible] the [illegible] gation [illegible] our [illegible]

[illegible] Rev. T. J. Sullivan [illegible] Publishing Interest.

Rev. R. D. Harper, president of Hiwassee College, was introduced to the Conference.

C. B. Galloway, chairman Committee of Visitors to Centenary College, made a very satisfactory report of the commencement exercises of the last session and a very satisfactory account of this cherished institution. Referred to the Committee on Education.

Conference then took up the fourth question, Who are admitted into full connection.

C. W. Powell, T. C. Bradford, J. S. Rayner, W. W. Simmons, J. Drake, Lunsford W. Cooper, [illegible] Jones passed, and were elected deacons orders.

The twelfth question: What traveling preachers are elected to deacons orders, was taken up.

W. B. Dominick in elder's orders, B. Caradine, C. D. Cecil passed. L. McBride passed, and was granted a location at his own request.

Question: Who are the [illegible] of one year, was taken up.

G. W. Brown, W. P. Andrews passed. R. T. Davis passed, and was continued in the class of the third year. W. W. Hopper passed.

The tenth question was taken up: What local preachers are elected [illegible] cons?

Isaac L. Peebles, William A. Powell, Charles J. Phillips, Thomas W. Adams, Newton M. Clark, John C. Williams, were elected.

Rev. Dr. Wilson, missionary secretary of the Methodist Episcopal Church, South, was introduced to the Conference.

Question 2. Who remain on trial? was taken up.

Isaac D. Wall, passed, and continued.

David F. Grice's name was called, and he was discontinued at his own request.

R. F. Flowers, elected to elders orders. H. M. DuBose, J. S. Calhoun, David M. Rush.

Dr. Watkins read a memorial from Rev. J. J. Clark, setting forth certain grounds of complaint of maladministration in his case, upon the part of the Quarterly Conference of Brookhaven station, and praying for relief at the hands of the Annual Conference.

Pending the consideration of this matter, the hour having arrived, the Conference adjourned with the benediction.

SATURDAY MORNING.

Conference met at nine o'clock A. M. Bishop Keener in the chair. Religious exercises by H. H. Montgomery.

Minutes of yesterday were read and approved.

J. P. Drake passed, and elected to deacons orders.

Question 1 was taken up: Who are admitted on trial?

John A. Thomas was admitted.

The order of the day for ten o'clock being the report of the Committee on Memoirs, and the hour having arrived, this report was called for.

Bishop Keener introduced this solemn service by reading and singing hymn No. 670.

Dr. Watkins reported a memoir of Rev. B. Pipkin, which was adopted.

T. S. West reported verbally a memoir of James Shanks—a printed memorial had been furnished the NEW ORLEANS CHRISTIAN ADVOCATE, and will be published in the general minutes.

J. T. Heard reported a memoir of Rev. W. Wadsworth, which was adopted.

The committee were instructed to prepare for the general minutes a memoir of Rev. D. A. J. Parker.

As the memoirs were severally reported, very appropriate and affecting remarks were made by W. E. M. Linfield, T. S. West, John A. Ellis, J. T. Heard and B. Jones.

The eighteenth question was taken up. Who are superannuated?

A. B. Stewart, J. G. Jones, W. Spillman, passed and continued in a superannuated relation.

The fourth question was taken up. Who are admitted into full connection?

C. A. Powell, B. F. Jones, T. C. Bradford, J. P. Drake, W. W. Simmons, B. S. Rayner and Inman W. Cooper, were called, and were addressed by the Bishop, as is customary, on the nature and importance of their holy vocation, and required to answer, in the presence of the Conference, the very searching questions propounded in the Discipline of the church; and, on motion, they were severally admitted into full connection.

The Conference then resumed the consideration of the application for appeal by J. J. Clark, on which the Conference adjourned yesterday.

After some discussion of the points of law involved, on motion, the appeal was entertained.

The Bishop appointed the following members of the Conference as a committee of nine to try this appeal, viz: B. Jones, chairman, John G. Jones, R. S. Woodward, H. H. Singleton, W. B. Lewis, T. B. Holloman, R. J. Jones, T. A. Johnston, J. Nicholson, R. Bradley.

Dr. Wilson, missionary secretary of the Methodist Episcopal Church, South, then addressed the Conference on the subject of missions.

W. T. Schell was recommended from Tranquil circuit for election to deacons orders in the local ministry, and was elected.

The report of H. F. Johnson, D. D., president of Whitworth College, at Brookhaven, was read and referred to the Committee on Education.

The Committee on Public Worship gave notice of a missionary mass meeting this evening at seven o'clock; Sunday morning at nine o'clock a Sunday-School mass meeting.

At the Methodist church, Bishop Keener at eleven A. M.; R. A. Young, D. D., at three o'clock P. M., and Dr. Wilson at seven P. M.

At the Presbyterian church, R. S. Woodward at eleven A. M.; Dr. C. G. Andrews at seven P. M.

At the Baptist church, Dr. Parker at eleven A. M. Dr. Brunner at seven P. M.

At the Colored Methodist Episcopal church, Rev. J. M. Carn at eleven A. M., Rev. J. T. Heard at seven P. M.

After other notices, on motion, the Conference adjourned with the benediction by the Bishop.

MONDAY MORNING.

Conference met at nine o'clock A. M. Bishop Keener in the chair. Minutes of Saturday were read and approved.

Question 15. Who are the superannuated preachers? was taken up. J. B. Higginbottom, L. Pearce, H. Copeland, William Finn, E. R. Strickland, D. W. Diffebay, F. H. Napier and J. N. Williams.

Question 7. Who are the supernumeraries? was taken up. J. W. Ellis, John A. Vance and E. A. Flowers.

Question 2. J. B. K. Smith passed, and granted a supernumerary relation.

F. Ball was discontinued at his own request.

Bishop Keener reported the following ordinations on Sunday.

Traveling deacons: T. C. Bradford, B. S. Rayner, W. W. Simmons, Inman W. Cooper, B. F. Jones, J. Perry Drake.

Local deacons: Isaac L. Peebles, Charles J. Phillips, T. W. Adams, Newton M. Clark, John C. Williams, R. F. Flowers.

Traveling elders: B. Carradine, C. Neel.

Local elders: D. M. Rush.

The first question, Who are admitted on trial? was taken up.

Isaac L. Peebles, recommended from Madison circuit, was admitted.

Question 5 was taken up. Who are re-admitted?

T. W. Brown, George Bancroft, Lyman Carley, David Merchant.

Henry Moore and J. W. Adams were recommended, but not re-admitted.

J. A. Ellis, presiding elder of Meridian district, presented an application for the restoration of the parchments of W. J. Seale. On motion the Conference restored his parchments.

The committee to try the appeal of J. J. Clark reported as follows:

Resolved, That the grounds of appeal in the case of J. J. Clark are deemed insufficient, and the action of the Quarterly Conference of Brookhaven and Wesson be not reversed. Signed, B. Jones, chairman, John A. B. Jones, secretary.

The Committee on the Bible Cause made their report, accompanied with a resolution of co-operation with the Southwestern Bible Society, which was adopted.

Rev. J. A. Ivy, agent of the Southwestern Bible Society, addressed the Conference at length in behalf of the Bible cause.

Rev. J. S. Cooper, of the Cumberland Protestant Church, bearer of a memorial from New Hope Presbytery, of said church, on the subject of the profanation of the Sabbath, was introduced to the Conference, and addressed the Conference at length on the subject matter of the memorial. This memorial was, on motion, referred to the Committee on the State of the Church.

The Joint Board of Finance made their report, which was adopted, and the funds distributed to the several claimants on the Conference funds.

On motion of F. M. Featherston, the Conference authorized any presiding elder, in whose district J. W. Adams may reside, to employ him if his services should be desired.

The hour having arrived, after notices the Conference adjourned with the benediction by the Bishop.

AFTERNOON SESSION, MONDAY, DEC. 23, 1878.

Conference met pursuant to adjournment. Bishop Keener in the chair. Religious exercises by F. M. Williams.

Minutes of the morning session were read and approved.

The secretary of the Conference Missionary Society reported the nominations for a board of managers of the society for the ensuing year, which nominations were approved by the Conference. The board consists as follows: All the presiding elders, and the following ministers and laymen: C. B. Galloway, G. J. Bahin, W. H. Watkins, J. P. Stevens, J. J. Smiley, Irvin Miller, J. T. Heard, C. R. Renchoe, J. L. Forsythe, J. H. Thompson, G. F. Thompson, R. Babington, J. P. Drake and Palmer Smith.

The committee to whom was referred the matter of the date, or rather the age of the Mississippi Conference, made a report substantially, that there is a chronological mistake of three years in numbering the sessions of the Conference. The present session should be the sixty-sixth instead of the sixty-second. This report was adopted, and the correction ordered.

C. B. Galloway, chairman of the Committee on Sunday-Schools, presented the report of said committee, recommending the appointment of Rev. R. B. Downer as Sunday-school agent for the Conference. Adopted.

E. H. Mounger, chairman, presented and made a report from the Committee on Education (too lengthy for publication here.) The report recommends the reappointment of Rev. Dr. Andrews to the presidency of Centenary College, Rev. John A. B. Jones to Port Gibson Collegiate Academy, Rev. J. W. Adkisson, president of East Mississippi Female College, and Rev. J. S. West, as financial agent of said Institution; Rev. H. F. Johnson to the presidency of Whitworth College at Brookhaven, and also to act as agent for the endowment thereof. Favorable mention was also made of Woodville Female Seminary. By amendment the names of Revs. D. M. Rush and J. D. Wall were recommended for professorships in Centenary College. The report, as amended, was adopted.

Pending the consideration of this report, Dr. Watkins presented the names of the following persons as trustees for Woodville Female Seminary, and their election was confirmed, viz: H. S. Van Eaton, T. V. Nolan, R. M. McGehee, H. F. Simrall, Jr., and Scott McGehee.

Dr. Watkins was reappointed a committee of one to ascertain what interest the Conference has in this institution.

The Conference unanimously adopted Report No. — of the Committee on Itinerancy of the last General Conference, regulating the matter of lay representation in the General Conference.

The Committee on the State of the Church made their report, embracing appropriate resolutions: Recommending the appointment of a committee of three to confer with the North Mississippi Conference and New Hope Presbytery of the Cumberland Presbyterian church, especially with reference to the profanation of the Sabbath. After sundry amendments, among others, striking out the resolution recommending a committee of conference on the subject of Sabbath profanation. The report was adopted.

The Conference, on motion, adjourned to meet again at seven o'clock P. M. Benediction by the Bishop.

MONDAY P. M.

Conference met pursuant to adjournment, Bishop Keener in the chair. Religious exercises by J. T. Heard. Minutes of afternoon session read and approved.

The name of D. A. Given was called, and his character passed, elder.

Resolution complimentary to Bro. T. Price, who retires to the Texas Conference, was unanimously adopted.

The committee to nominate committees of examination for the next four years made a report, which was adopted.

H. H. Montgomery, trustee of the Van Hoiten Bequest Fund, reported the sum of $50, as interest, collected for the past year, and that he had paid the same over to the joint board of finance.

R. Abby, chairman of the publishing interest, read a report from said committee, which was variously amended, and adopted; (too lengthy to print.)

On motion of H. F. Johnson, it was resolved, that we heartily approve the editorial management of the NEW ORLEANS CHRISTIAN ADVOCATE.

On motion, the matter of publishing the minutes be committed to Dr. W. H. Watkins.

On motion, the action of Conference by which John A. Thomas was admitted on trial was reconsidered and his application withdrawn at his own request.

The Conference proceeded to chose the place of meeting of the next Conference, and the city of Meridian was unanimously chosen.

RESOLUTIONS OF THANKS.

1. *Resolved*, That the thanks of the Conference are due and most heartily tendered to the citizens of Hazlehurst, for their most bountiful hospitality, and that our prayers shall continually ascend for the blessing of God upon them.

2. That we gratefully acknowledge whatever courtesy has been extended to the members of the Conference by different railroad and steamboat lines throughout the State.

3. That we thank Messrs. Vance & Massengill, and Mr. Johnston, of the Copiahan office, for publishing daily the proceedings of the Conference.

4. That we acknowledge the courtesy of our Baptist and Presbyterian brethren of Hazlehurst, in granting us the use of their houses of worship during the session.

5. That these resolutions be published in the Copiahan.

The business of the Conference being concluded, the secretary read the minutes of the evening session, and, on motion, Conference adjourned for the reading out of the appointments of the preachers for the ensuing year.

THE YEAR OF RELEASE.

MARIANNE FARNINGHAM.

When the bells rang their peal through the wintery air,
And startled the worshippers hushed as in prayer,
When the people turned gladly to friends who were near
And whispered, "God give you a happy new year,"
A flat went forth from God's chamber of peace,
"To some there is dawning the year of release."

They knew not the sign that was put on their brow
These happy ones soon to His presence to bow—
When the late light came in and lo! 'twas a new day
They saw not the messenger placed in the way
They said, "Will the toil and the sorrow increase?"
Nor dreamed they had entered their year of release.

With courage they patiently turned to their task,
For strength, not deliverance, dared they to ask;
They sighed as they took up their burdens again
O'ersorrow and weariness, sickness and pain,
Nor ventured to hope that their troubles would cease,
Or joy become theirs in this year of release.

Oh, could they but know what the new year will bring,
What glad songs of freedom and hope they would sing!
How willingly suffer and toil for awhile,
Thinking aye of their Lord and His welcoming smile;
And the patience of hope would grow strong and increase,
As they counted the days of their year of release.

For, e'er it has passed, the King's face they shall see,
And ever from sorrow and sighing be free;
The things that perished there shall all be made glad,
And the evil of sin never touch them again,
They will gain the bright country of pleasure and peace,
Thrice happy ones dying their year of release.

Who are they, thus dear to the end of their way,
While sad faces sing that wonderful day?
We know not, they know not, the Master alone
Sees who shall have rest in the joy of His throne
We may say while our spirits grow strong in His peace,
"It may be—it may be—a year of release."

Let us live with that hope in our hearts day by day,
We can bear that which passes so swiftly away;
There is work yet unfinished tasks yet to fulfil,
And lessons to learn of our Father's good will;
Let us spend, as for Him, the time shortly to cease,
And God make us meet for our year of release.

—London Christian World.

Christmas.

Day for retrospection, introspection and prospection! No other day in all the year is so suggestive of past, present and future. It seems a part of the eternal now rather than a portion of limited time. No other day recalls so vividly the joys and sorrows of the past, the realities of the present, or so distinctly promises the possibilities of the future, as does this day, observed as that on which Christ the Lord was born.

To the child it is *the* day of promise and "glad evangels." To the youth it is the day of roseate memories foretelling brighter things in the days that are to come. To us who have reached mid-age it is a day that is bitter-sweet, whose associations are of grief and gladness interwoven, like the meshes of a net. The mind is busy with the golden-winged hours of the "long ago," yet reaches out in hope and fear to pierce the vail that hides the future from our gaze. We think of the days when Santa Claus was to us a veritable being, borne hither and thither by the reindeer, to make glad the hearts of children. We had our fathers and mothers with us then; and we see once more their familiar faces, feel the soft touch of their loving hands, and hear again the sound of voices now stilled. Then we see the white hands folded, the bright eyes closed, and the forms borne away—only grass-covered graves and gravestones telling where the love ones await the resurrection morn. The alternate trials and triumphs of succeeding days crowd closely upon each other, and bring us to the present. We have taken the places of our parents, and have children of our own to make happy, bring up rightly, and lead to God. O dread, yet sweet responsibility!

And we plan and plan for each a bright future, dreaming dreams of love and pride, trusting that God will bless and guide the little feet over the rough ways and stony paths through every temptation, to a home in heaven. But doubts and fears arise. Temptations may be too strong, the pleasures of sin too alluring, the innocent may become the guilty, and the little feet may wander into miry paths, and the souls sink down, down, down! and be lost—lost to us and lost to God! Then our hearts cry out to God for help, for strength, for faith. We feel as never before how much we need *His* help in bringing our children up in the nurture and admonition of the Lord. He hears our cries, and sends us increase of faith. We commit the little ones to Him, renewing our vows to live in accordance with His will, and, as Christian parents, to do all in our power to lead the little ones in paths of peace. By and by our hearts become attuned to the song the angels sang while the shepherds were keeping watch by night, and we can sing: "Glory to God in the highest, and on earth peace, good will to men;" and the day closes a day of gladness for us and of gratitude to Him who so abundantly blesses.

Let Christmas be observed not with rioting and reveling, but as a day of joy and of holiness unto the Lord. Let it be so observed that your children will ever look back to it with pleasure, when the years shall bring their burdens of cares and heartaches.

M.

NOTE BY THE EDITOR. The above was received too late for our last week's paper. It will do, however, to read at any time.

Bible Reading.

MR. EDITOR: The subject which heads the following brief article is one of vital interest, and should be considered only as its importance demands, as the advantages derived therefrom are of incalculable benefit to the reader. He who in uprightness of heart readeth to an honest purpose, and endeavors to lay hold of all those "exceeding great and precious promises" as set forth therein, "walketh in the way of righteousness, and in the pathway thereof there is no death." How great and justly will he the reward. The Bible is the book of God, and in the reading of it this should ever be borne in mind, and read for no other motive than that of learning holiness and becoming righteous. Nevertheless, there are those in these modern ages who read it for no other end than that of casting reproach upon it, to whom it would be far better had they never seen it. Woe unto them who have the advantages of light and improve not thereby. Verily, it will be more tolerable for the heathen in the day of judgment than for them. For to whom much is given much will be required; and surely much will be required of those who have access to this sacred volume; whether read to advantage or not, they will be responsible to Him "with whom we have to do." Of all reading, it is the most available, inasmuch as it relates to our present interest, and the improvement of which our future destiny must forever be determined. Therefore it is highly necessary that we be acquainted with the oracles committed to our care; and in order thereto it should be a daily duty, with prayer for divine assistance, from Him who alone can make us wise unto salvation. The reading of the Bible is a duty enjoined upon everybody, with peculiar reference to Christian people. Our Saviour saith: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." A command of vast importance, and worthy of a most solemn consideration: Be not content with the mere reading of them, but search, yea, and profoundly consider them in which you are so deeply concerned, therein alone containeth the words and promises of eternal life. How glorious and sublime the sentiment! Indeed, a knowledge of these inspired productions is an exceeding precious attainment. But, alas! how few consider and properly appreciate them, how few know their momentous value! Hence it would be well for those who have them in possession to take admonition. Read your Bible. "It is not a vain thing; it is your life."

C. W. SCOTT.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent, instead of a complaint.

HENRY STRONG, another one of our little band of American emigrants, has passed away—he died at home, near St. Barbara, November 6th, 1878, in peace with God and man. His loss we shall long feel, for he was one of our very best citizens: a man of purest integrity and blameless life, respected and beloved by all who knew him: and though not a member of the church, he was a man of prayer, and a Christian in all the daily, practical duties of life. And he was sustained and comforted in his long continued sickness by a firm trust in God as his Friend and Saviour.

During the last four or five years of his life I had repeated conversations with him about his religious state, and my conclusion was the same each time: I believe he was a converted man and true Christian: yet I never found him ready to join the church; indeed he was not in all things in accord with any particular denomination, and hence he lived [illegible] his father had done before him. Yet I have reason to believe that at last he regretted that he had not at least been baptised.

I shall always remember with pleasure how generously he opened his house for preaching. When I first commenced preaching in the District of Santa Barbara, eight years ago, and how hospitably he fed nearly the whole congregation from month to month. To myself, and doubtless to many others, those were pleasant days.

Mr. Strong was a native of South Carolina, but his father emigrated to Mississippi when he was only four years old. There he grew up to manhood, and married Miss Rebecca S. F. Spencer in September, 1830, who died in blessed hope of immortal life in June, 1876. Henceforth he remained a widower, and his youngest daughter kept house for him the balance of his life, and in his old age nursed him and watched over his declining years with a patient, loving tenderness that never ceased until her loved and honored father was laid in the grave.

Mr. Strong resided for many years near Sokhaven, Miss., and was extensively and favorably known, and I am sure his old neighbors remember him with kindness. For their satisfaction I will say he had a comfortable home here, and died with his family around him.

Six weeks before his death his grandson-in-law, Mr. F. Bankston, died: he died in the early noon of life, with flattering prospects before him. But he was pious and useful, a member of the Baptist Church, and died trusting in God. [illegible] been taken from us whose loss would have [illegible] of our citizens could have been so much felt.

Our little company of American emigrants in Santo Paulo are passing away. True we have a healthful clime, a beautiful land and a fruitful soil, but death reigns here as in all other lands, and our American graveyard at the "Campo Pearle Church" is fast filling up. There are now nearly forty graves. But the love of the Saviour is as precious here as in our native land, and our sainted dead have realized, here in the land of the "Southern Cross," that

"Jesus can make a dying bed
Feel soft as downy pillows are."

J. E. NEWMAN.

Limeira, Prov. Santo Paulo, Brazil, Nov. 9, 1878.

ROSA OLIVIA, daughter of Hon. Peter Kent and the late Mrs. Pernelia Womack, was born August 11, 1819, in St. Helena parish, La., and united with the Methodist Episcopal Church, South, at the age of twelve years. She was married by Rev. Wm. Howell, to J. P. S. Thompson November 8, 1838, and sweetly fell asleep in Jesus at her home in Anderson, Texas, July 6, 1878. Death ever brings sorrow and regret in its pathway, but in this instance one has been taken away from us that many thought could not be spared, but He who called her to Himself knew best. In her death a sad loss has transpired to her family, to friends and to the church, which no language can describe. She was noted for every domestic and social virtue, conspicuously for hospitality, generosity and kindness of heart. In all the relations of life, as daughter, sister, wife and mother, she was guided by the principles of a pure Christian, and in her life she cultivated and practiced all those virtues which ennoble and adorn the female character. Her religion was not of a speculative sentiment, but of a profound, moral principle, embodied in action. Her faith, alone with a mild and steady lustre corresponding with the purity of her life. She was earnest, hopeful and cheerful upon the subject of a future existence. Her sufferings were severe for some hours before she was released, but they were marked by calmness, patience and Christian resignation. She said to her husband: "I am dying," bade the children brought in: "Keep them together." She then earnestly implored God's blessing upon them, her husband, her children and her aged father, then gently breathed her life away in the full assurance of a blessed immortality.

SISTER.

MRS. ELIZA E. OLIVER, daughter of Dr. Joseph Marcy, was born in Newborn, North Carolina, in 1807, was converted at the age of fourteen years, but on account of the unsettled religious convictions of her father did not unite with the church until four years later, at which time she joined the Methodist Church, and lived an honored member of the same until the tenth of September, 1878, at which time she was called from the labors of the church below to the joys of the church above. She was twice married. The first time to Beasen Barrow, on the sixteenth of December, 1823, by whom she became the mother of twelve children, nine of whom were reared to man and womanhood, and eight of that number survive her; seven in Alabama and one in Texas. She removed in the early part of her married life from North Carolina to the State of Georgia, where the enterprising, laborious nature of her Christian womanhood began to find its first expression.

A member of the Alabama Conference of no ordinary ability, tells me that his first lessons in the division of words into syllables were received at her house, while waiting for his grits at her husband's mills. A few years later she removed to the state of Alabama and settled near Notasulga, Macon county, where they, with their large and interesting family, lived until 1859, when they, with their two youngest children, removed to Dale county, Ala. On the twenty-fifth of October, 1861, she was left a widow. In 1867 she was married to the Rev. John L. Oliver, with whom she lived until November, 1872, at which time she was again left a widow, remaining at the same home and near which she had buried her two husbands.

This venerable mother in Israel well deserves to be classed among the great and good of the earth. She was a lady of superior intelligence; of rare mental perception whose mind was capable of looking far into the future and successfully grappling with the most difficult questions involved in domestic, social or religious life.

But the most illustrious adornment of her life was her unconquerable faith in God. This, with more than ordinary lustre, and expressions in all the relations of life, as daughter, wife, mother, mistress, neighbor, friend.

During revivals she was very justly classed as the preacher's helper, in fact in Sabbath-schools, prayer meetings, or wherever there was work to do. Notwithstanding her modesty seemed to be the crowning grace of her Christian life, her head, hands, heart and means were always on the altar.

She was a great sufferer all through her life being frequently despaired of, but never was she heard to murmur or complain, but saying, amid the torturings of the pain, that it is all right, and just my blessed Master would have it. In her illness she called her weeping children, who chanced to be present at her death-bed side, and with consciousness never enthroned, took them by the hand, and with a mother's last kiss said: "My children don't indulge a fear for me—only try to live as I have lived, and meet me in my Father's kingdom."

"Now," said she to an affectionate grandaughter, "turn me over." This being done she rested her head on his breast and in my head and breathe my life out with you there, bless the Lord." Then closing her eyes and sealing her lips faithful servant of God, at the age of seventy-one, passed the bourne of the bright and fair.

J. L. SKIPP.

JOSEPH JR., youngest son of M. Ann and Joseph Jacob, was born in [illegible] county, Miss., December 21, 1845, and [illegible] of yellow fever, at his residence, thirty miles from Edwards Depot, on the seventeenth of October, 1878.

He was married to Miss Lydia L. Bri[illegible] the eighteenth of November, 1877, and [illegible] a member of the Baptist Church [illegible] had been [illegible] years, and his life proved [illegible] for more than [illegible] usefulness, but God [illegible] sed to be one [illegible] home in his twenty-[illegible] proper to take [illegible] and a little infant, [illegible] year. He left a [illegible] widowed mother [illegible] quite two and [illegible] one sister—his father-in-law, two brothers and [illegible] and eldest brother, to mourn [illegible] a short time [illegible] having died with the fever, a good man and [illegible] virtues. Joseph Jacob was [illegible] left many [illegible] true Christian, and has [illegible] affectionate [illegible] friends. As a son he was [illegible] was kind [illegible] obedient as a brother [illegible] and father [illegible] affectionate as a husband [illegible] as kind and [illegible] fine and loved; and he [illegible] mother-in-law [illegible] affectionate to his widowed [illegible] had been [illegible] who lived with him, as if he [illegible] he has gone [illegible] own son. I feel assured that [illegible] that he [illegible] home to rest, for on the day [illegible] he was pre[illegible] taken sick he told his wife that [illegible] he would [illegible] pared to die, and that if he did [illegible] day she [illegible] leave him in God's hands, and [illegible] from him [illegible] would come home to be separated [illegible] FRIEND.

no more.

Pearl River Co., Clinton, Miss.

MRS. LIZZIE [illegible] BECKER TERRY, wife [illegible] of Col. Thomas Terry, died on Tuesday [illegible] October 22, 1878, at Anchatonla, La. [illegible]er. Her parents were Nancy and Zelotes Tucker [illegible] deep [illegible] In the death of this amiable lady [illegible] happy [illegible] shadow has been thrown upon a [illegible] ames-[illegible] home—a home where for many years [illegible] her [illegible] the felicity reigned radiant with her [illegible] precepts [illegible] and nourished by the example and [illegible] s of [illegible] one of the gentlest and purest beings [illegible] earth.

Mrs. Terry was an almost [illegible] member [illegible] of the church of Christ—a Christian [illegible] deed, [illegible] in whom no guile appeared, who [illegible] not only [illegible] Methodism. She attached herself [illegible] to, in [illegible] odist Church at an early period [illegible] her which connection she remained [illegible] her death. Devoted to the denomination [illegible] ful to [illegible] choice, she was strict, prompt and [illegible] to her [illegible] its services and ordinances. Devoted [illegible] name, Savior, she loved all who bore His [illegible] by the early imbued with a spirit of piety, who faithful teachings of a careful mother, her precepts her but a few days to the tomb, holiness illustrated the "beauties of holiness" in all the relations of life—religious, social and domestic. In all these circle of true and faithful. Upon all, in the old home her influence, the lamented deceased was pressed an abiding sense of her good [illegible] and exalted worth. In deportment she was modest, unobtrusive, yet dignified. Death was not appalling to her—Go well with her. That Savior who she loved in this did not forsake her." Death is no loss; time no[illegible] Christian. Her retreat from [illegible] secures for her perpetual humanity, the earthly trials, and opens to her gaze her cheering beams of celestial light, together with uninterrupted, endless bliss.

E.

The Christian Advocate.

THURSDAY, JANUARY 2, 1879.

ON THE CLOSE OF THE YEAR.

'Tis midnight—from the dark blue sky,
The stars which now look down on earth,
Have seen ten thousand centuries fly,
And give to countless changes birth.

And when the pyramids shall fall,
And, mouldering, mix as dust in air,
The dwellers on this altered ball
May still behold them glorious there.

Shine on! shine on! with you I tread
The march of ages, orbs of light!
A last eclipse may o'er you spread;
To me, to me, there comes no night.

O, what concerns it him, whose way
Lies upward to the immortal dead,
That a few hairs are turning gray,
Or one more year of life has fled?

Swift years, but teach me how to bear,
To feel, and act, with strength and skill,
To reason wisely, nobly dare,
And speed your coarses as ye will.

When life's meridian toils are done,
How calm, how rich the twilight glows!
The morning twilight of a sun,
That shines not here—on things below.

Let sorrow, sickness, death—the pain
To leave, or lose, wife, children, friends—
What then? Shall we not meet again,
Where parting comes not, sorrow ends?

The fondness of a parent's care,
The changeless trust that woman gives,
The smile of childhood—it is there,
That all we love in them still lives.

Press onward through each varying hour!
Let no weak fears thy course delay!
Immortal being, feel thy power!
Pursue thy bright and endless way.

Morocco.

BY HENRY DAY, ESQ.

The northern coast of Africa was once one of the strongholds of the false prophets, and from thence they threatened the liberty of Europe. They first broke up into independent powers, and now these have nearly run their race. Morocco is now a kingdom of about 230,000 square miles, or one-sixth larger than France. It extends along the Atlantic from the Straits southward from 700 to 800 miles, and along the Mediterranean from the Straits about 250 miles, and south from the Mediterranean about 500 miles, and reaches into the Desert. It is composed of mountainous ranges which run northeast from the Atlantic to the Mediterranean, with fertile intervening valleys, which are well watered by rivers which flow from the water-shed into the Atlantic and the Mediterranean on one side, and into the Desert, where they are swallowed up, on the other. One of these rivers—the Mulnya—is 400 miles long.

Fez, which is about 75 or 100 miles south of the Straits, is the capital, where the Emperor—or the Sultan, as they call him—resides. It is in a wide, fertile valley, between the parallel chains of mountains. Between these mountains the climate is delightful, scarcely ever falling below 50 degrees or rising above 90 degrees. The slopes of the mountains looking down on the Straits and facing the Atlantic are beautifully wooded and afford delightful winter residences for invalids from Europe and America, and summer residences for the inhabitants of Gibraltar and the southern coast of Spain. The mountains shield them from the hot winds of the Desert, and the cool breezes of the Atlantic preserve a salubrious temperature. There is a wide range of products, among which are wheat, barley, maize, rice, sugar-cane, figs, pomegranates, lemons, oranges, dates, cotton, tobacco and hemp.

"It is easy to see that such a country with such a climate and such a variety of products, is destined to sustain a large and civilized population, and in the near future it will be one of the most important parts of Africa. It would not surprise us to awake some morning and find that it had been annexed to England. They would then control both ends and the middle of the Mediterranean. Two-thirds of the entire trade of Morocco is now in the hands of British merchants. Caravans of camels from Soudan and southern Morocco may be seen filing into Tangiers—the only port of Morocco—loaded with drugs, red, yellow and green leather, wool, hides, cotton and tobacco; and they bear back cotton, linen and muslin goods, sugar and tea, even as far as Timbuctoo, all of which comes from England. Immense amounts of beef, eggs and poultry are taken to Gibraltar. The captain of the Gibraltar steamer told me that some days he carried across the Straits 500,000 eggs, and they cost in Tangiers 50 cents per 100, and oranges, we found, were 25 cents per 100. Beef was sold for 37 per 100 pounds. One hundred head of cattle were taken to Gibraltar on the steamer with us. They were brought alongside the steamer in a scow. A noose was put round their horns, which by a rope was fastened to a steam windlass on board the steamer. In one-half a minute the animal is raised by his horns into the air before he has time to struggle, and swung round over the steamer, and then let down into the hold.

The Sultan is supposed to be the owner of the soil, and it is rented out, as in Egypt, to tenants at a very low rental, and the land descends to the heir of the tenant, subject to the tenancy. The taxes are very light, but the revenue is raised chiefly from export and import duty. The Sultan owes a national debt incurred in the war with Spain, but he pays his interest. As he is an arbitrary prince, and his word is the law of the land, he has only to impose a tax on one or more of the twenty-nine districts, and the Governor must collect it.

Not only are there beautiful winter residences along the wooded slopes of the Straits, but the means of living are abundant and cheap, and the sports are excellent. There are here plenty of partridge, hare and rabbits, but the great sport is the boar hunt. We saw on Sunday morning a company of about 20 ladies and gentlemen, English and French, on horseback, leaving Tangiers for the hills about 10 miles distant. The hunters are allowed no weapon but a spear. From 50 to 100 men are employed to beat up the bush and drive the animals out into the open, when the sport commences by running down the boars. When he turns at bay he is an ugly customer, but the poor dogs and horses generally bear the brunt of the fight.

Tangiers ought to be and will be a great city. It is situated in the midst of the Straits, where passes the commerce of all nations, and where the commerce of northeastern Africa, even to the interior deserts, centers, and with a good climate. Here those seeking health may come, and here the artist may find a Moorish city full of quaint subjects for his pencil, and a country around full of all natural grandeur.—New York Observer.

Angelo's Statue of Moses.

Why did Michael Angelo put the horns on the head of his statue of Moses? The answer is found in a wrong translation by Jerome, from the Hebrew into the Latin Vulgate, which is the accepted Bible of the Roman Church. In our English version of the Bible three times in the book of Exodus, (chapter xxxiv, 29, 30, 35,) it is said that when Moses came down from the mount "his face shone;" and the common impression probably is that his face was all over radiant, as if rubbed with phosphorus in a dark night. The Hebrew language, however, like almost all of very early date, is in many respects what may be called an object language; that is, its terms are not so much abstract, as taken from and expressive of visible forms. And the Hebrew word here used is a word expressive of shape, and signifying both a horn and a pencil of light; for as the horn of the Oriental buffalo and a pencil of light were both conical in shape, the same word was used for each. It is the same word that is used in Habakkuk (chapter iii, 3 and 4,) where it is said: "God came from Teman, and the Holy One from Mount Paran; and his glory covered the heavens, and the earth was full of his praise; and his brightness was as the light; and he had horns coming out of his hand;" where the version should have been: "His very hands radiated light," had rays—pencils of light streaming forth from them."

Now Jerome, in translating the passage from the Hebrew of Exodus, made the Latin Vulgate say of Moses, as he came down from the mount, that his face or head was horned, or had horns on it, when he should have translated it: "His very face or head radiated light," sending forth its beams to the view of all Israel. In each of the three verses in Exodus the same word is used by Jerome in his version. In the twenty-ninth verse he makes it read: "When Moses came down from Mount Sinai he held the two tables of the law, and knew not that his face was horned;" in the thirtieth verse: "Aaron and the children of Israel, looking on the face of Moses, saw that it was horned;" and in the thirty-fifth verse: "They saw the face of Moses, and it was horned." And as the Vulgate was the Bible of the Roman Church, and the only version familiarly known to Michael Angelo, when he turned, as he naturally would, to the book of Exodus for a description of the appearance of Moses, and found that the verses we have quoted described him as horned, or having horns, then to be true to the language of Scripture, he put these horns on the head of his statue of the great lawgiver of Israel. So strangely may one wrong translation mystify and mislead to be interpreters as well as artists!—Rev. Tryon Edwards, in Sunday Afternoon.

A Palatial Residence.

At the conclusion of the meetings of the Presbyterian Synod of China, held in Hangchow, in May last, the members were invited to visit what is said to be the finest private residence in China, the home of the wealthy banker, Woo. A correspondent of the New York Observer writes:

Our large party was received with every mark of attention. Well-dressed attendants met us at the door and conducted us through the labyrinth of rooms, halls, courts, grottoes, gardens, etc. The buildings are spacious, and most lavishly ornamented with carving and paintings. The furniture is mostly of Chinese style and manufacture, and of the richest and rarest description. Every room contained one or two clocks, and in one room there were seven, all of the costliest and most curious styles. There is a beautiful bridge over a sheet of water, and in the middle of the bridge a pavilion elaborately carved and ornamented. Crossing the bridge we entered a series of artificial caves and grottoes, so true to nature that it was hard to believe that they had not been built by the Great Architect of the universe. Birds of rare and beautiful plumage were seen among the shrubbery, or hanging in cages under the pavilions, and the sounds of their songs and screams echoed among the rocks and trees. After we had been shown through the grounds the ladies were invited to the ladies' apartments, and the gentlemen to the reception hall, to be entertained by the gentlemanly proprietor. Mr. Woo is not in good health, and, added to this, has lately experienced a heavy affliction in the death of his brother. However, he met us with simple and unaffected hospitality. The hall was gorgeously furnished. Conspicuous were the golden tablets from the Emperor, conferring posthumous honors on Mr. Woo's parents. The walls of the rooms were of marble, and the furniture was inlaid with the most beautiful and curious specimens of the same stone.

After enjoying some fine flavored Hangchow tea, and a pleasant chat, we were invited into another court adjoining the ladies' apartments, where we met the ladies of our party, and Mr. Woo significantly called attention to the paintings about the galleries.

The story of Woo is thus briefly told: There was a Mandarin who had a bank, the management of which he left mostly to others. One day he received intelligence that his manager had run away. On going to the bank he found every one connected with it had fled, except one of the assistants. He asked him why he did not go too. The young man replied that he thought he could yet save the institution from ruin, if he had a chance. The Mandarin promised his support, and told him to do the best he could. He went to work, and showed unusual ability in the management of money matters. In course of time he became manager of many banks, and is now the millionaire of Hangchow, the Mr. Woo whose palatial residence we were permitted to visit. It is said to be the finest private residence in the empire, and only surpassed by the Emperor's palace in Peking.

Was The Moon Always Dead?

Now that astronomers have almost by unanimous consent accepted the doctrine of the development of our system, which involves the belief that the whole mass of each member of the system was formerly gaseous with intensity of heat, they can no longer doubt that the moon once had seas, and an atmosphere of considerable density. The moon has, in fact, passed through the same changes as our own earth, though not necessarily in the same exact way. She was once vaporous, as was our earth, though not at the same time, nor for so long a time. She was once glowing with intensity of heat, though this stage also must have continued for a much shorter time than the corresponding stage of our earth's history. Must we not conclude that after passing through that stage the moon was for the time a habitable world, as our earth is now? The great masses of vapor and of cloud which had girt our moon's whole globe, even as in the youth of our earth her seas enwrapped her in cloud-form, must at length have taken their place as seas upon her surface. The atmosphere which had supported those waters must at first have been dense by comparison with the present lunar atmosphere, perhaps even by comparison with the present atmosphere of our earth. Then the glowing surface of the moon gradually cooled, until at length the moon must have been a fit abode for life. But whether, when thus swept and garnished into fitness of habitation, the moon actually became an inhabited world, is a question which will be variously answered according to our views respecting the economy of nature in this respect. Those who hold that nature makes nothing in vain will need only to ask whether the support of life is the one sole purpose which a planet can subserve; if that should appear probable they would at once decide that the moon must during its habitable stage have been inhabited. Others who, looking around at the workings of nature as known to us, perceive, or think they perceive, that there is much which resembles waste in nature, will be less confident on this point. They may reason that as of many seeds which fall upon the ground scarce one subserves the one purpose for which seeds can be supposed to have been primarily intended, as many younglings among animals perish untimely, as even many races and types fail of their apparent primary purpose, so our moon, and possibly many such worlds, may never have subserved, and never come to subserve that one chief purpose for which the orbs peopling space can be supposed to have been formed, if purpose indeed reigns throughout the universe.—Cornhill Magazine.

Ingenious Antiquity.

The accuracy of scientific conclusions as to the great antiquity of man has received a serious shattering. In respect to the discoveries alleged to have been made in the famous Brixham Cave, Devonshire, England. It was asserted by some scientific men that the remains and the tools found in this cave proved beyond question that man was on the earth anterior to the existence of the cave-bear. But a later and more thorough examination of the cave discoveries, now placed in the Christy Museum, has been made, and the report presented to the Victoria Institute by N. Whiteley, honorary secretary of the Royal Institution of Cornwall. Among the blunders as to the facts, Mr. Whitely notices: 1. Naturalists now generally conclude that the skeleton found in the cave does not belong to the ancient cave bear, but to the modern brown bear. 2. That the tool said to be found was not close to the bear's leg, but twelve feet from it, and, further, that the tool cannot be found in the museum. 3. That cases and copies of a very perfect flint knife, which were sold widely over England as a copy of one from the cave, were really copies of one found in Ireland. 4. That pictures of tools, showing a chipping on the edges, and alluded to by scientific men as due to human hands, are, in fact, counterfeit, for the chipping cannot be found on the flints, nor in the original photograph of them. 5. That the "scraper tool" and the "rod of ivory" are not in the original list, nor to be found in the museum; and, finally, 6. That the "flint tools" in the cave are precisely like those which abound on Windmill Hill, above the cave, and which are conceded to be formations by the action of natural causes, and not human implements at all. Some of these may have been washed into the cave, and hence the "evidences" turn out to be a series of scientific mistakes, not to say blunders. Sir Charles Lyell, who used the remains of the Brixham Cave among his evidences in his "Antiquity of Man," has in a late edition quietly dropped these "proofs" as of no special help to his argument on that subject.—Sunday-School World.

RELIGIOUS INTELLIGENCE.

—That the Reformed Episcopal Church is steadily growing the reports made at the recent General Council, at Newark, N. J., plainly show. The parochial returns were not complete; but they reported 5,808 communicants, which was believed to be at least four thousand short of the whole number. There are 7,811 Sunday-school scholars and the collections amounted to $280,785. The church property is valued at $600,031, on which there are incumbrances of $138,750. The bishops severally reported that the church was in a very prosperous condition in their jurisdictions, and the Rev. Messrs. Stevens and Johnson told how the colored people in the South were attaching themselves to it. The Council transacted very little important business. Resolutions condemning theatrical amusements and dancing provoked some discussion, in which two prominent laymen stoutly defended dancing *per se*. The resolutions were adopted. A catechism was reported; but it, together with the hymnal, went over to next year. In regard to deacons, the Council decided that they cannot assume charge of a church, or administer the ordinances of baptism or the communion, without special license from a bishop. Among the subjects postponed, in addition to those above mentioned, were those of synodical bishops, and an amendment, approved by this Council, giving each parish one lay delegate for each one hundred communicants, instead of for each fifty, as at present. The closing business of the Council was the adoption of resolutions authorizing the congregation in Great Britain to form a General Synod, similar to the General Council, and appointing Bishop Fallows, Gen. S. L. Woodford, and H. B. Turner commissioners to confer with commissioners from the proposed General Synod in reference to changes in the offices and organic law of the church.—Independent.

—It has been feared that Father Hyacinthe's movement would come to nothing. At last something of promise issues from his hands. He has just established himself in Paris, and begun to hold religious Conferences or meetings, has addressed a long letter to the Archbishop of Canterbury, asking that the reformation which he has begun in France be recognized by the Anglican Communion, and that one of its bishops be appointed provisionally to the oversight of the mission, until the day comes when the movement may constitute itself a church. He proposes, he says, to revive the ancient Gallican liturgies and the Gallican Church, which the Vatican Council has suppressed. To this letter the Primate of Scotland replies by request of the Archbishop of Canterbury. He assures Father Hyacinthe of sympathy with his mission in France, and promised to provide for its oversight, though he cannot promise that episcopal functions will be administered until the proposed ritual has been prepared and submitted for examination. This looks like a serious step toward a reformed Catholic Church in France.—Methodist.

—Both the Kirk and Free Church of Scotland have sent clergymen to Cyprus to establish missions or churches.

"Some of the greatest missionary meetings that have ever taken place in the world were very small gatherings, and yet they became centers of blessings to the whole world," was among the utterances at the world's Missionary Convention.

—Says the London S. S. World: "Rev. Mr. E. C. Wines related a remarkable story of the son of a professional thief. While in prison he was converted. After serving his time out he worked at his trade; studied the languages; entered the seminary where he formed the acquaintance of an earnest Christian student. The two resolved to become missionaries to the heathen, and plunged into the heart of India, where missionaries had never been seen. After eight years' labor among the Santhals, the result is thirty churches, forty schools, two training-schools, and twenty-one hundred communicants and a Christian population of six thousand, and a grammar and a dictionary of the Santhal language."

The Rev. Thomas L. Gulick writes to the Observer an account of the first Conference of the Evangelical Alliance of Spain and Portugal, held at Zaragoza. He says there were representatives present from nearly all the Protestant churches in Spain and from several in Portugal. The Conference was in session five days, and heard fifteen papers having to do with the evangelism of Spain and the means and methods of carrying it on. A committee was appointed to consider the expediency of establishing a theological seminary.

Our Young People.

THE OLD AND THE NEW YEAR.

We are passing another milestone,
Another school year's done;
One more chapter of life is written,
A few more threads are spun.

Life's journey, a school, a story,
Our best to-day demand
That future, it should be woven
With steadfast heart and hand.

But we've faltered, half learned our lesson,
The story who will read
And have we carelessly marred the page
A record pure and fair?

Yet our errors, our failure shall be
At length our best success,
If we store up their choicest teachings
For future helpfulness.

We have trodden the old year's pathway,
We enter on the new;
God hath brightened them both, O children,
To him all praise is due.

Let us study the next chapter,
The life work of this Son,
If the volume of life is finished,
And the Writer's gone.

—Sunday-School World.

Becky Hepburn's New Year.

BY S. P. PORTER.

Becky peeped into the library. There was nobody there. The fire in the grate burned with a cheerful glow. The light of the argand burner was soft and pleasant. The rows of books looked friendly. The big arm-chair was inviting. Becky had had a long walk and was very tired. She thought that she would sit down and rest a while.

"Now," said she, after settling herself, "I believe I will indulge in a soliloquy." Becky was studying definitions, and she knew that the word *soliloquy* means a talk to one's self. "I am glad," she continued, "that the old year is almost gone. I am tired of seeing the same date in the newspapers, and of writing the same figures at the head of my letters. A change will be very agreeable. To tell the truth, I like anything that is new—new books, new shoes, new bonnets, new dresses, fresh leaves in my copy-book. Why should I not like a new year? Not that the old one has been unpleasant. Indeed, I have had good companions in school, and a very kind teacher, and my father and mother are always as loving as they can be. Then, as for the boys, if they do tease me now and then, and if I do get provoked at them, I am sure that I think all the world of them really. Yes, I know that I have enjoyed my friends very much.

"Then, what a splendid time we had in the country last summer! What beautiful drives we took, and what delightful walks. It was much nicer in the mountains than it was the year before at the seashore. I do not believe that I could have improved this year if I had arranged myself."

But while Becky was speaking, her eyelids began to blink in the fire-light, and her head began to nod to the grate. The faster her head moved the slower went her tongue, until, having said what is reported, she ceased speaking altogether, and Becky was fast asleep.

In her dream she saw a radiant angel, fairer than any being she had ever looked upon, and the angel spoke to her. "Becky," said she, "you have told the truth. You have had a most delightful year. Your home has been very happy. You have had a great many comforts and pleasures. You, and the rest of the family, have been perfectly well. You have seen many attractive things. You have read entertaining books. You have had good times among your schoolmates. Becky, who gave you all these blessings? Have you been grateful to Him? I am very much afraid that you have not."

"So, puss, I have caught you napping!" It was Mr. Hepburn's cheerful voice that aroused his daughter from her slumber. "Oh, papa, I dreamed that I saw the most beautiful angel, and she was telling me that I ought to be a better girl." "I think you are pretty good as you are; anyhow, you are good enough for me," and Mr. Hepburn dismissed the subject with a laugh and a kiss. Not so with Becky. She thought of her dream when she was at the supper table; she thought of it when she was trying to study; she thought of it when she went to bed. She lay awake for a long time thinking it over and over. At length she prayed this prayer: "Dear Heavenly Father, I have been a very naughty girl all my life, and have not loved Thee as I ought to have done. I pray Thee to forgive all my sins, and wash them away in the blood of the Saviour, who gave Himself for me. Make me thy loving, grateful child, and help me to live for Thee always. I ask it for Jesus' sake. Amen."

After this, Becky felt a strange sense of peace and satisfaction. Indeed, she had never been so full of joy before. She felt as though she must tell somebody how very happy she was. But all in the house were asleep. It was too late to wake any one. The big clock in the hall was striking twelve. The new year had begun. The old one had departed.

The next morning how bright the sunshine seemed. How pretty Becky's room looked. How pleasantly sounded the voices of her brothers as they shouted "Happy New Year!" at her door. "It is a happy New Year indeed," said Becky to herself. "I believe that I have begun it as a Christian."

She did not forget before going down stairs to thank her Heavenly Father for His care over her through the night and for the mercies of the opening day. When she entered the breakfast room Mr. Hepburn stood behind the curtain at the window. "Father," she said, after returning his salutation, "I believe that the Lord has forgiven my sins. Don't you wish that He would forgive yours, too?" Mr. Hepburn looked out of the window for a minute. Then he said huskily, "Yes, Becky, I do."

"Becky, Becky," called her brothers in concert, "come and show us how to play this game now. There'll be just time before breakfast." Mother said so."

Becky accepted the invitation and performed her duty as well that I told her, "Seems to me you're [illegible] than you were yesterday. I wonder what's changed you so."

"Maybe she's turned over a new leaf," suggested Harry. "Perhaps so," Fred responded; "that's a good thing to do on New Year's day."

A Deed Done by a Child.

In Mr. H. P. Hammond's book on the "Conversion of Children" the following incident is related:

Eleven years ago, in a city in Illinois, a little child came to the meeting I was holding, just because the others came, but with no thought of being a Christian. But God's people had been praying earnestly that all the children present might be led to see their lost condition, and that Jesus had loved them and given Himself for them. Their prayers were answered, and many little children, as well as this little girl, became Christians. When I was in that city, not long since, I was glad to learn that most of them were still clinging to the Saviour. When this child went home from the meeting where she had found the Saviour, her father and mother were very much astonished at her words and manner. They thought she was too excited, and determined not to [illegible] her attend any more meetings, but she cried bitterly, and begged to go to the next meeting that she might hear more about the Saviour. Finally the father said to the mother "You'd better go with her, and if there's anything [illegible], we'll not [illegible] her attend." But while at the meeting the mother found her heart filled with love toward the precious Saviour. When she [illegible] loved her and led her to the Lamb, so she could rejoice [illegible] to Him, and to God, because [illegible] forgave her and [illegible] her soul with peace and joy. [illegible] so, went home [illegible] her child had become a Christian. Her ungodly husband was astonished when she said to him: "You better go yourself to the next meeting, for there is nothing at all [illegible] about them." He was thus drawn to attend the services where the spirit of God showed him what a great sinner he was. He felt at first that he was too great a sinner to be saved. For a long time he could not see how God could be just and yet forgive him, but when he heard the story of Jesus' love, and how He had died, "the just for the unjust, that He might bring us to God," he bowed at the foot of the cross, and cried, "God be merciful to me, sinner." His prayer was answered and he too went home "excited." Yes, he was so much excited that he at once resolved to give up making whiskey. He had for a long time been a distiller of that which leads so many down to a drunkard's grave. But God showed him his sins, and he resolved never to distill another drop of liquor, for he felt that by so doing he was adding to the long train of sixty thousand who fall into the drunkard's grave every year in the United States.

A little girl, six years old, was desirous of putting her pennies into the missionary box with others. When saying her evening prayers at her papa's knee, she hesitated a moment, and then added, "Lord, bless my two pennies, for Jesus sake! Amen." After the child had gone to bed, her father asked his wife, "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was her mother's reply.

A mother, trying to get her little daughter to sleep, said "Anna, why don't you try to go to sleep." "I am trying." "But you haven't shut your eyes." "Well, can't help it; ums comes unbuttoned."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Our New Year Meditation.

Our business friends are examining into their affairs, and making up their balance sheets. Planters and farmers can tell by this time about how the matter stands as to profit and loss. Reflections upon these subjects will occupy us more or less. The year's work and its results are to be summed up, and plans for the future are to be made under the guidance of past experience. After so many years of toil and care has the fortune been realized, or are the approaches to it satisfactory? It is past middle age with many, and with others one sere and yellow leaf is at hand. Another year of opportunity is now gone, and the more anxious is the scrutiny of assets and liabilities on this account. The riches dreamed of in early life have somehow eluded our grasp. Success has crowned the efforts of a few; the many have suffered much, or have failed to realize their anticipations. Whatever the disclosures may be, the race must be begun again, and the battles of the old year must be fought over during the new. The seasons will move on in their accustomed order, there will be seed time and harvest, storms and sunshine, losses and gains, and husbandmen, merchants, artisans, professional men, will go forth to their several labors, hopeful of what the rounded year may bring them.

Parents will have their thoughts on New Year's eve. How the children have grown in the past twelve months! They escape from their sweet childhood more and more, and they are changing insensibly as the dawn. Where a day reveals nothing, a year reveals a great deal. Development in mind and body, and changes in character, are made manifest. There are forebodings, grounds of congratulation and thankfulness, and a prayer breathed that the youthful feet may be ever kept in the paths of righteousness. Some homes have been invaded by death. Births and deaths in the household make the memorial of years. Death has graven the past year deeply upon the tablet of memory in many hearts. Fathers and mothers will remember it not as the year of the Paris Exposition, or of the Eastern war, but as the year when the dear boy or the sweet little girl was taken. Then they cannot but dwell upon the future of their children, their education, their character, the lot that shall befall them. The past year has answered these questions in part, but the coming year will have much more to say about them. We must conjecture, although we can neither break the seals nor open the book.

Christian people will think of their religious condition. Very naturally we recall the vows and resolves made a year ago. We proposed entering upon a course of greater usefulness—of giving ourselves more completely to God, and of amending our negligences respecting prayer, reading the Scriptures, and self-watchfulness. What report of ourselves have we to take? What does conscience, consciousness and memory say in reviewing our work and in estimating what we really are? Is it a year lost, or a year gained? Have we any sheaves from the field, have we laid up treasure in heaven, and can we think of the year as one devoted to Christ? One year less to live, and one year nearer the judgment, in life and character what have we gained? Whatever the answer, it is well to look into the new year with a heart of faith and consecration. If we have done well we may do better, and if we have done ill the new year is the open door which God in his mercy sets before us, through which we may enter upon a nobler and more blessed career. Christians and sinners alike should reflect seriously on the passing years and their results. Their progress may seem as slow and imperceptible as the travel of an Alpine glacier, but it is equally as irresistible, carrying with it everything it touches. While this stream is tearing and rending and upheaving and overthrowing, we are hardly conscious that it moves at all. To be able rightly to count our days is something to be prayed for: "So teach us to number our days, that we may apply our hearts unto wisdom." God help us all to interpret the years, and to lay their lessons to heart!

A year in the world's life is gone, and how is the world doing? While the earth has been spinning along its orbit its inhabitants have been moving also. Science, in its various departments, has made some advance. There has been progress in the liberal arts, and in the practical fields of mechanics and agriculture. Taking all countries into the account, there has been nearly the average amount of war and bloodshed, but considerably less than there was one hundred years ago. Telegraphs and railroads have been multiplied, and the intercourse between distant parts has been increased. In society and politics the unrest of the world is chronic. Communism burns as a smothered fire, but there have been no serious outbreaks. In the industries there have been strikes and strikes, and the conflict of labor and capital has scarcely ever been more general throughout the civilized world. The sufferings of the unemployed in Great Britain, America, and on the continent of Europe, have probably been greater this year than heretofore. With the general diffusion of education, and with the ballot in the hands of the people, new and serious dangers threaten society. There is really a plethora of money, food, clothing and land in the world, and thousands of people cannot obtain work. Some means of distributing and equalizing the good things, and the necessaries of life, must be found, or there will be trouble. The yellow fever scourge is now chiefly notable for the philanthropy which was exhibited in relieving its victims. This widespread feeling of generous sympathy and kindness is, for us, the brightest and most imperishable gem in the crown of the dying year. The world is surely growing better. The practical charity displayed in recent years among Christian people would not have been thought of one or two centuries ago.

Something has been done during the past year for the kingdom of Christ. Missionary labors have been on a larger scale than ever, and the results have been such as to cheer and encourage every Christian heart. The light is gaining on the darkness, and the day spring from on high is spreading its mantle of purple and gold over all the sky. At home and abroad the gospel has triumphed, and thousands of souls have been converted. What the new year shall be in Christian work depends upon the faith and zeal of the people of God. Could they, or rather would they, reach the plane of a complete consecration, the new year would bring to the church and to Christ a surpassing glory.

Mississippi Conference.

Something past midnight, on the morning of December 18, we reached Hazlehurst, in company with several other brethren. The pastor, Rev. J. M. Weems, was on hand to meet us, and we were at once conducted to our homes. The editor's home was under the same hospitable roof where he spent several pleasant days during the session four years ago. We are under lasting obligations to Dr. Purnell and his family, who made our stay with them most comfortable and pleasant. Conference was called to order by Dr. C. G. Andrews, opened with religious exercises by J. O. Jones, and was presided by the election of W. H. Watkins, D. D., as president, of C. G. Andrews, D. D., as secretary, and of J. A. B. Jones, W. C. Black and John T. Cameron, as assistant secretaries. Bishop Paine, infirm from age, and wearied with the labors of his recent Conferences, was not able to be present. The committees were appointed in the usual way, and under Dr. Watkins' skillful guidance the business went on with harmony and expedition. On Friday morning we were surprised to find Bishop Keener in the chair. He had barely reached home from his Texas round when summoned to Hazlehurst, and he had thus promptly responded. The attendance of preachers was fully up to the average of other years. There were but few lay members present. Four preachers died during the year—Barnabas Pipkin, James Shanks, D. J. Parker and W. Wadsworth. The last named was in the prime of life, a beloved and faithful laborer, and his end was peace. Barnabas Pipkin had been sixty years a preacher, and was eighty-three years old. He was a man of weight and power in his day, venerable and venerated in his age, and died serenely and sublimely, as became a Christian patriarch. James Shanks was also among the fathers, and a man of strength and usefulness. His experience was deep, his knowledge of doctrine clear and full, and he had many seals to his long ministry. He had passed his threescore and ten by several years when called to his reward. D. J. Parker was on the superannuated list, worn out in the work, and a man respected and beloved. He died of yellow fever—the only member of the Conference who died of that disease, although several others were attacked. The venerable J. G. Jones, a member of the Conference for fifty-four years, is still able to be in his place, and to aid in affairs by his long experience and counsels. He had the fever this year, but was looking ruddy and hale. Mounger, Galloway and Featherston had also been near death with the scourge, but they were among their brethren, and in health. We were gratified to meet Mrs. Julia Hays, of Baltimore, president of the Woman's Missionary Society of the Methodist Episcopal Church, South. Sister Hays was present to promote this special work of organizing Woman's Missionary Societies, and to give aid and counsel in this most important enterprise. The following organization was effected:

ORGANIZATION OF THE MISSISSIPPI CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY.

President—Mrs. Charles B. Galloway, Vicksburg; Miss; Vice Presidents—Mrs. W. T. M. Linfield, Hazlehurst, Miss., Miss Ollie Watkins, Jackson, Miss., Miss Nannie Heard, Brookhaven, Miss., Mrs. R. S. Woodward, Natchez, Miss.; Corresponding Secretary—Mrs. W. L. C. Hummett, Recording Secretary—Miss Annie Linfield, Hazlehurst; Treasurer—Mrs. Annie DeMoss, Vicksburg.

Dr. R. A. Young was present to represent the Publishing House, and $3,000 was subscribed for the four per cent. bonds. Our missionary secretary, Rev. Dr. Wilson, ably presented the cause of missions before the Conference, and at the missionary anniversary on Saturday night. Dr. Young also assisted at the anniversary. Over $350 was collected. Dr. Wilson, as the representative and advocate of our foreign mission work, is impressing the church profoundly and most favorably. Among the notable visitors were also Dr. Sullivan, of the North Mississippi Conference, and Dr. J. H. Brunner, president of Hiawassee College, Tennessee. The preaching during the Conference was spoken of as excellent. We heard but one sermon, that of Dr. Wilson, on Sunday night—a most admirable and satisfying sermon, and every way worthy of the grandest of gospel themes. We were constantly reminded of Bishop Marvin by the preachers order of thought, style and tones, and when he was done we felt that the mantle of the sainted Bishop had fallen upon Dr. Wilson. Only one, Isaac L. Peebles, was received on trial. Thos. W. Brown, George Bancroft, Truman Carley and David Merchant were readmitted. The Conference is fairly full, but not so crowded as some others. Monday was devoted, in the main, to reports. The report on Education was a good one, and elicited some profitable talk from the Bishop and others. The state of the church, Sunday-schools, the Bible cause, religious literature, all received patient consideration. The following are some of the statistics as well as we were able to gather them: White members, 21,180; adults baptized, 817; infants baptized, 1,018; Sunday-schools, 231; Sunday school scholars, 8,257; collected for Conference claimants, $1,310 38; assessed, $2,700; collected for Bishops, $811; assessed, $900. Raised for foreign missions: In churches, $1,341 95; in Sunday-schools, $297 10. For domestic missions: In churches, $1,055 65; in Sunday-schools, $157. The estimate for preachers salaries was $37,629 25. Salaries paid, $37,501 20. The deficit in the pay of the preachers is very large indeed, and, in other things, the reports show the effects of the yellow fever and the stringency of the times. On Monday night, at ten o'clock, after a good and wholesome talk to the preachers, Bishop Keener read out the appointments.

Not Appreciated.

There is, perhaps, no one living over ten years of age who has not felt at times that he was not appreciated. What school boy has not sunk mortified under the winks or jibes of some larger boy, or the half-concealed smile of a teacher, at his awkwardness or mistakes when trying "to say his speech?" What man or woman, great or small, but has felt the sting of the world's derision or uncharitable criticism, nay, of its detraction and slander?

"Why are you not charitable as you used to be?" "Because, when I tried to do something for the world, instead of appreciation, I received depreciation. I acted benevolently, from the purest of motives, and certain foul-mouthed busyboilies attributed my actions to selfish and base designs at heart. If I overlooked insult, I was called a coward. If I forgave an injury, it was said that I was only waiting an opportunity to be revenged. If I tried to be zealous in Christian work, I was called a hypocrite. Nothing I have ever done has been appreciated; therefore I shall not try any more."

How often do we hear such answers. St. Paul gives us the best means of overcoming these mortifications and discouragements. "For," says he, "consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." If we will faithfully follow this exhortation the cure will infallibly result. For let us make the case as bad as possible with ourselves, and then compare it with that of Jesus, and we shall find that ours is indeed a very light affliction compared with that which he bore. Let us consider it first in the light of our dignity contrasted with the vileness of our detractors. Grant that we belong to the best family in the land—a family whose escutcheon has no blot, a family with no "black sheep," and no marplot or malaprop in it, a family whose hospitality, generosity, patriotism, refinement, intelligence and virtue have been proverbial. Let the detractor be of a family of which nothing good can be remembered, and let him be the basest of the family. Now let his malice be not only unprovoked, but let it be the return of the greatest kindness done by the good man of the good family. This is about as bad a case as we can imagine. Yet there is no man upon earth who has anything more than a passing dignity—none that has been entirely free at all times from passion, prejudice or self-interest—none who has not had his preferences for one and his distaste for another on the ground of kinship, locality, or some other circumstance. Ingratitude to a noble human benefactor is criminal—injury and defamation of such is diabolical. But now consider Jesus, the Son of God, the heir and partner of his eternal power and glory, and what comparison will royalty among men sustain to his dignity? Consider the motives which brought him to earth, and study them not in the light of his words, but in the light of his deeds. He did good to men, but asked no remuneration. His doctor's bill was never presented to the sick he had healed. The blind had sight restored without paying a cent. The dumb were taught to speak without any charge for tuition. He preached, and said nothing about quarterage. He fed five thousand hungry people, and presented no hotel or restaurant bill. He did this to vagabonds, tramps, harlots, beggars, thieves, cut-throats. Yet they turned and said: "He hath a devil," "he is a wine-bibber and a glutton," "he is a blasphemer," "he is in league with Beelzebub," "he is a traitor and a conspirator."

Let us consider it in another light. He came to teach eternal and universal truths. He announced these clearly and unequivocally. He presented them publicly, and challenged the world to the discussion of their merits. If he used sophistry, the world was in possession of reason and logic, to detect the false reasoning or bald assertions. The world turned from the merits of the question, and made a personal assault upon him. The lawyer who asked him the question as to the greatest commandment, gave the very answer that Jesus approved, and had announced again and again. But still the lawyer turned his arguments into vituperation of character. We frequently feel aggrieved that the world takes this unfair turn with us. It will not stick to the merits of the question. It is so much easier to make an attack upon personal character than to meet an argument, that the debates of the world generally degenerate into personal abuse. Too often our philosophers and theologians quit argument, and go to throwing dirt at one another, like the denizens of Billingsgate. Sensitive natures are shocked and mortified at such unfairness, not to say downright villainy. But if Jesus encountered and endured it, what right has the Christian to murmur? Did he not say: "Marvel not if the world hate you." The world hated and abused him first.

It would be easy for one to be a patriot if the enemy would not point his guns at my breast, but at the flag I bore. I would stand on the rampant all day, and hold the flag high, if he would shoot at it all the time. I would bring it down at night all riddled with bullets, and boast of my patriotism. But whenever I mount the parapet I see the enemy level his gun right at my heart, and there is where it hurts to be a patriot. My stomach is sick, my knees are weak. Why won't the enemy fight my country on the merits of the question? Campaigns are pleasant as I sit in my easy chair, my feet on a Brussels carpet, and a warm fire in the grate. But to loll through mud and slush, to stand picket in the snow, shivering until a bullet prostrates me, there to groan and freeze all alone in the midnight cold, that is hard. But such is war in earnest.

"Consider him who endured." It will nerve you when you grow weary and faint in your mind. Napoleon, when marching across the deserts of Egypt, dismounted and trudged through the sand at the head of his columns. Often a soldier, overcome by the heat, would sink down in the burning sand to die. His comrade would say to him: "Get up, or the Mamelukes will kill you." But he would only reply: "The sooner the better." Then his comrade would say: "Yonder is the Little Corporal walking, can't you endure as much as he?" With a "long live the Little Corporal," the weary soldier would rise and march on. So with our Captain. He endured more than he requires of us. Shall we, as Christians, regard our Leader with less enthusiasm than the French soldiers did us? They endured for perishable glory. Shall we not endure for the imperishable? T. A. S. A.

Our city Sunday-schools are having their Christmas festivals. Felicity, Moreau and St. Charles Avenue have given their young people very pleasant and delightful entertainments. The Christmas tree at St. Charles Avenue was a very fruitful one, bearing almost all manner of fruits. Aunt Nellie was surprised by two large and beautiful chromos, handsomely framed, and ready for the walls—a present from her boys. The pastor, Bro. Hannon, got an excellent umbrella—an article much needed these days.

Our friend, C. H. McKnight, of this city, is the duly appointed agent to obtain subscriptions to the forthcoming life and labors of Bishop Marvin, by Dr. Finney. We understand that the book will be ready for delivery by February 1, 1879. Subscriptions for the work will be taken at the book store of G. T. Lathrop, 112 Camp street. We trust that this admirable life of the beloved Bishop will meet with a large and rapid sale.

A happy New Year to all. The compliments of the season to everybody connected with the ADVOCATE—to publisher, printers, clerks, and to advertisers, subscribers and friends generally. May you all have a pleasant time during 1879. We sincerely pray that the remainder of life's voyage may be a smooth and prosperous one, and that Heavens choicest blessings may rest upon one and all.

ACKNOWLEDGMENT.—Rev. Elisha Phillips, presiding elder of the Marianna district, Alabama Conference, has remitted us $30, to be devoted to domestic missionaries who have suffered from the yellow fever in the Louisiana Conference.

A recent note from Bishop Paine to Dr. J. B. Walker brings the painful intelligence that Sister Paine is critically sick with typhoid pneumonia. The Bishop himself was able to be about but far from well. God grant that both may be soon restored to health, and that they may be spared to us yet many years.

We believe nearly all of our churches in the city held watchnight services. The inclement weather was a hindrance, but a good many were present, nevertheless, to end the old year, and to begin the new with meditation, prayer and praise.

Bishop Keener is at home again, after four months' absence, and resting from the labors of an arduous tour of Conferences. He preached at Carondelet Street on Sunday last, and his health seems to be pretty good.

Bishop Haven, of the Methodist Episcopal Church, preached at Ames church, in New Orleans, on Sunday morning, December 29. He is on his return from an Episcopal tour in Texas.

Preachers and laymen, members of the Louisiana Conference and visitors, on arrival, will report at 112 Camp street.

The request, says the Christian Intelligencer, that not only the Week of Prayer but the whole month of January be consecrated to prayer for a revival of religion in all lands is meeting with more and more favor. Nothing more can be done. The Gospel has been preached for a witness to millions of men who have not yet accepted it as the word of life. The preparation for a great blessing has been made. We believe that God does not lead or allow His people to make such a preparation except when He intends to give not only a commensurate but an exceeding blessing, which shall be so evidently His work and not ours that it shall fill the hearts and mouths of men with His praise. We believe that an overflowing blessing, a blessing there will not be room to receive, is in store for us, to be given when we ask for it with importunate supplications. At the same time it is well to remember that the world's history will not close on the 31st day of January, 1879. The answers to prayer certainly will not all be received before the 1st day of next February. Our hope is that the return granted in January will be a joyous beginning but only the beginning of an extension of the kingdom of heaven to continue in constantly increasing power until it ends in the millennium.

While there is this call to prayer there is also an attempt on the part of certain persons, who are in great need of Scriptural expansion, to confine the petitions of the children of God to certain pet schemes. The schemes are good, worthy of sympathy, and ought to have our prayers, but they do not deserve and ought not to have exclusive attention. Let it be remembered that God began the Week of Prayer in the Lodiana Mission, in India, and intended to teach the church something by it. The whole lesson to be learned no man can even outline, but one part of it certainly is that God did not intend the object of the Week of Prayer to be confined to a narrow range. Give no need to men of limited views. Let the whole church unite in crying with importunity, "Thy kingdom come. Thy will be done in earth as it is in heaven." Lay hold on Him who is mighty to save. Lay hold for life, never to let go. If you have not been diligent in prayer begin now, never to cease until you are where full happiness prevents desire. Let us be distinctly understood. One day in January is devoted to prayer for Colleges, Academies, Seminaries. That day we must observe. Besides, the whole church has agreed upon a certain directory of worship for January, embracing all interests. We do not mean that, when deprecating limitations, we mean the attempt to thrust inferior objects upon the church and to secure for them exclusive attention.

DO YOUR DUTY.—We heard a man ask the other day, "When will this incessant begging for money (he meant for church purposes) cease? It is call upon call, now for this, now for that, and I am sick and weary of it."

The answer is as easy as the question. It will never cease. It is a part of the situation. While there remains a heathen on earth; an unfaithful Christian, a sick man—soul-sick or body-sick—an orphan child, a cripple, an outcast, a wretched one anywhere with any wretchedness, the demands will still be made, and they will still be answered worse or better.

When all men on earth are blessed, when the sun light of heaven yields the hills and valleys of the world, and wraps the blue seas in eternal calm, then may men rest from their working and their giving—not before. Till then let the demands be made, and made boldly. The situation is plain. God owns a man, and all he has, and is, and I will be. Ask him to give for one of God's purposes. You only ask him to accept the situation, to acknowledge the facts. There is no call for timidity. Let the applicant do his duty. It rests with him to whom he applies whether he will do his. He should at all events be furnished with fragment and favorable opportunities.—Ex.

A class-leader of the venerable Wesleyan City Road Chapel, London, publishes these exceedingly interesting facts: "I have in my class five members whose united ages, with my own, make four hundred and eighty years; we average eighty each. The oldest member in my class is in her ninety-third year. She was baptized by Mr. Wesley; Mrs. Mortimer was her first-class leader; Dr. Clarke gave her her first ticket, which I have in my possession.) She has been a member seventy-one years. She is a connecting link between the old Foundry and the present chapel.

SHIPWRECKS.—There are two shipwrecks against which the Christian is warned in Scripture: The wreck of faith and the wreck of himself. Who, "*concerning the faith have made shipwreck*," is Paul's sad allusion to certain ones; the faith which, like a richly freighted ship, they were appointed to guide and keep amid the storm and tempest of unbelief, wrecked in their hands, though they possibly may have escaped safe to shore on broken pieces of the ship. "Lest, having preached to others, *I myself should be a castaway*," is yet a sadder suggestion of the apostle—the shipmaster who has faithfully guided the vessel of faith, yet himself swept overboard and lost.

Testimony to a Christian Wife's Influence.

The secular press, which is usually very liberal in such matters, has denounced Jere Black's coarse assault on the estimable widow of Commodore Vanderbilt, while trying to break the will. Mr. Black went beyond even "professional" limits in his effort to supply lack of evidence by personal abuse. The Commodore, so far from having shown mental incompetency by his second marriage with a Mobile lady younger than himself, did therein one of the best and wisest things of his life.

Fortunately he knew well and appreciated the character of that Southern Methodist woman who has so well adorned her position. Among the witnesses called was Mrs. Wilson (Augusta Evans) of Mobile. Well does the Nashville Christian Advocate remark: "The reader may be reminded of 1 Cor. vii, 14 and 1 Peter iii, 1, in reading the following: The will of Commodore Vanderbilt has given rise to long litigation—a son Cornelius) and a daughter contesting it on account of alleged 'undue influence.'"

We quote from the New York Sun, November 2:

A deeply-veiled and slight-built woman walked into the Surrogate's court yesterday morning on the arm of William H. Vanderbilt. Few recognized her as the well-known authoress, Augusta J. Evans. When Mr. Clinton escorted her to the witness-stand, and, in accordance with his request, her veil was raised, she displayed a face of singular placidity, and a composure almost amounting to demureness. She was dressed in deep black. She testified as follows:

"What is your name?"

"Augusta Evans Wilson."

"You are known to the public as Augusta J. Evans, the authoress, but your husband's name is Wilson?"

"Yes, sir. My husband sits behind you."

"Were you acquainted with Mrs. Commodore Vanderbilt?"

"I have known Mrs. Commodore Vanderbilt about twenty-two years. I became acquainted with Commodore Vanderbilt through his wife. I visited them in the year 1875. I had several conversations with him in 1875—one a very long one, during a drive in Central Park. He drove me in a buggy with a pair of horses which he desired me to see. After driving through the Park and up to Harlem lane, he took me around to show me a villa which he said he had given to Miss Hawley on account of the engagement which he said existed between her and his son George, deceased. In showing me the villa, he spoke of his children.

. . . He said, also, that the greatest comfort, and happiness, and peace of his life had been derived from his second marriage; that his wife had, since her entrance into his family, been the pacificator and special mediator between Cornelius J. and himself, and when he had refused to receive letters from Cornelius, and returned them unread, Cornelius J. prevailed upon Mrs. Vanderbilt to read them, or repeat their contents, and that she had done so, sometimes standing behind his chair, and read him portions of his son Cornelius' letters before he was aware of her intentions, and that she had specially mediated between them, and endeavored to bring about more harmonious relations, but he had told her that she did not know Cornelius. I remember specially when he said that the beautiful consistency of his wife's Christian character had done more to draw him to religion than all the churches he had ever been in or all the sermons that ever had been delivered; that he had watched her consistent Christian life day by day, and that while he was very fond of Dr. Deems, and admired him, and liked to see him around, his wife's beautiful consistency of character had influenced him far more in favor of religion than any sermons to which he had ever listened. He said that in the course of his long life and career, that involved the knowledge of a great variety of character, he had found her the purest and noblest woman that he ever saw, and that she had commanded from him a reverence that no other human being ever did.

NOTICE TO THE MEMBERS OF THE ALABAMA CONFERENCE.—*Brethren:* I have this day forwarded names and moneys secured by me at the recent session of the Conference, for the Southern Quarterly Review, to Rev. J. W. Hinton, D. D., editor, Macon, Ga.

Should unexpected delays, etc., occur, in regard to reception of the Review, please notify Bro. Hinton of the fact.

J. BANCROFT,
Agent Appointed by Conf.

EUTAULA, Ala., Dec. 7, 1878.

LOST.—One draft on Sims, Bibb & Co., Mobile, Ala., handed in by one of the preachers of the Alabama Conference, and counted in the general collection for missions. The finder of said draft will please return to the subscriber. The preacher who handed in said draft will please write to me and inform me in whose favor the draft was drawn.

GEO. F. ELLIS,
Texas Board of Missions.

SHIVER, Ala., Dec. 7, 1878.

NOTICE.—The Advocate of Missions is a sixteen page paper, published bi-monthly, in the interests of the missionary work of the Methodist Episcopal Church, South. It will probably be published hereafter in Nashville, Tenn. But all letters, communications, etc., must be sent to Rev. S. A. Steel, Columbus, Miss. The price of the paper is fifty cents a year. We are very anxious to publish it *monthly*, and in order that we may do so, we urge the preachers everywhere to aid us in its circulation. It is the very thing needed to develop the missionary spirit in all our charges. We want ten thousand subscribers. Help us to get them.

Address,

REV. S. A. STEEL,
Columbus, Miss.

Periodicals.

Mr. G. T. Lathrop, 112 Camp street, has on hand a supply of Dr. Munsey's sermons. We are indebted to him for a copy. We have as yet read them only in part. We observe some typographical errors, and some inaccurate quotations of Scripture, and here and there a gramatical slip. These blemishes will, of course, be corrected in a new edition, which we suppose will be shortly demanded. At present our purpose is merely to call attention to the fact that the sermons of the celebrated preacher are to be had. They make a very handsome volume, and among them are the finest productions of the author. They are edited by Bishop Keener, and published by J. W. Burke, Macon, Ga.

—After sixty-three years' existence as a quarterly and bi-monthly, the North American Review with the January number commences life anew by becoming a monthly. This change will produce a much greater degree of timeliness in the treatment of topics, and will add largely to the amount of matter presented in a year. The managers state that they have secured as contributors for the coming year the most eminent Statesmen, scholars, *literateurs*, and men of science on both sides of the Atlantic. The subscription price remains at $5, and the price per copy is fifty cents. Published at 751 Broadway, New York, and supplied by booksellers and newsdealers generally.

—The National Repository for January, 1879, is a superior number of this able and entertaining monthly. The articles are: Afghanistan, by the editor, illustrated; A Lake-Side Idyl; Old Colonial Days, illustrated; Incongruities and Absurdities; Among the Thorns; The Handwriting on the Wall; The Coming Reign; Charles Hodge, D.D. LL.D., with portrait; Editorial Miscellaney. The National is published by Hitchcock & Walden, Cincinnati; Nelson & Phillips, New York. Price, $3 a year post-paid.

—Our Sunday-School periodicals for January, 1879, are to hand, and a most valuable budget they make. The Visitor and the Little People are things of beauty in typography and illustrations, and they are filled with the choicest reading for the young people. The Magazine is the best that has been issued. The Sunday-school lessons for the first quarter of 1879 makes a neat and convenient pamphlet, and will be a great convenience to teachers. D. Cunningham begins the year most auspiciously, and from the promise of the new volume we are sure that he will give us the best Sunday-school papers that our Southern press has ever owned. We most earnestly commend them all to families and Sunday-schools.

—Blackwood's Edinburgh Magazine, American edition, the Leonard Scott Publishing Company, New York, has the following articles: Contemporary Literature; Journalists; John Callegate—Part IX; French Home-Life; The Fruit and Vintage of Herefordshire; The Progress of Naval Architecture; The Cottage by the River; The Berlin Settlement; Index.

—The American Agriculturist for January is, as usual, replete with valuable information, and abounds in illustrations. This first class journal is published by the Orange Judd Company, New York, at $1.50 a year.

—Our readers who are not acquainted with the fact may be benefitted by being informed that one of the handsomest Magazines in Yankeedom is Illustrated Monthly Magazine published by James Vick, Rochester, New York. Each number contains one or more beautiful *Colored Plates*, representing some flower or family of flowers, worth more than the price of the Magazine. In the January number we find two Colored Plates, one a group of Roses, and the other illustrating Church and Holiday Decorations, with a world of information on the subject that will be invaluable to the ladies, especially at Christmas and Easter times.

"Mighty God, While Angels Bless Thee."

Robert Robinson, the author of the well-known hymn beginning

"Come, thou Fount of every blessing,"

was a man of genius and impressible feelings, but was easily influenced by the force of association or circumstance, an instability which he deeply regretted in his declining years. He was by turns a Methodist, an Independent, a Baptist and a Socinian. He once said to a lady, whom he chanced to hear singing

"Come, thou Fount of every blessing,"

in a stage-coach, after his relapse into the gloomy speculations of Socinianism: "Madam, I am the poor, unhappy man who composed that hymn, many years ago, and I would give a thousand worlds, if I had them, to enjoy the feelings I had then."

The early Methodists produced a number of hymns, which, like the German lyrics, written during the thirty years' war, illustrate the majesty of faith. Among these are John Wesley's itinerant productions, Charles Wesley's famous hymn, written on the Land's End, Cornwall and Oliver's "The God of Abraham Praise."

The well-known hymn beginning

"Mighty God, while angels bless Thee,"

belongs to the same class. It was written under peculiar circumstances, and such as would seem to be little likely to inspire so noble a theme.

"It was composed," says Dr. Belcher, "for the use of Benjamin Williams, deacon of the Baptist church at Reading." Benjamin was a favorite of Robinson when a boy. One day the poet took the boy into his lap, and, under the influence of that affectionate feeling which a child's love inspires, he wrote:

"Mighty God, while angels bless Thee,
May an infant join the lay?
Lord of men, as well as angels,
Though in every creature—Thou!

So far the poet's mind seems to have been influenced by the child he was holding. But a warm glow of religious feeling was awakened within him, and the second stanza was one of remarkable fervor and power:

"Lord of every land and nation,
Ancient of eternal days,
Sounded through the wide creation,
Be Thy power and glory praise,
Hallelujah! Amen.

After completing the whole hymn, he read it to the child, and put it playfully into his hand. "Well do we remember," says Dr. Belcher, "the deep feeling with which Deacon Williams described to us the scene, as we sat with him by his own fireside."

Such was the happy hour of domestic peace and affection that produced one of the most majestic strains in the language which has been sung in all Christian lands. It is one among the many instances on record in which the affectionate confidence of childhood has awakened the sweetest inspiration in the poet's heart, and the most harmonious chords of his lyre.

The hymn as altered reads:

"Mighty God, while angels bless Thee,
May a mortal join the lays?"

Here is a part of the life history of a Fiji islander—Livai Naborro—who became a Wesleyan Missionary and was killed and eaten by cannibals in New Britain last April. The Rev. John Brown, of Fiji, after having known him for five years, says that he was a true specimen of the men who have been sent out from the Islands to the New Britain Mission. He has often heard him preach and pray and tell his Christian experience in class-meeting, and does not doubt that on the trying hour of his departure he was "happily prepared to glorify the Son of God by a martyr's death." He was an efficient native agent, and might have risen to a good position at home, but he could not stay, as he believed himself called to go as a missionary to a strange island. He was one of six who offered for the new mission, but the district could not spare him, because it was thought unwise to send all the best men. When he learned this, he wrote: "Now that I have heard that I am not to go I have no rest in my spirit, and my soul weeps when I think of the dark and miserable condition of the people of New Britain; my soul longs intensely; therefore, let me go, that I may tell those who are perishing in darkness of the great light of the world, the Lord Jesus Christ, the Saviour of all. I know when the Gospel has done for Fiji, and it can do the same for New Britain." When this was read at the teachers' meeting, it was decided to let him go. Before going, he preached a farewell sermon to the teachers from John x: 11. Methodist.

Honor Thy Mother.

It was a cold, dark night in winter. The wind blew, and the snow was hurled furiously about, shrieking its high feats around the chinks and cracks, and in the very hair of those who were out. A traveling lecturer was to speak, and, notwithstanding the storm, the village was very generally astir to hear him.

William Arnold, by a strong effort of his will, left his own cozy fireside, accompanied his wife to the lecture, and, for the first time in his life, was thoroughly interested in what he heard.

The lecturer was well, if you took my word for it.

Perhaps I should. His mother replied, as she put a paragraph from his letter and drew up a chair for him. Together they listened to the storm, the lecturer and the boy who had once been expelled from school, but who had now grown up to tell that he could to whom he owed it. They had not walked very far, he said:

"I am very proud of you, sir, master."

"Proud that you can take care of me?" she said to him, with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should in his manhood lovingly provide for her who, in his helpless infancy, watched over him.

We may know the love of Christ and be filled with it, and constrained by it, even as we know by experience the cool refreshment of a fountain whose depths we cannot fathom, and rejoice in the warm beams of the sun, whose greatness we can not comprehend. They who best know that love understand best what the Apostle means when he says, that it "passeth knowledge."—Dr. A'an Dyck.

MARRIED.

MACKIE—HEAP.—December 21, 1878, at the residence of T. G. Mackie, by the Rev. Lewis A. Reed, Mr. Thomas G. Mackie and Miss Carrie A. Heap, all of New Orleans.

HERBERT—CLOWER.—December 19, 1878, at the residence of the bride's mother, by the Rev. Joseph S. Oakley, Mr. W. H. Herbert and Miss M. A. Clower, all of Holmes county, Miss.

BARKEY—MILLSAP.—December 11, 1878, at the residence of the bride's father, in Scott county, Miss., by Rev. Irvine Miller, Mr. W. D. Barkey to Miss Emma Millsap.

BETTEY—MAJURE.—December 18, 1878, at the residence of the bride's father, in Leake county, Miss., by Rev. Irvine Miller, Mr. T. W. Bettey, of Scottsburg, Miss., to Miss Sallie Majure.

BISHOP—RATLIFF.—December 19, 1878, at the residence of the bride's father, in Walnut Grove, Miss., by Rev. Irvin Miller, Mr. B. F. Bishop to Miss Isabella Ratliff.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCES.	PLACE.	BISHOP.	TIME.
N. Carolina	Charlotte	Pierce	Nov. 27
N. Alabama	Athens	Kavanaugh	Nov. 27
N. Georgia	Marietta	McTyeire	Nov. 27
Little Rock	Hot Springs	Doggett	Nov. 27
Texas	Chapel Hill	Keener	Dec. 4
Memphis	Paris	Paine	Dec. 4
N. Mississippi	Macon	Paine	Dec. 11
S. Carolina	Newberry	Pierce	Dec. 11
Alabama	Monte	Kavanaugh	Dec. 11
S. Georgia	Thomasville	McTyeire	Dec. 11
East Texas	Tyler	Keener	Dec. 18
Mississippi	Hazlehurst	Paine	Dec. 18
Louisiana	New Orleans	Doggett	Jan. —
Baltimore	Salem	Wightman	May 5

Publisher's Department.

EVERY one of our readers should carefully peruse the advertisement of the Royal Manufacturing Co., of New York, which appears for the first time in our issue of this date. The goods will speak for themselves.

THE proprietor of "Andrews' Bazar" has been the first to prove that a fashion journal which is unexceptionable in every regard, can be published at the extraordinarily low price of one dollar for twelve numbers. Each number contains 16 pages of choice reading, beautifully printed. W. R. Andrews, publisher, Cincinnati.

THE well-known and popular seedsmen Messrs. D. M. Ferry & Co., of Detroit, Mich., are again in our columns with their usual announcement. Their catalogue, which is mailed free, is offered to all intending buyers. We would advise them to avail themselves of this offer.

OUR friend, Philip Werlein, the popular dealer in musical instruments of every description, has been adding lately to his already immense stock of goods until now he has an assortment that can be equalled by few houses in the country and excelled by none. Mr. Werlein has by tact and superior business management made his goods known throughout the entire South and has lots of them to offer at it pleases him to advance his interests. His store, on Canal street, is one of the finest of that street of fine stores. His advertisement will be of interest to all those who have musical taste.

BUSINESS NOTICES.

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not injure the skin, or substitute brown or black spots in the place. Mothers can apply it to infants who become chafed with a sense of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

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Farm, Garden and Household.

THINGS WORTH KNOWING.—The fish may be scaled much easier by first dipping into boiling water about a minute.

That salt fish are quickest and best freshened by soaking in sour milk.

That milk which has turned or changed may be sweetened or rendered fit for use again by stirring in a little soda.

That salt will curdle new milk hence in preparing milk porridge, etc., the salt should not be added until the dish is prepared.

That clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain and thus prevent its spreading over the fabric.

That a tablespoonful of turpentine boiled with your white clothes will greatly aid the whitening process.

That boiling starch is much improved by the addition of spirm, or salt, or both, or a little gum arabic dissolved.

That blue ointment and kerosene mixed in equal proportion, and applied to bedsteads, is an infallible bug remedy, and that a coat of whitewash is fitting for the walls of a log house.

That kerosene will soften boots or shoes that have been hardened by water, and will render them pliable as new.

That kerosene will make your tea kettle as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from the clean varnished furniture.

That cold rain water and soap will remove machine grease from washable fabrics.

Col. Scott, of Iowa, who is an extensive farmer and close observer, writes thus of the artichoke: My hogs seem to thrive upon them as well as when fed with corn, and for stock hogs they are better. I regard them as being in no small degree an antidote for hog cholera. I found the yield to be nearly 1000 bushels per acre. After digging all I desire to store, I turn my hogs in, and they complete the work, and at the same time their droppings enrich the land. The white variety is more hardy and more prolific than the Brazilian or red artichoke. I find it a profitable crop, even on my thin lands.

CUSTARD.—Boil one quart of milk, add while boiling the table spoonful of flour wet with a little cold milk. Beat in a proper sized pudding dish, three eggs, yolks in the boiling milk, a little at a time, stirring all well together. Add four tablespoons of sugar, a very little salt, a flavoring of any flavor you desire. Bake in a pan of boiling water, twenty minutes or half an hour, a little more.

This custard is less likely to be watery than one made with more eggs.

WET FEET.—A friend writes from Europe: When the boots are taken off, fill them quite full of dry oats. The grain has a great affinity for damp, and will rapidly absorb the last vestige of it from the wet leather. As it takes up the moisture it swells and fills the boot with a tightly fitting last, keeping it from coal, and drying the leather without hardening it. In the morning, shake out the oats and toast them a few hours before the fire to dry, ready for the next wet night.—American Agriculturist.

CHEESE CAKES.—Butter thoroughly a deep dish and cover with thin slices of rich cheese; lay over the cheese thin slices of well-buttered bread, first covering the cheese with a little red pepper and mustard; then another layer of cheese. Beat the yolk of an egg in a cup of cream; milk will do—and pour over the dish, and put into the oven. Bake till nicely brown. Serve hot, or it will be tough, hard and worthless. Cultivator.

A tree-felling machine, patented in England, has been tried on the Rumpell Park Estate, where several trees were successfully felled. The machine consists of a saw driven by steam power, and it cuts the timber close to the ground. A sycamore 2 ft. 9 in. across the cut, was felled in less than four minutes, and another 22 in. in diameter, in a minute and a half.

BUTTERNUT CAKE.—Four cups of sugar, one of butter, one cup butternut meats, one half cup sweet milk, two and one half cups of flour, heaped, one teaspoonful of soda, two of cream tartar. Roll the black scales off the meat before putting them in the cake. Bake in two loaves.

Do not put manure on the roots of the trees you plant, but fill the holes nearly full of earth and then put in the manure and cover it. Well-rotted cow and stable manure are best.

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—A series of excellent plates illustrating the insects injurious to the cotton plant has been privately printed and distributed by Townsend Glover, late entomologist to the Department of Agriculture, under the title: "Manuscript Notes from my Journal: Cotton, and the principal insects, etc., frequenting or injuring the plant in the United States." The plates are most excellent, and are drawn much better than the other plates of the series. About thirty insects prey upon the cotton plant—the leaves and boll—the most destructive being the army worm and the boll worm. Mr. Glover's work is one of great merit, and it is a pity that a large number of copies were not in the hands of cotton planters.

—A foot pound is often mentioned in modern mechanical writings, but all readers do not understand the meaning of the term. When it is said, for instance, that 400 foot pounds of work is done, the meaning is that an effort has been put forth sufficient to raise 400 pounds 1 foot; 1 pound 400 feet, 2 pounds 200 feet, or any number of pounds to such a height that the product of weight and height equals 400.

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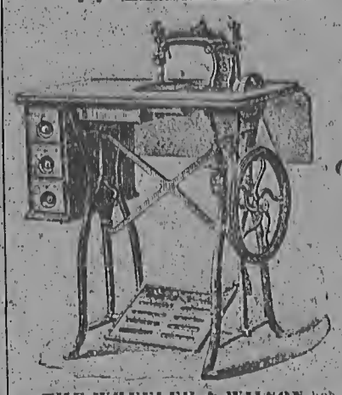
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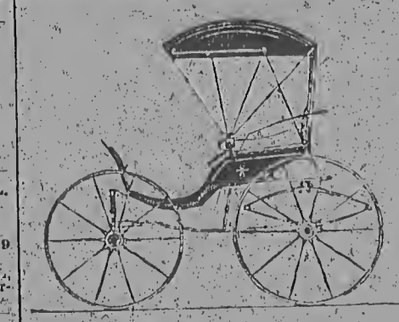
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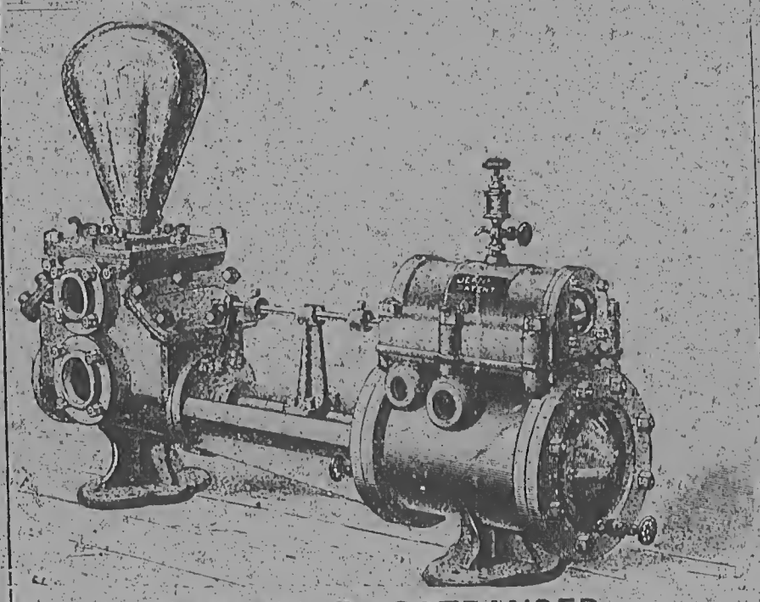
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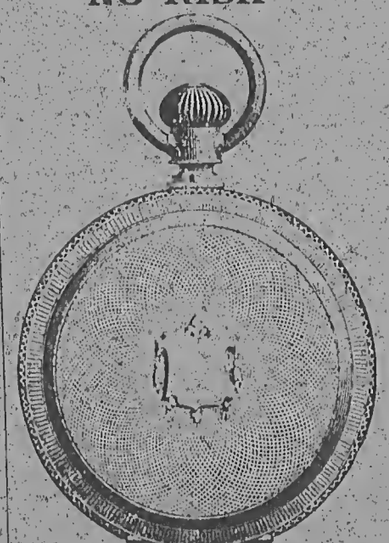
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Rio, prime ... 15½ 16

Candles, ₰ lb.
Sixes, best brands ... 12 13

Corn Meal, ₰ bbl.
Best, K. D. ... 2.15 2.25

Cheese, ₰ lb.
Factory ... 14
N. Y. cream and English dairy ... 11 12

Fish:
Mackerel, extra No. 1, in tubs ... — —
Mackerel, extra No. 1, in kits ... — 1.10
Mackerel, extra No. 2, in kits ... — 1.00
Salmon, quarter boxes ... 18 20

Flour, ₰ bbl.
Superfine ... 3.25
XX ... 4
XXX ... 4
Choice XXX ... 5
Choice family ... 5.25

Fruits:
Dried apples, ₰ lb. ... — —
Dried peaches, ₰ lb. ... — —
Raisins, ₰ quarter box ... — —
Raisins, ₰ half box ... — 1.10
Raisins, ₰ whole box ... 1.75 2.00
Bananas, ₰ bunch ... 1.50 2.00

Crackers, ₰ lb.
Soda ... 5 6
Butter ... 6 7
Pilot ... 5 6
Gingerbread ... 9 10

Oil
Coal, in cases, best ... 35
Coal, in barrels, best ... 30
Linseed, in cases ... 80
Linseed, in barrels ... — 75
Lard, in barrels, best ... 70

Molasses, in barrels.
Centrifugal ... 50
Fair ... 35
Prime to choice ... 40
Sugar-house ... — —
Imperial and Roquet syrups ... — —
Half bbls. and kegs 10c. more.

Rice, Louisiana, ₰ lb.
No. 2 ... 7
Ordinary ... 7½
Fair ... 8
Prime to choice ... 9

Soap, in boxes, ₰ lb.
XXX Palm ... 6 — —
Keller's Mascotte ... 4 — —
Keller's olive ... — — —

Starch, ₰ lb. ... 8

Salt, in sacks
Fine ... 1 1.10
Coarse ... —

Sugar,
Good fair ... —
Prime ... —
Choice ... —
Yellow clarified ... —
White clarified ... — — —
Crushed ... — — —
Powdered ... — — —

Spices, ₰ lb.
Allspice ... 15 — —
Pepper ... 14 — 14
Cloves ... 50 — —
Cinnamon ... 25 — —

Tea, ₰ lb.
Black Oolong ... 75 1.10
Green imperial ... 80 90

Tobacco, manufactured, ₰ lb.
Chewing, common ... 40 45
Chewing, fair ... —
Chewing, prime ... —
Chewing, choice ... 65 70
Smoking ... —

GRAIN AND FEED.

Corn, ₰ bushel.
Yellow ... —
White ... —
Mixed ... —

Oats, ₰ bushel
St. Louis ... —
Texas ... —
Galena ... —

Bran, choice, ₰ 100 lbs ... —

Hay, ₰ ton.
Prime ... —
Ordinary ... 1.00

Cow Peas:
Whippoorwill ... —
Mixed ... —
Clay ... —

PROVISIONS.

Bacon, ₰ lb.
Breakfast ... —
Shoulders ... —
Sides, clear rib ... —
Sides, clear ... —
Hams, sugar-cured ... —

Mess Pork, ₰ bbl. ... —

Dry Salted Meats
Shoulders ... —

Lard, ₰ lb.
Choice in tierces and tubs ... —
Choice in tierces and barrels ... —

ENCLUENTS.

Potatoes, ₰ bbl. ... —

Onions, ₰ bbl. ... —

Apples, ₰ bbl. ... —

Cabbages, ₰ doz ... —

WOOL.

Burry ... —
Dada ... —
Lamb ... —

BALING STUFFS.

Bagging:
India ... —
Jute ... —

Ties, Arrow best per bundle ... —
Arrow inferior ... —

Twine, ₰ lb. ... —

POULTRY AND EGGS.

Poultry, ₰ doz.
Chickens ... —
Young ... —
Ducks ... —
Geese ... —
Turkeys ... —

Eggs, ₰ doz.
Western ... —
Louisiana ... —

A STRANGE MESSENGER.—A professional diver told me that he had in his house what would probably strike a visitor as a very strange chimney ornament—the shell of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast when he observed at the bottom of the sea the oyster on a rock with a piece of paper in its mouth which he detached, and commenced to read through the goggles of his head-dress. It was a gospel tract, and coming to him thus strangely and unexpectedly, so impressed his soul-converted heart, that he said: "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He became, while at the ocean's depth, a repentant, converted, and as he was assured sin-forgiven man—"saved at the bottom of the sea."



LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER.

This article is something more than a common porous plaster. Being spread with a new and extraordinary description of Burgundy pitch, medicated with Capcine (the active principle of the cayenne pepper plant), it will be found that the above is in fact superior to the ordinary porous plaster in every particular, and for the relief and cure of pain, whether local or rheumatic, in the back, chest, kidneys, or any other part of the body, it will be found to possess extraordinary curative properties, far exceeding in power and efficacy any plaster or remedies which have yet been introduced to the public. Its action is immediate, and in all cases of local pain, weakness, or local disease, a cure may be confidently relied on in a few days. Being entirely free from any mercurial or other injurious substance, it may be worn by the most delicate female or child with perfect safety, and will be found to relieve pain in a few minutes after application, and to cure in a few days what other plasters and remedies will only relieve after many weeks' use. Sold by druggists, price 25 cents, or five for $1, or sent free by mail on receipt of price. Manufactured only by the Capcine Porous Plaster Co., 338 Canal street, New York.

ROSES

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Wednesday, Jan. 1, 1879.

COTTON.

The feeling in prices was easier in consequence of the unfavorable advices from abroad, and buyers and sellers were apart in their views. The market was quiet, and in some cases transactions were made at a decline of ⅛. The sales at the close aggregated 700 bales.

The following report of the cotton market is taken from the *Democrat:*

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary		
Ordinary		
Good ordinary		
Low middling		
Middling		
Good middling		
Middling fair		

Sales to-day 3,511 bales. Market dull and irregular.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1878	
Gross receipts since yesterday	
Gross receipts previously	
Total supply	
Exported to-day	
Exported previously	
Total stock this day	
Total stock this day last year	

The exports to-day were 5,763 bales to Liverpool.

Net receipts since yesterday	
Receipts from other ports	
Net receipts last Tuesday	
Net receipts same time last year	
Net receipts since Friday	
Net receipts same time last week	
Net receipts same time last year	
Net receipts since September 1	
Net receipts same time last year	

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	
Havre	
Bremen	
Mexico	
Spain	
Baltic ports	
Mediterranean	
North Sea	
Coastwise	
Total	

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 228,712 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 21,813 bales, against 27,382 same time last week, 15,511 last year and 15,067 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Receipts this week.	Same time last week.	Same time last year.
New Orleans	11	26,754	27,750
Galveston		21,120	
Mobile		12,542	1,251
Savannah		11,378	1,922
Charleston		11,143	10,718
Wilmington		1,811	1,017
Norfolk		9,854	11,033
Baltimore			
New York		1,070	
Boston		3,000	
Philadelphia			
Other ports			
Total			

Receipts at ports since September 1	
Receipts same time last year	
Receipts same time year before	

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France	Cont.	Stock
This week				
Last week				
This week last year				

THE JEWS SYRIAN.—We Christians can learn some lessons from the heathen and others. In the late church congress in England a speech was delivered by Rev. Mr. Pearson, who said in his audience he was going to tell them what the Ameer of Cabul thought of the pew system. When the Ameer of Cabul visited Peshawur in 1870 he was shown the English church at that station, but when the chaplain of the church explained to him that the whole congregation was ranged in order according to the relative rank of the different officials, he expressed his astonishment. "Why," he said, "I am the chief ruler of my country, but when I worship in the mosque I take my place in the humble row with my servants, for in the house of God all are equal." What a changed state there would be in our Christian churches if rich could feel all their pews were to be left outside the door, for the presence of God in the house of God will humble the proud and exalt the lowly.

THE TRUE SHEPHERD.—Among the Highlands of Scotland and Dr. Guthrie, the Edinburgh preacher, tells of a shepherd who, being a long distance from the fold, discovered that one of his sheep was gone astray. It was a cold, stormy night, and the path was rough and dangerous, but seeing the lost sheep on the brink of a precipice, he left the rest, and after a long search found the poor creature, and carried it back in his bosom to the fold. Then, calling his neighbors around him, he said, "Rejoice with me, for I have found my sheep which was lost."

A PERSONAL WIDOW gave this advice to a young lad, friend the other day: "Jane, never you marry a minister, marry one who in an emergency has enough of the grace of God in his heart to go from the pulpit to the kitchen and pare the potatoes for dinner without growling."

A pastor was conversing with a very gentle and most indispensable critic, the pastor's wife, on a Sabbath evening, about the morning sermon. "Was it good?" "Yes," she replied, "very." "Was it not a complete chain of thought with a link omitted?" "Yes, it was certainly this, but it seemed to me, husband, that, of the hearer's end, you forgot to put on the hook."

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—FIRST ROUND.

East Selma	Jan. 4,
Summerfield	11, 12
Ogilvie	18, 19
Greville	25, 26
Pleasant Grove	Feb. 1, 2
Uniontown Circuit	8, 9
Uniontown Station	15, 16
Brush Creek	22, 23
Selma	Mar. 1, 2
Marion	8, 9
Siloam	15, 16
Lower Peach Tree	22, 23
Rehoboth Hills	29, 30
Choctaw Corner	Apr. 5, 6
Spring Hill	

District Stewards meeting will be at Selma, Feb. 3d. February 22, Full attendance of Stewards especially requested.

J. W. ROSS, P. E.

MARIANNA DIST.—FIRST ROUND.

Hardy circuit, at Hardy	Jan. 11, 12
Nothing else of importance to be published.	
Cerro Gordo mission, at Cherry Pond	Feb. 15, 16
Greenwood circuit, at Wesley Chapel	22, 23
Bonita Valley circuit, at Moss Hill	Mar. 1, 2
Jackson circuit, at Wesley Chapel	8, 9
Campbell Mission, at New Hebron	15, 16
Marianna Station, at Marianna	22, 23
Forest and Walton at Allgire	29, 30
Geneva mission at Memorial	Apr. 5, 6
Brethren, please note the 3d Quarterly Conference.	

ELISHA PHILLIPS, P. E.

PENSACOLA DIST.—FIRST ROUND.

Milton station	Jan. 4, 5
Pensacola station	11, 12
Pensacola circuit	18, 19
Pollard circuit	25, 26
Perdido mission	Feb. 1, 2
Warrington station	8, 9
Warrington circuit	15, 16
Gravelly Hill mission	22, 23
Bluff Springs mission	Mar. 1, 2
Pollard circuit	8, 9
Flomaton circuit	15, 16
Brewton station	22, 23
Brewton circuit	29, 30
Canoe mission	Apr. 5, 6
Yellow River mission	12, 13

The preachers will please inform me at which church each circuit and station conference will meet. Meeting 18 months hence. My post office for the present, Pollard, Escambia County, Alabama.

J. M. BOYKIN, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit	Jan. 4, 5
Yazoo City station	11, 12
Yazoo City circuit	Feb. 1, 2
Vicksburg station	8, 9
Vicksburg circuit	15, 16
Brown's Mill circuit	22, 23
Raymond circuit	29, 30
Jackson station	Mar. 1, 2
Jackson circuit	8, 9
Clinton circuit	15, 16
Crystal Springs circuit	22, 23
Hazlehurst circuit	29, 30
Brandon station	Apr. 5, 6

The District Stewards will please meet at Jackson, January 4, 1879.

Recording Stewards will please have their record at the Conference session of this year.

As the above is the last conference at which articles 1 and 2 of the Constitution will be read, a full attendance is solicited, and Stewards are urged to make out their quarterly reports for the first quarter.

WILL H. LAIRD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise station	Jan. 4, 5
Waynesboro, at Waynesboro	11, 12
Meridian	18, 19
Shubuta at Shubuta	25, 26
Wayne (Scott at Scott's Chapel	Feb. 1, 2
Chickasawhay mission	8, 9
Marion circuit, at Union Grove	15, 16
Delta Heights, at Hopewell	22, 23
Lauderdale circuit, at Zion Hill	Mar. 1, 2
Big Creek mission, at Shady Grove	8, 9
Spring Hill circuit, at Spring Hill Chapel	15, 16
Scooba circuit, at Pleasant Ridge	22, 23
Tamola, at Tamola	29, 30

District Stewards will meet at Meridian on Wednesday, January 8, 1879, at 10 o'clock A. M.

R. T. JONES,
Meridian, Miss.

A Bride of Girls.

When speaking of a man who is chivalric toward women, we call him "a thorough gentleman." Schoolgirls pronounce him "splendid." But an Arab, a donkey-driver of Cairo, once gave a much finer illustration of the feeling toward women which should characterize a gentleman.

An English lady asked him if Abdel Kader, the Arab General taken prisoner by the French in Algiers was coming to Cairo. He replied that he did not know, and then asked if the chief were not "A kahl bonat" a brother of girls? "I do not know if he has sisters," prosaically answered the lady.

"Too Arabs, O lady," said the old donkey driver, "call that man 'a bath fel gers' to whom God has given a clean heart to love all women as his sisters and strength and courage to fight for their protection."

"Our English phrase "a thorough gentleman," or even "splendid," seems almost unmeaning besides "a brother of girls."

MISCELLANEOUS.

TUTT'S PILLS!

A NOTED DIVINE SAYS

THEY ARE WORTH THEIR

WEIGHT IN GOLD

READ WHAT HE SAYS:

DR. TUTT—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me. I procured one box with little faith. I am now a well man, have good appetite, digestion perfect, regular stools, piles cure, and I have gained forty pounds in solid flesh. They are worth their weight in gold.

REV. H. D. SIMPSON, Louisville, Ky.

A TORPID LIVER

is the fruitful source of many diseases, such as Dyspepsia, Sick Headache, Costiveness, Dysentery, Biliousness, Fever and Ague, Jaundice, Piles, Rheumatism, Kidney Complaints, Colic, etc.

TUTT'S PILLS exert a powerful influence on the Liver, and with certainty will relieve that important organ from disease, and restore its normal functions.

The rapidity with which persons take on flesh, while under the influence of these Pills of itself informs their admirability to nourish the body; hence their efficacy in curing nervous debility, Dyspepsia, wasting of the muscles, sinking sensations, weakness of the kidneys, chronic constipation, and impurities of the blood, which will soon follow.

Sold Everywhere, 25 Cents.

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MODEL Thoroughly Reliable

Is the simplest, easiest running, fastest and most perfect press ever invented, and guaranteed to be. Any boy can manage it, and do as much work as a full grown man. Prints a 3 x 5 inch Card, Circular, Billhead, Envelope, Label, Tag, Programme, Ruling, &c., &c., at the rate of 1,000 per hour. Price complete, with Type, Chase, Roller, Rule, Leads, Quoins, Composing Stick, Brayer, Ink, Sponge, Tweezers, Printing Directions, &c., only $10. Size of Type Form, 3 x 5 inches. Larger sizes, $15 to $75. Extra Fonts of Type, $1 per font. Send for Circular. Over 6,000 now in use. Awarded a Prize Medal and Diploma at the Paris Exposition.

The Leading Press of the World.

A handsome, illustrated 164 page book, entitled HOW TO PRINT and copy of the PRINTER'S GUIDE, sent for 25 cents, stamps or currency. Address J. H. JOHNSON & CO., Inventors and Manufacturers, 13 Chestnut St., Philadelphia, Pa.

IMPORTANT NOTICE

Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS, YES.

Mitchell's Poisoned Wheat

A NEW DISCOVERY is the only reliable remedy ever simply wasted in the wheat which rendered powerfully poisonous to vermin, and is really Nature's remedy for the common and their own extermination quickly, surely and without the trial will prove its efficacy. It will at once relieve you from those annoying and destructive pests. Price, pint 25 cents. Sold by all druggists. Principal depot for the United States at

MITCHELL, CHAMBERS & CO.'S,
Wholesale Druggists, Chemists, &c.,
No. 10 Commerce street,
Also at Messrs. FINLAY & THOMPSON'S,
Mag. 1 res. 1 sp

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

WILL RESTORE GRAY HAIR to its original color, prevent the Hair from falling out, and will promote the most delicate Hair. Price 75 cents.

Cassebeer's Ammonia Lozenges.

For sale by druggists generally. Trade supplied by the Proprietor, H. CASSEBEER, Druggist, Apothecary and Chemist, Fourth Avenue and 9th Street, New York.

Jenkins' ANNIHILATOR

The Great Southern Remedy for RHEUMATISM, GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without any fear of its causing injury to the system, as well as the most delicate female. It is the Best Blood Purifier known. It is a Specific for Dyspepsia, Liver Complaint, Kidney Diseases, Female Weaknesses, Scrofula, Skin Diseases, Erysipelas, Boils, Carbuncles, Ulcers, Sores, Tetter, Salt Rheum, Ringworm, Scald Head, Pimples, Blotches, Eruptions, Fever Sores, Scurvy, Mercurial Diseases, Blood Poisoning, Diseases caused by Indiscretion, Exposure or Impure Water, and all diseases arising from Impure Blood. Prepared only by S. JENKINS & CO., Proprietors, Jackson, Miss. For sale by druggists generally.

FINLAY & THOMPSON'S, Wholesale Druggists, General Agents, New Orleans, La.

OSCAR A. FRISE, COMMISSION MERCHANT and dealer in Western Produce, Groceries, Provisions, Liquors, Cigars, Tobacco, &c. 95 BIENVILLE STREET (near Levee), New Orleans, La.

DR. S. C. CARUM,

MANUFACTURER OF THE

SURE CURE TRUSS,

N.W. cor. Fifth & Plum sts., Cincinnati, O.

THE BEST TRUSS IN THE WORLD.

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE TRUSS all that is claimed for it, a sure cure for all the diseases of rupture. It is a Soft Elastic Truss, no springs, strong cord to lie in, Vulcanite rubber pads that never blister, never slip. Can be worn at night. Testimonials of cures can be seen at the office. No. 1 Elastic Trusses, the best ever manufactured, warranted, at $10 for single, $15 for double. Special options free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

AROMATIC SALICYLINE TOOTH WASH FOR THE TEETH, GUMS & BREATH

Warranted Pure, Harmless and Unlike Any Thing the most Fragrant Perfume to the breath. A Tear of Roses and Sweet Myrrh, gives a healthy tone to the gums, cures all spreading ulcers, and by the action of its antiseptic curative properties removes all offensiveness of the breath, cleanses, beautifies and preserves the teeth, applied to decayed teeth it annihilates the pain almost immediately. Endorsed by the most Eminent Physicians and Dentists of Europe and America. It contains no injurious ingredients, such as used in other preparations now in the market. Price $1 50 per box containing a large bottle Best Wash, and box of Tooth Powder. Sent to any address on receipt of price. Manufactured by *European Salicylic Medicine Co.* of Paris and London. Address Hutchinson & Co., Sole Agents. Duly Perfumers' Depot, 37 Cliff Street, New York, U. S. A. For sale by Druggists, Perfumery and Fancy Goods Dealers. cow



Patented May 30th, 1876.

The Patent Self-Acting Cow Milker Man'f'g Co.

Every one who owns a cow should have one of our wonderful Milkers. A child can use them. Send free to any part of the United States on receipt of $2. Send for our illustrated Pamphlet on the Cow, containing the testimonials of practical farmers and dairymen throughout the United States, and section al views of a cow's teats and bag dissected and scientifically explained, by Drs. White and Wilson of this city. Sent free to any address.

GEO. E. KING, President.

Office, 575 Broadway, New York.

MISCELLANEOUS.

PHILIP WERLEIN,

IMPORTER AND DEALER IN

Pianos and Organs, Music, Etc.,

No. 135 CANAL STREET, NEW ORLEANS.



A MOST RELIABLE MUSICAL HOUSE.

AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price on time $225, on payments of $10 per month until paid. ALL CASH, $2 0. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

Seven Stops, 1874 style for $120, on $5 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

as will suit your convenience, and cause you to recommend my house to your friends.

P. WERLEIN.

DIAMONDS

IN SOLID GOLD MOUNTINGS.

ONE DOLLAR. THE WONDERFUL LEFEVRE DIAMONDS TRADE MARK PAT. ONE DOLLAR.



Lefevre Ring, $1. Set of Studs, $1. The Shah Stud, $1. Lefevre Ear Drops, $1.

THE ONLY PERFECT FAC-SIMILE OF THE REAL DIAMOND IN THE WORLD

Pronounced by the Academy of Science Paris, "a true gem of purity, brilliancy, durability." The basis of these gems are pure crystals found in the Sierra Nevadas, from which they are exported to the Lefevre Lapidary in Paris, France, where they are submitted to a chemical and refining process,

BY WHICH THEIR SURFACES ARE COVERED WITH A COATING OF PURE DIAMONDS,

forming a combination of the natural diamond, and making them as they claim to be, **Wear, Brilliancy, and Beauty,** as the veritable gems themselves. The Rings, Studs, and Ear Drops, as depicted in the annexed cut, are the accompanying prices:

SOLID GOLD MOUNTINGS, containing the Wonderful Lefevre Diamond, warranted by certificate U. S. Mint assay.

ON RECEIPT OF ONE DOLLAR

we will forward free by Registered Mail, to any address in America, either single or several pairs ordered. Our Book on Diamonds, with illustrations of all the Diamond Jewelry, mailed free.

[illegible] Lefevre Diamonds [illegible] Lefevre Diamonds [illegible] Lefevre Diamonds [

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JANUARY 9, 1879. NO. 2.

LAST DAYS.

BY ELIZABETH STUART PHELPS.

The long brown beach lies sleeping in the sun,
The hot white noon leans idly to the bay,
Cloud upon folded cloud, above my head,
Opens the blossoms of the perfect day.

There is the color like a living soul
Upon the half-revealed but half-veiled sky;
Glad to sad eyes, reclines the flushed, full tide,
Celestial body that shall never die.

My prayers look out like orphans through their tears;
My heart cries out, Oh life! Oh life! for thee.
But One across the water draweth nigh,
Too kind and so too dumb to answer me.

—Sunday Afternoon.

NEWS OF THE WEEK.

DOMESTIC.

GALVESTON, Dec. 31.—Gen. Trevino, of the regular Mexican Army, arrived here last night, accompanied by his staff officers, Gen. Ord, commanding the Department of Texas, other American officers, citizens of Mexico and San Antonio. They were received by the citizens and a military committee. A salute of fifteen guns was fired. They spent the day visiting the public buildings.

NEW YORK, Jan. 2.—There was no excitement when business opened at the Sub-Treasury this morning. Treasurer Hillhouse was prepared to meet all probable rush for gold, but the demand was very light, while in some instances greenbacks were preferred. The first demand was for $210, but not another dollar in gold was paid out for half an hour. Within that time there were half a dozen applicants for sums less than $50, but as no payments are made under that amount, they were refused. National bank bills were also offered but were not taken; only legal-tender being exchangeable.

The Chamber of Commerce to-day adopted resolutions felicitating the community upon resumption, and congratulating Secretary Sherman upon the success of his policy, recognizing the action of the city banks in co-operating with the Treasury, and thanking Congress for the establishment of the national banking law. A resolution was also adopted calling upon Congress to avert the danger attending the adoption of silver as a measure of values by amending the existing law so as to further limit the coinage of the silver dollar, and its use as a legal tender. Copies of these resolutions were ordered to be sent to the Senate and to the House of Representatives, and also to Secretary Sherman.

In an interview with a representative of the Associated Press to-day Gen. Hillhouse, United States Sub-Treasurer, stated that resumption, so far as the working of his office was concerned, had been attended by a most gratifying success, and that there appeared to be no demand for coin," the payments thereof in exchange for paper being very insignificant. Up to two o'clock the Sub-Treasury had received over $500,000 in gold, in exchange for which he has issued legal tenders and certificates of deposit, while on the other hand it was estimated that the disbursement of coin for the day would not amount to over $125,000.

PHILADELPHIA, Jan. 2.—The resumption of specie payments in this city caused no stir whatever. Inquiry at prominent banks show that the demand for gold, up to noon to-day, was very limited.

NEWBURYPORT, Mass., Jan. 2.—Caleb Cushing died at 11:17 P. M.

SAN FRANCISCO, Jan. 3.—The Belgic has arrived from Hong Kong, with advices to December 3. No further authentic intelligence has been received respecting the movements of the pretender to the throne of Anam. Rumor tells of his rapid advance towards the capital of that kingdom, but Chinese authorities discountenanced inquiry.

Tang, the new Minister to England and France, has sailed for his post. Great hopes are entertained by the Liberal party from this mission.

COLUMBUS, Ga., Jan. 3.—The Rankin House, the principal hotel in Columbus, with several large stores underneath, is now (9:30 P. M.,) burning. It is feared it will be a total loss. The loss will probably be $70,000. The insurance on the building is not more than $20,000.

The weather is intensely cold and a high wind prevails.

CHICAGO, Jan. 3.—Dempster Hall, at Evanston, Ill., was burned to the ground last night; loss $25,000; insurance $3000. This building was the theological home of a large number of Methodist ministers of the Northwest, being a branch of the Evanston University.

NEW YORK, Jan. 3, Noon.—The sudden and severe cold snap has generally deranged travel this morning in and out of the city. The Jersey City ferries are impeded by great masses of ice on the New York side, and boats are running with difficulty.

FOREIGN.

LONDON, Dec. 31.—The Viceroy of India reports that Major Cavagnari has received a friendly letter from Gigod Mahomed, Chief of Kunar Valley, announcing his intention of coming in. The Times says this may be heralded as a forerunner of intelligence already hinted at, that the districts of Chiral, Swat and Kunar will be incorporated into the Indian Empire by occupation. This tract of country is easy of access and a direct road will be opened up from Punjaub to Yarkand and Kashgar, presenting far fewer difficulties than that now followed by the Central Asian Trading Association, which traverses the high mountain ranges of Cashmere and Lodak.

LONDON, Jan. 2.—The Viceroy of India telegraphs that Gen. Stewart reports the completion of a good road, suitable for heavy artillery, over the Ghorazin Pass. Advances were commenced by both the Ghorazin and Khojack Passes to-day, with the intention of concentrating at Takhtipul for the final advance on Candahar.

The most reliable reports state that only three or four weak Afghan regiments and a few hundred irregulars, destitute of artillery, are at Candahar. There is no news from Cabul, or from Yakoob Khan.

The Daily Telegraph's correspondent with the Quetlak column, says the artillery has safely passed Khojack Pass. The bulk of Gen. Biddulph's division is now in the plain of Candahar.

LONDON, Jan. 2.—The Oldham masters, at yesterday's meeting, refused to pledge themselves to restore the old hands to their former places or exempt carders from the reduction. The loss in wages by the strike amounts to £60,000, besides the expenditure of the union funds and loss to capital by the stoppage of four millions of spindles. The Sun Mill, which is the largest limited company in Oldham, announces a loss of £22,000 during the last three months. This is the greatest loss ever sustained by any cotton company since the cotton famine.

LONDON, Jan. 2.—The number of business failures announced in the Kingdom of Great Britain and Ireland during the year 1878 was 15,059, of which 2643 were in financial and wholesale and manufacturing branches of trade, 12,416 in retail trades, professional pursuits, builders, publicans, working classes etc., against 2172 and 8850 under the respective headings in 1877, showing an increase of 1037 failures last year over the proceeding year.

State Sunday-School Convention.

Under a call from the Executive Committee of the New Orleans Sunday-School Association, soon to be made public by circulars, there will be held in this city, on February 20, 21 and 22, a State Sunday-School Convention. This Convention is to be composed of two delegates from each evangelical Sunday-school of the city and State. These delegates may be pastor, superintendent or teachers, and male or female, but they must be actually engaged in the Sunday-school work. The Convention will have counsel and addresses from such men as Rev. C. A. Peltz, of the Sunday-School Times, B. F. Jacobs, editor of the International Sunday-School Helps, E. Payson Porter, and others. Ralph Wells, of the celebrated Grace Mission School of New York, will conduct a normal class; and other features of great interest will be added. The aims of the Convention will be to stimulate zeal and enthusiasm in the work, to raise the standard higher, and to extend and increase the number and efficiency of Sabbath-schools.

Let our interior friends who are in this work see to it that their schools are represented at the coming Convention.

Further information may be had on this subject by addressing L. H. Gardner, president, or Jos. H. Spearing, secretary, of the New Orleans Sunday-School Association.

On Board Steamer J. H. Hanna.

JANUARY 1, 1879.

At a meeting of the members of the Louisiana Annual Conference Rev. C. R. Godfrey was called to the chair, and J. B. Godfrey was requested to act as secretary.

On motion the following preamble and resolutions were offered and adopted:

Whereas, The urbanity of Capt. J. W. Blanks, and other officers of the Steamer John H. Hanna, extended to us, since our embarkation, so conducive to the happiness of the travelers, and in the reduction of fare of the members of the Louisiana Annual Conference of the Methodist Episcopal Church, South, has been of such a character as to increase our already great respect for and confidence in them; therefore, be it

Resolved, That we take pleasure in recommending the Steamer John H. Hanna, of the Ouachita Transportation Company, and her officers, to the traveling public.

Resolved, That we request the secretary to furnish Capt. J. W. Blanks a copy of the aforesaid preamble and resolution, and also the NEW ORLEANS CHRISTIAN ADVOCATE, Catahoula News, Columbia Herald and Ouachita Telegraph to publish the proceedings of this meeting.

Signed,

C. R. GODFREY, Chairman.
J. B. GODFREY, Secretary.

Mr. Muller's Experiences in America.

The following extracts from Mr. Muller's new report, just issued, are of extreme interest. We are reminded of Wordsworth's lines:

"And I should wish my days to be
Joined each to each by natural piety."

By how much more than "natural piety" are the days of a life like this "joined each to each"—even by praise for answered prayer.

OCTOBER 19.—Legacy of the late Mr. B., of Philadelphia, U. S. A., $5,000 (£1,002 0s. 1d.) Mr. B. insured his life for $5,000 in the year 1868, with the intention that the amount should be paid for the benefit of the orphans on Ashley Down. The testator died on November 20, 1874, but I had never heard the least about this. On my arrival in the United States of America I was preaching on September 10, 1877, in Dr. Budington's church in Brooklyn, when a slip of paper was handed to me, on which it was stated that if I would apply at such and such a place in Philadelphia I might obtain this legacy of $5,000. I did so, and after some time obtained in full the amount. Thus my being led of the Lord to labor for a season in the United States in word and doctrine, was also used as a means of obtaining the payment of this legacy.

But this was not all. In New York, in Brooklyn, in Philadelphia, in Baltimore, and in other cities in the United States, I had the joy of seeing orphans who had been brought up under my care, some of whom had walked in the ways of the Lord for a number of years, and one of them for about thirty.

After my having preached the first time in Calvary Presbyterian church, San Francisco, Cal., on April 26, 1878, Mr. Wilkinson, who has a respectable situation in that city, introduced himself to me. I had not seen him for about twenty years. He holds fast the Lord Jesus, and is a happy Christian, and, as he told me, is even happier now than during the American civil war. It was a real joy to me to meet this former orphan, about 6,500 miles from Bristol.

I have to state that thousands of similar instances of blessing have been the result of our labors. While engaged on a preaching tour in England, Scotland and Ireland, I met converted orphans in every one of the large cities in which I preached, and sometimes ten or fifteen at once, who, after the service, came to shake hands with me, some of whom had left the orphan houses more than ten or fifteen years, and are now fathers or mothers of families. Thus we reap in a small degree even now; but how vast will be the harvest in eternity. Nothing has so abundantly shown to me the blessed results of my labors in connection with the Scriptural Knowledge Institution as going from city to city, and from country to country, on my preaching tours. In every city in England, Scotland and Ireland, where I preached, I had testimony from the mouth of multitudes of the *great blessing* which they have received through reading the reports of the institution, or the narrative of the Lord's dealings with me, which contains the substance of the reports. The same I found to be the case in sixty-eight cities where I preached in Switzerland, the German empire, and in Holland, also in all the many cities in the United States of America, where I have been preaching.

While I am writing this, I am in San Francisco, Cal., where I shall, God willing, be preaching some time, as well as in seven or eight other cities in California, and where such labors are greatly needed. I am now about 6,500 miles from Bristol; but even here, though I have been only two days in the city of San Francisco, I have met already with many pastors of churches and other Christian gentlemen who have been abundantly blessed, as they say, through reading the account of my trials of faith in connection with the institution, and my practical remarks made regarding them. Thus, great as my expectations of blessing were when I began this institution, more than forty-four years since, they have been increased a thousand times beyond my expectations. I refer to all this, in order that Christians laboring in any way for the Lord, may be encouraged to go on in their service, being assured that, if we seek to be vessels meet for the Master's use, and go on patiently and perseveringly with our work, in due season we shall reap.—London Christian.

The Ecclesiastical Laws of Germany.

On the tenth of December, 1871, a law was passed by the Empire which threatened with imprisonment for a period not exceeding two years any of the clergy who, in the public exercise of their office, or in the church, spoke of political questions in such a way as to endanger the public peace. A second law, dated the fifth of July, 1872, dissolved all the institutions of the Jesuits, with the orders and fraternities associated with them, within the German Empire, forbade all action on the part of the members, and expelled all foreign Jesuits. A third law, passed on the fourth of May, 1873, threatens all clergymen who continue to exercise their functions after being deprived of their office by a judicial sentence with confiscation in certain districts or places, and eventually with the loss of German nationality and banishment from Germany. In the years from 1872 to 1876 Prussia passed a number of laws, the object of which was to protect the rights of the State against the churches—especially the Romish Church. The scope of them may be thus summed up. The oversight of all public and private schools is accorded to the State; the institution of clergymen, whether permanent or temporary, can only be made after notice has first been given to the government, which has the right, on legal grounds, to protest; clergymen must possess the rights of German citizenship; have attended a German gymnasium, studied theology for three years at a German university, and passed an examination in history and German literature before a State commission. All ecclesiastical seminaries are to be under the oversight of the State. Otherwise they must be closed. New schools for boys or for students are not to be built, nor youths received into those already existing. A clergyman who is punished for any crime or misdemeanor for which the penalty is imprisonment with hard labor in a house of correction, or with the loss of municipal rights or public offices, is not to be reinstituted. The same is to be the case with a clergyman from whose conduct it may be premised that he will oppose the laws and regulations of the State and endanger the public peace. Actual discipline is only to be exercised by the German ecclesiastical authorities. The accused must be heard, an ordinary trial must be held, a written judgment given, with the grounds on which it rests. Corporal punishments are forbidden, and fines are not allowed to exceed ninety marks. Imprisonment in a *domus deacritorum* not to be for longer than three months, and these institutions to be under government surveillance; the appeal to be made to the State when the sentence is illegal. If a clergyman has so seriously violated the laws of the State, relating to the clerical office, and its functions, that his remaining in office seems incompatible with public order, then, on the proposition of the State authorities, he shall be dismissed from his office. No penalties are permitted except for ecclesiastical offenses or those concerning religion. They cannot be inflicted because political or civil rights are not exercised, or to enforce their exercise in a particular way. The public announcement, performance or proclamation of them to the congregation in an injurious way is punishable. A royal court of ecclesiastical affairs decides concerning appeals, dismisses from office, and so forth. Bishoprics which are unlawfully occupied, as well as other places, are to be administered as to their temporalities by a State commission. Revenues provided by the State for the clergy (or arising from funds administered by the State) are withheld if the receivers do not declare, either by word or deed, that they submit to the laws. Benefices that have been vacant longer than a year may be filled by the patron or the community. The property of benefices is administered, under State laws, by a steward chosen by the community. The State exercises an oversight of the administration of the diocesan property. All orders and fraternities, except those devoted to the care of the sick, are to be dissolved at the latest by the third of June, 1879, and those which remain are to be under the supervision of the State. This summary will be sufficient to show the great importance of these laws.—Contemporary Review.

The Glorification of Doubt.

Some metropolitan pulpits, and some leading religious presses of the country, seem to feel that their special office is to deal with the prevailing skepticism of the times. And they do deal with it after a most singular fashion. They are perpetually emblazoning its triumphs. They never cease to tell us how it is carrying everything before it. They speak of it in such a tone of appreciation, and even half approval, that plain, honest men cannot help thinking they are far more than half skeptics themselves, as to all the distinctive principles of gospel truth. They are sowing the seeds of doubt broadcast over the land, by speaking so doubtingly on all points, that men begin to doubt whether they themselves hold any fixed and certain beliefs. Thus, instead of reclaiming the wanderers, they shake the faith of hundreds of young minds, where they remove or satisfy the honest doubts of one.

An earnest, positive man like Moody or George Muller, who never mentions the subject of doubt at all, but speaks from his own conviction and experience of the saving power of the gospel truth, will do a thousand times more to relieve the doubts, both of the half-hearted Christian and of the avowed skeptic, than this whole school of speculative theorizers, who analyze and philosophize, and tell us all about the causes of doubt, without ever pointing to its remedy. The best way to remove doubt is to inculcate the truth itself with that authority and certainty which spring from a living experience of its power. "We speak that we do know and testify that which we have seen." "Knowing, therefore, the terrors of the Lord, we persuade men." There is no higher philosophy in the world than that. There is no power in the pulpit like that, for it is the very power of the truth and of God. "Nothing doubting" should be the spirit and the argument of every pulpit utterance. What the world wants is a living demonstration of the truth, as exemplified in the preacher's own life and character, and then enforced with all the authority of a "Thus saith the Lord." The man who is perpetually treating his hearers or his readers to a diagnosis of doubt, telling them of its wide diffusion through all ranks of society, and raising a thousand grounds of doubt and difficulty which he cannot answer, is only helping to spread the malady of which he speaks. He could not do a more insidious and destructive thing. He is simply scattering arrows, fire-brands and death. A preacher told the young men at one of the great universities recently, that the essential condition of truth and the first duty in religion is to begin by doubting everything.

We greatly fear that this tone of uncertainty and doubtfulness, this compromise and connivance with the prevailing unbelief, is of growing tendency in some of our American pulpits. Many of the published sermons, both regular and occasional, now given to the public, through the newspapers and other channels, are of this uncertain sound. They seem to be constructed on the principle of stooping to conquer, or rather they seek to conquer the enemy by going over to his side. Either consciously or unconsciously, they so magnify the importance and the extent of the present opposition to Christianity, and so parade before the world the statement that all the higher, educated, scientific classes of society are deserting the church, that many are led to think Christianity a failure and the Bible a fable. In this way the pulpit is in many cases responsible for the prevailing unbelief. The pulpit has deferred too much to what is called the spirit of the age. It has conceded too much. It has been too much disposed to compromise with the world. Wherever it has done so, it has invariably lowered its own standard, become secular in its tone, lost the true secret of power, and in the end lost the respect of the very classes which it had thus sought to please.

It is worthy of notice that the Scriptures pass no enloginm on doubt or unbelief. They everywhere assume that the evidence for all the great truths of religion is ample and satisfactory, and that there is no reason why any of them should be questioned or denied. Their language is: Be not faithless, but believing. O thou of little faith wherefore didst thou doubt. There is no laudation of any doubtful minded people in all the Bible. Yet there is a species of semi-infidelity running through much of our current literature of magazine, sermon and book, which seems to delight in setting all religious truth as in a twilight and haze of ambiguity. It is the glorification of the doubting mind of the age—the apotheoses of negations and denials, and universal know-nothingism.

From the days of the apostles until now, it is only the positive, uncompromising, blood-earnest class of preachers who have done much real execution in the way of converting sinners to God and advancing the standard of the Cross. These are always and everywhere the true workers for Christ. The other class—the doubters and the trimmers, the cultured critics, the fine orators and essayists, the deep philosophers and other artistic performers in sacred opera—are only fit to come along in great cities where other men have gone before and prepared the way, and to discuss nice points of art and literature, or morality and virtue, for the amusement of great audiences that hang in admiration on their splendid talents. As to any real good they do in saving men from sin, or from skeptical unbelief, it is not very apparent. It is a question which must be adjourned over to the next world. They build only on other men's foundations, and sometimes they destroy more than they build. For they put into that foundation not a little of "the wood, hay and stubble" of doubt and unbelief. —Interior.

The Martin Luther of India.

This remarkable man is doing for Brahmanism what Sâkya Muni or Gautama Buddha did for Buddhism in the fifth century B. C. It is his habit to address the people in their own tongue wherever he goes, being familiar with many different dialects, and speaking from the Vedas, of which he claims a thorough knowledge, he challenges the Brahmin priests to controvert his arguments. He preaches Monotheism the most simple, arguing that the one God has many attributes, and that the many gods and idols of the Brahmins are only corrupted personations of these attributes. His majestic presence and stirring eloquence are doubtless powerful elements of success, but the condition of affairs in India is ripe for reformation, and thousands were ready to follow an able leader. On the one hand the priesthood is corrupt, leading the people further, year by year, into superstition and idolatry for their own aggrandizement and enrichment. On the other hand is the gradual introduction of the civilization of the Anglo-Saxon. For in India, as in all other countries where the manners of a foreign race have been introduced, the vices have obtained the first and widest adoption. On both sides has the learned *swamee* met with stubborn and bitter opposition (though under the British Government religious persecution is happily impossible,) and it is not without a hard struggle that he has made so great progress in so short a time. The better part of the people were ready, however, as was said, to follow the right leader; and the number of his followers is constantly and rapidly increasing. He has devoted his whole time to the work, and travels from city to city, and from province to province, preaching his doctrine, and never failing to establish in each place that he visits a branch of the Arya Samaja.

And surely, one who shall accomplish what he has undertaken will be worthy of being accounted great, even by those who may lament that he rejects Christianity. Preaching the pure theism of the Vedas, he is gradually destroying what the missionaries of Christ have always declared to be the greatest foe to their progress, namely, the superstition of idolatry. If he is not sowing the true seed, he is, at least, breaking up ground that has lain fallow not for centuries, but for thousands of years. Shall we dare to say that his reward will be less than theirs who work with a full knowledge of Christianity?—David A. Curtis, in Frank Leslie's Sunday Magazine.

Our Work for God.

The errand on which God sends is always a practicable errand, provided there be a sincere desire on our part to accomplish the errand, to do the errand; and in proportion to the effort demanded, to the self-denial required, His authorship of the message concerning the work becomes more evident to the thoughtful and reflective Christian mind. We usually judge in exactly the opposite way. We say: "That is a good work, and I can do it in a minute; therefore, I will do it; that is God's errand for me. It is a good work, and I can help it by a little gift which I never shall miss. That is evidently God's plan for me." Thus we reason; ah! but God's plan exactly reverses that. He makes duty the more obligatory the more difficult it is, because for the development of Christian patience. He gives us the work to be done by us. God can do His own work without us, and when one by one the great teachers of the church have passed away, and the Christian church tarrying behind has felt that the horsemen and chariots of Israel had gone from its sight forever, and there was no more guardianship and no more inspiration, God has raised up others to take their places, or has carried on His work without such signal and illustrious spirits to be leaders in it, to show that He never depended upon any one human soul, upon any twenty, upon any million human souls, for the accomplishment of His plan. He carries them forward by His own might, as the ocean carries the log, because of its own majesty and buoyancy. God does not need our help. Why then, does He ask for it? Why put us to the trouble of working for Him? Why put us to the strain of giving for him? Why put us to the long endurance of patiently planning and waiting that we may accomplish His design? Because thus He develops us. This is His spiritual university in the world. Thus He applies not tests merely, but implements, stimulants, means of instruction, to whatever is best in us. The man who has given himself to his country loves it better; the man who has fought for his friend honors him more; the man who has labored for his community values more highly the interests he has sought to conserve; the man who has wrought and planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it.—Dr. Storrs, in the Complete Preacher.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, December 5 at half-past three, P. M., William H. Allen, Esq., LL. D., President, in the chair.

Two newly organized societies were recognized as auxiliary: one each in Alabama and Iowa.

In the foreign correspondence of the month were letters from Rev. M. Phillips of Merida, Yucatan, Rev. John Edwards of Guadalajara, and Mr. James Pascoe of Toluca, respecting work in Mexico; Rev. C. H. Doering of Bremen, and Rev. A. W. Clark of Gratz, Mr. A. B. King of Liberia, asking for Arabic Scriptures for Mohammedans in Africa; Mrs. Blackford, announcing his return to Rio de Janeiro, after many delays; and from Mr. Milne at Monte Video, Sept. 30th. Dr. Gulick was at Tung Chow, China, Oct. 6th. Mr. Bliss sends a long and valuable paper respecting the openings for larger work in Persia and the Caucasus.

Grants of books were made for sale by the Society's colporteurs in the South and West, amounting in value to $5,000. Besides these, about 6,700 volumes were granted, for home and foreign distribution, to various auxiliaries and other societies, churches, and individuals. Of these, nine volumes were in raised letter for the blind, and about 1,100 for foreign lands.

The receipts for November were $38,775 87; copies of Scripture issued 71,010.

The Christian Advocate.

THURSDAY, JANUARY 9, 1879.

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The Christian Advocate.

THURSDAY, JANUARY 9, 1879.

MATER AMABILIS.

Down the goldenest of streams,
Tide of dreams,
The fair cradled babe-clad drifts,
Skirts with cadenced million snow,
To and fro,
As the mother-foot pulsed lightly, falls and lifts.

He, the breathing—he, the light
Of her sight—
He, the breathing pledge of love,
'Neath the holy passion lies
Of her eyes—
Smiles to feel the warm, life-giving ray above.

She believes that for his visions
Skies Elysian
O'er an angel people shine,
Back to gardens of delight,
Taking flight,
His aerial spirit basks 'til dream-divine.

But she smiles through anxious tears
Unborn years,
Pressing forward she perceives
Shadowy manned ships, they come
Dear and dumb;
Bringing what? dry chaff and tares, or ripened sheaves?

What for him shall she invoke?
Shall the oak
Bind the man's triumphant brow,
Shall his darling feet alight
On the height,
Shall he wear among the immortals not the low?

Through what tears and woe must pain
Must be gain
To emerge from the tree of life
Shall it yield him better fruit
Shall its savor
Be its magic under the ground and the strife?

To his cradle slept and smiled
Thus the child,
Who was Prince of Peace was but
Thus 'neath the mother's breast
Lulled to rest
Cæsar Napoleon—Shakespeare folded close and blest.

Crowned for conflicts the wise
Or the skies
Or the deathless kingdoms,
Or the pressed mother stands
In her hands
As in sight of the unborn and the dead.

What secures the years to be?
Who can know?
Still the child lives on who
Sleeps they lie, or still deceased
But the child
Who she crooned to sleep and kissed through her tears.

John Locke.

BY REV. D. A. WHEDON, D. D.

John Locke is lost known to the world as the author of "An Essay Concerning Human Understanding," which was published near two centuries ago, and inaugurated a revolution in philosophy. His biography, by Mr. H. R. Fox Bourne, recently given us in an American dress by Messrs. Harper & Brothers, furnishes the fullest account of him ever published, and supplies much that was not within the reach of previous writers, but is necessary to the best understanding of either his principles or his career. And really the world is scarcely less indebted to him for his political than for his philosophical inquiries.

The period covered by Locke's life extended from the year 1632 to 1704, a space of seventy-two years. It was crowded with events most momentous in the history of England. When it began Charles the First had come to a rupture with his Parliament, and was governing England without its help. The civil war, the overthrow of the Established Church, and the establishment of Presbyterianism, the beheading of the King, the protectorate of Cromwell, the restoration and the revolution, which expelled the Stuarts and placed William and Mary on the throne, were all in his lifetime. In some of them he bore an important part, always, however, by his personal action and the productions of his pen, giving aid to the cause of civil and religious liberty.

As a Westminster boy Locke was crammed, by the famous Dr. Busby, with the usual amount of Latin, Greek, Hebrew and Arabic, preparatory to being sent to Oxford, but an important part of his education was derived from the intense struggle going on around him, almost in the very center of which he was. When he went to Oxford the Puritans had acquired control of the University, and the celebrated Dr. John Owen, who had preached a sermon before Parliament on the day after the execution of Charles justifying the deed, was vice-chancellor and virtual master. Under his stern hand the dissipation and debauchery of Oxford for some previous notorious years gave place to hard, honest work. Latin and Greek were made the spoken language to familiar conversation, and whatever was regarded as belonging to scholarship was assiduously cultivated. This suited Locke precisely, though in later years he severely criticised the educational methods of his time. In philosophy, Aristotle was his master; but the time thus employed he afterward felt was wasted. From Aristotle he turned gratefully to Descartes, and it was to him he set Locke thinking.

Though intended by his father for holy orders, Locke was averse to becoming a clergyman, and devoted himself to the study of physical science in general, and medicine in particular. His "studentship" he was able to obtain only by special command of Charles the Second, but it enabled him to make Oxford his home for many years, and to devote himself to severe studies for his chosen profession of physician.

Soon after the restoration Locke became acquainted with Lord Ashley, the first Earl of Shaftesbury, the result of which was an intimacy which greatly changed his whole future. He became a member of his family as its physician, as tutor to his son, then fifteen years old, and confidential counselor to himself in all affairs of public or private interest. Nor could the statesman have had a truer friend, or one more willing to give himself to the severest study of any question submitted for his judgment or assistance. When Shaftesbury became Lord High Chancellor of England he made Locke one of his secretaries, giving him charge of all church matters coming under his control; and to our modern notions it is a little curious to fancy the philosopher attending the chancellor bareheaded as he took his coach, or walking by his side as he rode in state. But this friendly relation gave birth to the famous essays on "Toleration," the sentiments of which were so nearly correct, and so far in advance of the prevalent practice of the day.

Locke's theory was that the State should grant entire liberty of opinion and practice in matters of religion, except to Roman Catholics, whom he excepted on the ground that their bounded allegiance to the Pope of Rome made them untrue in their allegiance to the King, and therefore unsafe citizens in the State; and to atheists, who he thought could not be good citizens. He fell short of John Goodwin, the American, who taught that full liberty of conscience belongs sacredly to every human being, and that the State should protect him in its exercise so long as he does not trespass upon the rights of others, and is a peaceable and orderly citizen.

Mr. Bourne, who seems to be an ardent admirer of John Owen, represents him as preaching the full doctrine of religious toleration, and as being in this respect "a direct teacher to Locke." But, whatever may have been his influence upon Locke, it is clear that he never rose to the level of full toleration as the doctrine was proclaimed by Goodwin, or the lower phase of it as taught by Locke. When his party was in power he insisted that the civil magistrates should not allow even the use of the Book of Common Prayer; and, said he: "Let Papists, who are idolaters, and Socinians, who are antihropolatre, plead for themselves." "Liberty for those who agree in doctrine with the Church of England," was all that he asked of Clarendon. It surely will not answer in the latter half of the nineteenth century to extol, as a representative advocate of proper religious toleration, a man who could justify the burning of Servetus, as did Owen.

Shaftesbury's conspiracy against Charles the Second, to save England from the Catholics, involved Locke in such peril that to escape arrest he fled to Holland. He had, in reality, held aloof from the plot; but from his relation to the great conspirator, it was natural to suspect him of treason. A true patriot, he was prepared for any labor for his country but not for a useless rebellion. He therefore gave himself to literary work—among the rest completing his essay on the "Understanding"—until the movement arose, six years afterward, for the overthrow of the wretched government of James, by placing William of Orange on the English throne. In the revolution Locke had a considerable share, and, refusing an honorable embassadorship, which was pressed upon him, he was content to see his country recovering from the effects of its years of misrule, and adopting measures of reform and good government. He would accept for himself only the small office of Commissioner of Appeals, though later he became Commissioner of Trade and Plantations, which made him pecuniarly comfortable. On the grave political and financial questions that pressed for action he wrote freely, and may almost be styled the founder of the Bank of England.

It was in this latter period of his life that he wrote "The Reasonableness of Christianity," a book which roused the ire of Stillingfleet and other theologians, and began a fearful war of pamphlets plentifully besprinkled with such favorite epithets as "Socinian" and "atheist," which Locke certainly was not. Christianity, he held, requires for divine acceptance the *believing* of Jesus of Nazareth to be the Messiah of God, and the *doing* of all that the Saviour Lord and King has taught and commanded, which is to be sought and found in the Bible, and there only. Defective as this is, according to our ideas, it is vastly better than the infidel platform to which Matthew Arnold, W. R. Greg, and their friends, are inviting their countrymen.

Of Locke's philosophical system there is little space, and there was but little purpose, to say much here. The truth is it is less a system of itself than a protest against Descartes's theory of innate ideas. In his view all knowledge is derived from our senses, which is equally wide of the truth, and has been made by a generation of idealists a foundation for their infidelity. Yet, as every student knows, succeeding thinkers, while abandoning this position, gratefully acknowledge their indebtedness to Locke as a foremost leader of the world's thought. The eighteen years spent upon the great essay were not in vain.—New York Christian Advocate.

Peculiarities of the Dunkards.

The Lord's Supper, as observed by the brethren, is not the eucharist, or holy communion. It is a full meal immediately preceding the communion, at which the meal served is usually bean or mutton. After singing, exhortation, and prayer, the ceremony of feet-washing is performed. After the water is brought the fifteenth chapter of John's gospel is read and commented on while the washing is going on. The feet of the brethren are washed and wiped by two of their number, who are relieved by others, if there are many present; the sisters proceeding in the same manner among themselves. This service over, some remarks are made by the ministers concerning the Lord's Supper, and after singing a verse or two, and asking a blessing, all partake of the meal. Directly after the supper the table is cleared, and the elements of the communion are placed on one end of it. In all this the brethren aim to copy the example of our Lord at his last supper with his disciples as nearly as they can. The preparatory service for the communion consists of the singing of a solemn hymn, and the reading of portions of the gospels about Christ's passion and death. Then the unleavened bread is prepared for distribution, and the minds of the partakers for meditation on Christ's great work for man. The brethren then pass the kiss around, the sisters doing the same among themselves. A blessing is asked over the bread which is then broken, from brother to brother, and administered to the sisters by the administrator, each one laying his piece in front of him. Then when all are ready the morsels are eaten simultaneously and silently. The cup is passed after thanksgiving is made and a blessing invoked with singing, and the services are closed with a "hymn of praise and prayer," all standing.

The two distinguishing principles of the brethren are "non-conformity to the world" and "non-resistance." The former, which is often little more than a kind of every-day ritual, not unlike that of the Rabbis in Christ's time, it has been hard to guard or enforce, notwithstanding the many rules the Annual Council has made for this purpose; and the constant watchfulness which "the faithful" have exercised. These rules oppose the building of fine houses, the using of bells in sleighing, or the possession of paintings and costly furniture. They prohibit the sisters from wearing hoops, or trimmed straw, or leghorn hats (when these things are fashionable,) or rings, or breastpins, or jewelry. They declare that it is wrong for the brethren to wear fur or cloth hats, or frock or sack coats, or dusters; or to part their hair on one side, or to have it "shingled." In 1828 the Annual Council, because it might engender pride, refused permission to the brethren to lay carpets in their houses. Subsequently, when they were found to be convenient and comfortable, the objection was withdrawn. In 1801 it was decided that, inasmuch as God made men with beards, and commanded his people not to cut them off, and Christ and his disciples followed this order, the brethren ought not to shave. Shaving was actually made a bar to admission.

By decisions given at various times the Council advised against using mourning bonnets, joining secret societies, having "portraits" or "likenesses" taken, going about with a "Digerreum apparatus," the using of pupits or bone tones, putting up lightning rods, attending theaters or shows, teaching singing-school, or keeping a tavern. This last was declared in 1855 to be "unbecoming," yet in 1877 the last page of the official report of the Annual Council contains an advertisement of the "Bigelow House," kept by one of the brethren.—Sunday Afternoon.

Last Utterances of Illustrious Men.

ST. CHRYSOSTOM.—As soon as Chrysostom entered, he called for the brethren to give him some clean white raiment. He stripped himself, and, having put on the raiment brought him, he received the sacrament from their hands. He concluded with his favorite doxology: "Glory be to God for all things that happen. Amen." Gently stretched himself out and died.

The sands are numbered,
It needeth not to wake me,
I go rejoicing and free
To keep my appointment.
And those I love the best
Shall not weep when I lie at rest,
For they shall feel that the spirit blest
Has only gone before me.

From the Greek.

LEO X. THE EIGHTEENTH.—He expired in the sixty-eighth year of his age, with his dying breath bequeathing the charter to his brother, as his last inheritance, exhorting him to preserve it for his subjects and himself. "Do as I have done," were his last words, "and your reign will end in peace."

For within the hollow crown,
That rounds the mortal temples of a king,
Keeps Death his court, and there the antic sits,
Scoffing his state, and grinning at his pomp,
Allowing him a breath, a little scope,
To monarchize.

Shakespeare.

CHARLES THE FIFTH, OF FRANCE.—He caused his crown to be placed under his feet, and then said: "O, crown of France, how precious and how vile art thou at the same time! Precious as the symbol of justice, but vile as the most vile of all things, if we consider the labor, the anguish, the perils of the soul, the pains of the heart, of the conscience and the body, which thou castest upon those who wear thee. Whoever should thoroughly know all these things would rather leave thee to lie in the dirt than he would take thee up and place thee on his head." After receiving the sacrament the king bade farewell to his officers, saying: "I know that in the government of my kingdom I have given many offenses; for that I pray you grant me mercy; pardon me." He stretched his hands out to all, and, after blessing his eldest son, quietly expired.

O, what a thing is the throne and crown
To him that has it!
Full many would think the sceptre down,
And shun the palace gate.

From the Greek.

SIR WALTER SCOTT.—I found him entirely himself, though in the last extreme of feebleness. His eye was clear and calm; every trace of the wild fire of delirium extinguished. "Lockhart," he said, "I may have but a minute to speak to you. My dear, be a good man; be virtuous, be religious; be a good man. Nothing else will give you any comfort when you come to lie here." He paused, and I said: "Shall I send for Sophia and Anne?" "No" said he, "don't disturb them. Poor souls! I know they were up all night. God bless you all." These were his last words.

The best of all the boons was he
Who sung of brother charity;
For, well-a-day, the legislator fled
His mortal brethren all to spend
And he, with sorrow sore oppressed,
Wished to be with them and at rest.

Scott.

Let us keep our scorn for our own weakness, our blame for our own sins, certain that we shall gain more instruction, though not amusement, by hunting out the good which is in anything than by hunting out the evil.

RELIGIOUS INTELLIGENCE.

Since Madagascar became nominally a Christian nation a most notable event in the history of Christian missions—the rest of Christendom has been expecting, doubtless, too much from it. It is the united testimony of the missionaries that "it requires more than one generation to change the Ethiopian's skin or the leopard's spots. The Madagascans were essentially a heathen people when Christianity was declared to be the religion of the country, and not a very enlightened people either. The missionaries had met with great success, and had not only induced the members of the government to put off heathenism for a national religion, but had gathered a considerable number of converted natives into the churches. The masses had not been reached, however, and cannot be, perhaps, for some years yet. It is only gradually that the enlightened Christian influence prevailing in the capital district can be extended to the remote heathen tribes.

The principal agency in bringing the knowledge of the Christian religion to the Madagascans was, as is well known, the London Missionary Society the pioneer. For sixty years its missionaries have toiled faithfully in the churches and schools of the land, excepting the period of reaction to heathenism, and have obtained wonderful results. Other societies came into the field later; but, with one exception, they observed the principles of comity and worked in harmony with the pioneer society. The Church Missionary Society, after a protest against the intrusion of the Society for the Propagation of the Gospel, withdrew from the island, well satisfied to leave the work in the hands of the London Society. The Catholics have done but little; the Episcopals have given their attention chiefly to schools; and the Lutheran Society of Norway has had about half a dozen missionaries employed. A great part of the island is occupied by savage tribes, whom the missionary would hardly dare approach without the protection of the government. The two central provinces of Ankova and Betsileo, and points along the coast, principally in the northern part of the island, mark the presence of Christian missionaries. In the rest of the island nearly everything is yet to be done. Independent.

The English Wesleyans report this year 380,871 communicants; a decrease of 1,115. The decrease is said to be apparent, not real. It is explained that the depression of business has caused much moving about, in consequence of which many members have been left out of the statistical reports.

—The Church of the Metropolitan Tabernacle, London, have resolved to raise $25,000 as a testimonial on the occasion of the completion of the twenty-five years, pastorate of Mr. Spurgeon. Mr. Spurgeon objects to a personal presentation, and has suggested that the money be used to endow the almshouses of the church.

—According to a cable dispatch, the Vatican contemplates removing the Roman Catholic churches in England, Ireland, and Scotland from the control of the Propaganda Fide, and placing them under the immediate authority of the Pope. This measure, continues the dispatch, is attributed in clerical circles to a desire to induce the British Government to establish relations with the Vatican.

The Primitive Methodist Conference of England, which met in Manchester last year, reported 171,473 members, 1,122 ministers, and 358,358 Sunday-school scholars. The increase of members is 1,173. In Canada there are besides 8,151 members, making the total 182,617.

It is stated that the number of Mohammedan pilgrims will this year fall much below the average. As yet only about 7,000 have landed at Jeddo, but it is expected that the total will be increased by arrivals from India and Java.

Of the six hundred thousand or more of Lutheran communicants in this country, 175,502 are said to be Scandinavians, who play no unimportant part in several other communions in the West.

"Twenty thousand Israelites have been converted in London to the Christian faith under the labors of the London Society for promoting Christianity among the Jews." The Society was organized in 1809.

The Methodist Episcopal Church of Canada has three annual Conferences, 27,285 members, and 781 Sunday-schools, with 20,977 scholars. The value of its church property is $1,267,924.

Bishop Whittle, of Virginia, refuses to administer confirmation to any man or woman who persists in the practice of round dancing.

Another parish in Berlin, St. Philip's, has elected by a vote of 23 to 7 a rationalistic pfarrer.

Our Young People.

OUTSIDE AND IN.

Just outside the window
Through the cold the bleak air
Snowflakes falling softly,
Drifting here and there,
Covering it as a blanket
All the ground below
Where the flowers are sleeping
To rest in by the snow.
They are dreaming sweetly
Through the winter's night
Oh, the mantle covering
Keeping sure and bright.

Just inside the window
Full of light and glowing
Cheerful words and smiling
Where no cold is known,
While the cruel snowflakes
Pile the window high
On the dying embers
Rest serenely by.
Take the lesson, then, the bright
Dazzling bright, the frost
Painting on the dark pane traceries
Into beauty.

Just above the shepherd
Be they white or brown
Our divine Father watcheth
With loving power by loving
His little lambs keep in safety
Blessings great or small
In His presence we are equal
Making way for all.

Polly and the Parrot.

The widow Whiting had a green parrot. Her son who was a sailor, had brought it home for her on his return from a long voyage. The bird was a great pet with this poor woman, because as she loved him it was so much company for her. It would call out "Pretty Poll, oh, pretty, pretty Poll! How smart she is!" Then it would say, "How are you?" and, "That's right."

As widow Whiting lived near a large seaside field, the boarders often walked past her little cottage to hear this bird talk.

A few days since all our little readers of the Children's Friend of a curious thing which happened one summer, from which you may see that whole pride may be very excusable in birds it is very inexcusable and silly in little girls.

Up among the mountains lived Mrs. Cole and her little girl, Polly. Mr. Cole had consumption for many years, and when he died his wife thought she might earn a living for herself and little girl by taking in washing. So she moved to this small town along the sea shore, in order to get work from the boarders in the sea-side hotel.

The cottage which she hired was next to the garden of the widow Whiting, and you could hear distinctly every word the parrot said across the garden; for, you know these birds do not talk in the ordinary tones in which people converse with each other, they often scream out their words, and even their remarks spoken at their lowest are lower than the same words spoken by a human voice.

Polly had never seen a parrot, or heard one; she knew nothing about parrots; how should she, for she was a poor child, who had never gone to school but six months in her life, and could not read.

Unfortunately it sometimes happens that, although there may not be much to be proud of, yet pride will enter little girls' hearts. What do you think Polly Cole was proud of? She thought she had a pretty face, and instead of being thankful to God for this blessing, if such it might be called, she thought every one must be admiring her black eyes and rosy cheeks, and she became very conceited and proud.

When Mrs. Cole had put her house in order, after their moving, she went to the hotel to see if the proprietor, whom she knew, would give her some work to do.

Polly, being left alone, went to the fence to look over into the garden of their next neighbor. Presently she heard a strange voice calling, "Pretty Polly! Oh, pretty, pretty Polly!" The little girl looked around in surprise that her beauty should so soon be acknowledged in this town in which she was an entire stranger.

"Pretty Polly," call the voice again, as if asking the question; "Pretty, pretty Polly."

"I'm here," replied the silly little girl.

"That's right," replied the bird, "that's right."

Polly thought this person had a strange voice, but nevertheless must be very sensible to find out her charms so soon. She smoothed her apron, and slyly pinned a red bow, which she happened to have in her pocket, on her hair.

"That's right," said the parrot.

"He must have seen me," she thought, and blushed deeply; "I wonder where he is?" She looked around, but no person was in sight. There was a queer cage with a bird larger than her pet pigeon in it hanging on the piazza of the next house, but there was neither man nor woman to be seen. After waiting some time longer and hearing nothing more, Polly Cole went into the house to peel the potatoes for dinner.

Presently she heard some voices on the street, and looking up she saw a young lady and young gentleman coming in the direction of the house, and they were exclaiming, "Oh, pretty Poll, pretty Polly!"

Polly Cole, silly child, blushed again, and stepped back from the window. Her mother had told her to scrub the floor after she had the potatoes peeled, but she was now entirely above such work as that. Why should she do menial work which every one in this charming place was attracted by her wonderful beauty?

Three children, with their nurse, next passed by. She did not like to go near the window, for she heard them saying aloud, "Pretty Polly! pretty Polly!"

"That's right, that's right," called the same strange voice from the next house.

"Oh, dear! thought Polly Cole, what a nice town this is! I wonder if I had not better put on my best dress? Some one might come in to see me."

Her mother had not unpacked her best dress, and she could not find the key of the box in which her clothes were kept, but she found her mother's best Sunday bonnet, and putting these on she went out and stood by the door on the front steps.

"How nice and still the same voice.

"How strange," thought Polly Cole.

Soon there was such screeching and scolding and crying, all of which seemed to come from the yard of the next house, and then the voice called loudly, "Polly! pretty Poll, oh, pretty, pretty Poll!" and then, the poor, silly, bewildered girl did not know if to cry or laugh or answer back, saying that she was here.

However, however she heard a sound that she had no difficulty in recognizing calling her by name. "Polly Cole, what are you sitting idle for, and with my best shawl and bonnet on too? Have you finished your work? Go right in the house."

Poor girl, how mortified she felt when she found it was a Poll parrot that had made her so conceited and silly, and that it was the bird and not herself whom the boarders at the hotel had called pretty Polly.

It was fortunate for this child that her mother was a good Christian woman, for she talked to Polly about the wickedness of being so proud, and made her commit to memory a portion of the sixth verse of the fourth chapter of James. Look for that verse and learn it, so that pride may not enter your heart.

The moral of my story you will find in Proverbs, eleventh chapter and second verse. Children's Friends.

You Never Find It Out.

One pleasant afternoon a lady was sitting with her little son, a light-haired boy five years of age. The mother was sick, and the child had left his play to stay with her, and was amusing himself in printing his name with a pencil on paper. Suddenly his busy fingers stopped. He had made a mistake, and, wetting his finger he tried again and again to rub out the mark, as he had been accustomed to do on his slate.

"My son," said his mother, "do you know that God writes down all you do in a book? He writes every naughty word, every disobedient act, every time you indulge in temper, and shocks your shoulders or pout your lips; and, my boy, you [illegible]."

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother looked earnestly on him, but she said nothing more. At length he came softly to her side, threw his arms round her neck and whispered, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub out the record of your sins, for it is written in God's holy Word, "The blood of Jesus Christ His Son cleanseth us from all sin."

Paul at Athens. An exchange tells a curious story of a Londoner, occupying an elegant house with ample grounds, who bought a lively monkey and brought him home, dressed in hat, coat and breeches. A terrier dog belonging to the establishment saw the monkey sitting on a terrace in the yard, and started for him. When he got within a few feet, the monkey sat so still and uncontorned that the dog was frightened. He also sat down, and for a minute or two they glared at each other. The dog was thinking of renewing the attack, when the monkey lifted his hat and bowed politely to him. This was too much for the dog, and he took refuge under the porch. As soon as he was gone, the monkey, who was really as much frightened as the dog, made lightning tracks up a tree.

Lo, where in fragrant bowers
The precious myrrh distills,
Where all my heart I'll serve Him
And lead a life of prayer.

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Conscience Money.

The public treasuries occasionally receive funds under this head from anonymous sources. It is presumed that in these cases an awakened conscience has led to the payment of money heretofore wrongfully acquired or withheld. It is an act of restitution without which there could be no peace of mind.

Conscience enters into all true Christian giving, but its office ought to be specially active in reviewing the past. Christians are sometimes awakened upon the question of devoting their substance to Christ. It would be well for them to consider how much they have withheld from God, and, as a matter of conscience, endeavor to restore that which long ago should have gone into the Lord's treasury. On this score there are very few who do not owe something, and there are many who owe a great deal. Those who are converted in middle life or in old age, and have ignored the duty of giving until that time, have a reckoning to make with God and with conscience.

Reparation and restitution are among the things which repentance demands in our relations to God not less than in our relations to men. So far as restitution may be in our power, there can be no forgiveness and no acceptance without it. It may be beyond our power to make the restitution! Poverty and repentance have come at the same time. When we had the ability to give we were indifferent, and now, that we would, the means have been swept away. We fear that a sharp sense of sin in having withheld from God in the matter of money does not always enter into repentance as deeply and as prominently as it ought. He who could have given a hundred dollars a year to support and spread the gospel for twenty years, and gave nothing, surely owes that much to his Master.

We occasionally find those who regret that they did not give more when they were rich. In their poverty and quickened religious sensibilities they look back upon their churlishness with wondering sorrow. It may be very well for them, but if any fail to the extent of ability in restoring the Lord his own, it must be ill with them. If they have the means to pay their debt, we question whether the blood of redemption will settle it. Restitution must be made before there can be peace. If we have nothing to pay, and are truly penitent, God will frankly forgive all. It is for conscience to say, when a rich penitent comes for mercy, how much can be done in repairing the past wrong. It is for the enlightened Christian conscience to decide how much short of ability the giving of the past has been, and how far the deficit can be brought up by a careful and complete devotion of all we have to God.

We have never been able to satisfy ourselves of the genuine piety, nor of the salvation of those who do not, as far as possible, restore to Christ what is rightfully His. They are holding and using the Lord's property, expending it on their lusts, enjoying it in fine dressing and sumptuous living, without a thought that it is embezzled, and that they are guilty of a breach of trust. How can the love of God dwell in the same breast with this most flagrant of sins? And how, with such guilt upon them, can men meet the scrutiny of the judgment? We confess this has been a puzzling problem with us for a long time. What is the real character and end of people who seem otherwise to be Christians, and who appear to be almost indifferent to this duty of restoring and of giving to God? We may hope for the best, but we have our misgivings. Conscience money may have much to do with the experience of many, both in providence and in grace. We have seen seemingly penitent and sincere people whose religious life had no brightness in it, and whose sky was clouded in death, and upon whom rested this solitary doubt, that they lived and died with no adequate sense of the duty of giving. With the conscience and light of John Wesley such people would surely be cut off as slothful servants. As it is, we must wait to know.

Zaccheus had a conscience on this subject, and it shone out, full-orbed, in the hour of his conversion. No wonder that the Saviour went home with him, and proclaimed that salvation had come to his house. Here was a penitent sinner convicted of a sin that required special notice and treatment. He had wronged his neighbor, the poor, and God, and he stands up to make restitution. Half of his goods he gives to the poor, and makes restitution fourfold to those whom he had defrauded. Do penitents generally admit convictions upon the point of money misused or kept back from God? Are Christian men and women particularly careful and scrupulous about it? We need a revival of conscience and of sound conviction with reference to this matter.

Notes from Nashville.

HOLIDAY OR HOLY DAY,—WHICH?

Both. For example, we have holiday at Christmas; the courts, banks, legislatures, etc., make it a *dies non*, and entertainments are given on that day. This is all right, provided the *holiday* be not abused to licentiousness, like the Roman *saturnalia*. It is hardly necessary to say that the word *holiday* is a corruption of holy day. Christmas should be observed as a *holy day*—that is, there should be religious exercises suited to the holy occasion.

Of course we do not consider the twenty-fifth of December, or the sixth of January, which some still deem the proper day—old Christmas day—as certainly the day of our Saviour's birth. That is unknown. It is a pretty conceit of Marcellus in Hamlet:

> Some say, that ever 'gainst that season comes,
> Wherein our Saviour's birth is celebrated,
> This bird of dawning singeth all night long:
> And then they say no spirit can walk abroad
> The nights are wholesome; then no planets strike;
> No fairy takes, nor witch hath power to charm,
> So hallowed and so gracious is the time.

I used to hear the old people in England declare that the cattle in their stalls knelt down to do homage to the new-born King on old Christmas morning before day! Oxen are too orthodox and canonical to make this obeisance on the day of the new style! But the poets as well as the ritualists (I use the word in the old sense) will have it that the Saviour was certainly born in the winter, though the precise day is in dispute. Thus Milton:

> 'Twas the winter wild,
> While the heaven-born Child
> All meanly wrapped in the rude manger lies;
> Nature in awe to Him
> Had doffed her gaudy trim,
> With her great Master so to sympathize.

But I am no Puritan, though a born Independent. I keep Christmas when other people keep it, and let the calendar take care of itself. Being invited by Chaplain Sharpe, as usual, I preached in the penitentiary. The convicts seemed pleased to hear of One who "came the prisoners to release." They sang Christmas carols, and did it well, led by an organ. They greatly need a chapel. It reflects no credit on us that we have no better place in which to hold divine service than the gloomy refectory. At night the students of the Biblical Department of Vanderbilt, with their professors and other friends—ladies, of course, among them—met at my house for a Christmas festival. They seemed to enjoy the occasion very much, though, of course, there were no beverages there stronger than coffee, and the cognate cup which "refreshes, not inebriates."

Vanderbilt University gives holiday only on Christmas and New Year's days, not the whole octave, much less the time-honored time closing with the twelfth day (Epiphany, or old Christmas, January 6,) formerly crowned with the mammoth twelfth-day cake. How old customs pass into disuetude!

New Year's eve was kept as a watch night in some of our churches. At Vanderbilt the annual New Year's dining was held in Wesley Hall. The theological students and their faculty, and Pastors Kelley and Hill, the editor of the Advocate, and other invited guests, were present. Bishop McTyeire was *ex officio architriklinos* or *symposiarch*—what you will. He presided as "to the manner-born," showing that he is *au fait* at a dinner table as well as in a Conference room. Appropriate sentiments were announced by one who acted as the *chorus* of the occasion, and post-prandial speeches of uncommon excellence were made on the occasion. Old Hundred and the apostolic benediction closed the joyous reunion.

Now comes the tug of war! Examinations for a fortnight! How they may result I may perhaps let you know. I will anticipate this far to say that I predict they will be more satisfactory than ever, as the Chancellor, a month or so ago, announced that the reports from the several professors were better than they ever had been before.

I earnestly hope that all our institutions of learning will have a prosperous year. Let all our people rally around them. I am more and more impressed with a sense of their vast importance to the church. I sincerely trust that the policy adopted at the late session of the Alabama Conference for the relief of the Southern University will prove successful. Let the presiding elders vigorously carry out the measures adopted, and that noble institution will be relieved.

We have had a visit from Mrs. Hayes—not the President's wife—*but the president herself*. She has been visiting some of the Annual Conferences in the Southwest, in the interest of the Woman's Missionary Society. She made a fine impression during her short stay in Nashville. She did us the honor to dine with us and some friends while she was here. We commend her and her cause to universal favor.

A meeting of Presbyterian, Baptist, Methodist and Lutheran ministers was held this week to agree upon the method of observing the Week of Prayer suggested by the Evangelical Alliance. They agreed to hold Union meetings at the First Baptist church—ministers of the several churches officiating in turn—while each pastor will conduct a night service in his own church. That is "good and pleasant."

But I am scribbling too much, I fear, so I close by sincerely tendling to you and your "patrons" the congratulations of the season. A happy New Year to you all.

THOS. O. SUMMERS.

NASHVILLE, Jan 2, 1879

That Grandest Word of the Age "The Carpet-Bagger."

Some one has said there is nothing in a name, but Bishop Gilbert Haven is of a contrary mind. And who will doubt that on *one* subject he is authority? With him a certain word is not simply the sign of an idea, but is the magic synonym of all that is holy in religion, pure in morals, patriotic in citizenship, honest in business, sublime in aspiration, and divine in humanity. His soul kindles with holy fire and flames with noblest enthusiasm as he contemplates the vastness and richness of the meaning. It is the burden of his fervent prayer, the melody of his rapturous praises, the occasion of his elysian dreams, and the inspiring theme of his brilliant eloquence. He exhorts us to "pronounce it reverently, for it is the word of Christ and Christianity to-day." And, pray, what is that word so rich, so sacred, so grand? The "carpet-bagger," quoth the afore-named Bishop of certain fame! Much depends upon the point of observation, the angle of vision, and the color of the glasses through which we look. It is well known among the Bishop's friends, on account of which they have at times felt great apprehension—for the church—that he is color-blind. In consequence of which, and, it is said, as a compromise with the "man and brother" who demanded a representative in the Episcopal College, he was elevated to his present high position, and assigned a residence among his colored constituency. Hence a carpet-bagger himself, he rings the changes upon that word, until we are forced to believe that to his righteous soul it is the Alpha and Omega of all revelation, and but another name for Messiahship itself. That this may not appear an overdrawn picture of the Bishop's negromania on the one hand, and his partisan bitterness on the other, read the following lengthy extract from a recent address on the "Americo-African," at the anniversary of the Freedman's Aid Society:

How maligned has been that grandest word of the age—the carpet-bagger. How Northern pen and tongue have joined with Southern tongue and pen in abusing these martyrs of to-day, chosen of God and precious. So have the sons of this world always mocked at the sons of God. That word means your best civilization, carried by more courageous souls than any who before bore arms in the same field. See the South burned and blackened by the war—cabins and fields and towns lying waste, crops gone, and the spirit wherewith to rise and renew the face of the land gone too. See your soldier marching homeward, and resting on his laurels—deservedly resting on deserved laurels. What shall lift up that despoiled land? No power of regeneration is in it. That redemption must come from without. Like the new birth, it must be from above; it came from above. See that vessel loading in this city for Hilton Head as soon as Beaufort is captured. See the applicants for passage as teachers. See the delicate ladies, the youthful men, the minister and teacher, crowding the office and clamoring to go for nothing, or the merest pittance. See aid societies organizing in New York, Boston, Chicago, and elsewhere. See the host pouring in, almost as numerous as the host that has left. Bearing their carpet-bags as their knapsacks, they march down to possess the land. They plant schools, they build churches, they buy farms to sell to their emancipated brothers; they identify themselves with these brothers; they accept their very name, they are "nigger teachers," "nigger preachers," niggers of niggers. They are assailed with insult and revolver, shut out from all white society, delicate women dying the death of a mother, and no white mother willing to enter their door, fair maidens insulted with every damnable epithet, yet serenely braving all for Christ and his poor children. O ye ribald revilers of that sacred word, take heed to your ways and words! Pronounce it reverently, for it is the word of Christ and Christianity to-day. Carpet-bagger is the true knighterrantry of the age. Of old they went forth on horse and in armor. To-day, with less than David's sling, with less than the disciple's staff, with a simple carpet-bag, now go forth to conquer. By this they will conquer. Deserted by the government he has elected, and the nation he has recreated, the carpet-bagger will yet save that nation, will again restore a true and honest and patriotic government, that shall protect every citizen in his every right, by every force at its command.

Without the Bishop's glasses we could not recognize the picture. No such apostle, martyr or confessor of that name and ilk, although "the true knighterrantry of the age" has been found in these parts. Many adventurers, "with less than David's sling, with less than the disciples staff," came down and infested the land a few years ago, but they didn't return so empty. They were surely teachers of the poor negro, as the Bishop says, for they taught him hatred toward the whites, and all the arts of roguish trickery and political dishonesty. And they are ideal reformers, martyrs? So honest Horace Greeley thought, until he came down to spy out the land for himself. But the Bishop will never be converted—"let him alone." To glorify politico-partisanship, and vilify the Southern man who ever owned a slave, will continue to be his loved employ. C. B. G.

Death of Rev. Samuel H. Schroeder.

Rev. Samuel H. Schroeder, pastor of the Moreau Street Methodist Episcopal Church, South, of New Orleans, died on Sunday morning, January 5. He was apparently in good health up to Saturday morning, January 4, and on the morning of that day was in the ADVOCATE office, assisting in providing for the entertainment of the Conference now in session. About one o'clock on Saturday afternoon he was taken with a congestive chill, and breathed his last at five o'clock on Sunday morning, only sixteen hours from the time he took his bed. Bro. Schroeder was thirty-two years old, and was received on trial in the Louisiana Conference seven years ago. At the last Conference, on account of a throat affection, he was granted a supernumerary relation. After the death of Rev. Tift Foster he was placed in charge of the Moreau Street Church, where he labored with great acceptability and usefulness, until so suddenly called away. He was a native of New Orleans, raised in the Moreau Street Sunday-school, converted there, and was there received into the church. By that Quarterly Conference he was licensed to preach, and recommended for admission into the traveling connection. He was pastor of that church in 1877, and, in the order of Providence, he was its pastor when he died. He was a preacher of great merit, a faithful pastor, and did the whole work of a preacher with prudence, industry and ability. He was well known, and greatly loved and appreciated by all of our people, and also by his brethren in the ministry. He was a noble spirit, unselfish, pure, kind, and wholly devoted to his Master's work. No better man has fallen in the ranks of the itinerant ministry in Louisiana. But few words were spoken by him during his illness. Among them were: "Jesus! how good he has been to me. I have never so felt the fullness of the blessings of the gospel and of this great salvation as during the past year." Our dear brother has fallen in his prime, and in the strength and beauty of his manhood. The funeral service was held in the church he so much loved, in the presence of a large and tearful audience, and his mortal remains were deposited in the Odd Fellows' Rest. We pray that the bereaved parents, and brothers and sisters, may be divinely supported in this time of sorrow.

"Our Christian Neighbor" quotes and comments as follows:

The NEW ORLEANS CHRISTIAN ADVOCATE, speaking of the revival of iniquity in that city, mentions that "debasing and corrupting institution"—the lottery—and says:

"We have heretofore called attention to the fact that the names of two, once distinguished but now notorious, Confederate generals have been associated with this gambling contrivance. Five thousand dollars a year is a tempting price, but it is a pity that such men as Beauregard and Early should have accepted it."

Wherein is the incongruity between the former "distinguished" and "now notorious" position of these generals? If the people of New Orleans think that these men ought not to be presiding over that swindling concern, why don't they send one of them to Congress and the other to the Legislature? Editor Parker does not seem to think that his part of the world—New Orleans—is just now getting better very fast. The devil and his crew, in that city, seem bent on making up for time lost during the yellow fever.

Well, we did think well of those distinguished soldiers when they were fighting in our war of self-defence. It was, as we believe, the cause of civil liberty and of right. But fighting under the devil's flag is another thing. We think the Confederacy was a better institution than the lottery company. It might be true that New Orleans is not getting better very fast, and also true that the world is improving. An eddy here and there does not prove that the stream is not flowing on. Nevertheless, there has been improvement in New Orleans within thirty years. There are more Protestant churches, Sunday-schools and religious people, in proportion to population, than a quarter of a century ago. There is a great deal of wickedness left, and a great deal everywhere, but the gospel is steadily advancing; the mission fields, especially, are widening and blossoming, and, we believe, the light is gaining on the darkness. Bad as the world is, it is surely growing better. The earth will yet "be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The Review.

The General Conference appointed a committee to have in charge all matters pertaining to a Review, and to do or authorize to be done whatever might be deemed best touching that matter. At a meeting held at Atlanta, at the close of the Conference, the undersigned was appointed chairman of the committee, charged with all correspondence and management of the Review, except the editorial department. Rev. J. W. Hinton, D. D., of Columbus, Ga., was elected editor, and Rev. R. A. Young, of Nashville, Tenn., secretary and treasurer. Immediate steps were taken to ascertain what could be done; various propositions were carefully considered, differences of opinion adjusted, and difficulties uninteresting to the public overcome. But the way is now open, and the prospect is flattering. The Review will be published by our Publishing House at Nashville. The first number will be issued in January, and promptly every three months thereafter.

Terms, $3 per annum in advance. All subscriptions to be sent to Rev. R. A. Young, D. D., Nashville, Tenn., all communications in reference to the editorial department must be addressed to Rev. J. W. Hinton, D. D., Columbus, Ga.

We intend to make the Review worthy the great ecclesiastical body it represents—an able exponent of advancing thought and culture, a vindicator of truth, both old and new, and a fearless defender of the "faith which was once delivered unto the saints."

We make an earnest appeal to the Bishops, presiding elders and preachers generally, to present the claims of the Review on all appropriate occasions, and in every proper way to aid the committee in placing this important work on a safe basis.

B. CRAVEN, Chairman.

TRINITY COLLEGE, N. C., Dec. 27, 1878.

Death of Dr. John Sample.

The subjoined note from Dr. Linfield brings us sad intelligence. We had known Dr. Sample for years through his pen. He was one of our earliest subscribers and contributors. We were greatly gratified to meet him at the late session of the Mississippi Conference. He seemed then to be enjoying good health, and showed none of the infirmities of age. His Master has called him suddenly, but he was ready for the summons.

HAZLEHURST, MISS., Jan. 1, 1879.

"DR. L. PARKER: A letter from Dr. Sample, of Summit, informs me of the death at his residence, on the eve of Christmas, suddenly, at about nine P. M., in full possession of his faculties, and under a strong expression of faith in a present Savior, his father, John Sample, M. D., a local preacher of the Brookhaven district, and a member of the late Annual Conference, on his return home, which he did not live to see. A painful but sacred duty is left to the friend most in his confidence, to give suitable notice of his service to the cause of the Lord, whose presence he enjoyed in the last moment of his earthly life. He was a man of service, both in the pulpit, with his pen, and in District and Annual Conferences. He finished his work in his seventy-second year.

"Yours truly,

"W. E. M. LINFIELD."

The Conference.

The Louisiana Annual Conference of the Methodist Episcopal Church, South, met in the Carondelet Street Church, New Orleans, at nine o'clock A. M., Wednesday, January 8. Bishop McTyeire was in the chair, and appears to be in excellent health. J. T. Sawyer was elected secretary. Bishop Keener is usually present, but looks much jaded and worn. The attendance of preachers is good; but few laymen are present. There are quite a number of visiting brethren—among them Dr. A. W. Wilson, Missionary Secretary, Dr. R. A. Young, representing the Publishing House, Dr. C. G. Andrews, president of Centenary College, and Dr. H. F. Johnson, president of Whitworth College. Up to Friday business was proceeding smoothly and thoroughly. Further reports and items will be given next week.

The cold wave, of which the telegraph gave account as rolling over the North, struck us in this section on Saturday, January 4, and the extreme cold continued until Tuesday morning. We believe the lowest point reached by the thermometer here was eighteen degrees above zero—about as cold as it ever gets in this latitude. Everything was covered with sleet, and on Monday the sun shone out upon a world clad in crystal. Houses, spires, trees, shrubs, grass flashed and sparkled in the light—a rare and surpassingly beautiful scene. If cold can kill the yellow fever germs, they are surely dead. The hope of it has helped us to endure the trying weather, and makes apologies for the "sunny South" unnecessary.

LOST.—One draft on Sims, Bellups & Co., Mobile, Ala., handed in by one of the preachers of the Alabama Conference, and counted in the general collection for missions. The finder of said draft will please return to the subscriber. The preacher who handed in said draft will please write to me and inform me in whose favor the draft was drawn.

GEO. F. ELLIS,
Treas. Board of Missions.

SHELBY, ALA., Dec. 21, 1878.

The Weekly Herald, of Baton Rouge, says that a most beautiful silver card-receiver was presented to Rev. J. T. Sawyer, on Christmas night, by the ladies of the Presbyterian Sunday-school of Baton Rouge. This elegant present was made to Bro. Sawyer in appreciation of his valuable services during the recent epidemic. It was well deserved, we are sure, and its bestowal reflects credit upon the donors.

The postoffice address of Rev. A. J. Briggs, of the Alabama Conference, is Montgomery, Ala.

In Memory of Bishop Marvin.

The St. Louis Christian Advocate informs us that a tablet has been recently erected in the chapel of Central College, Mo., to the memory of Bishop Marvin. It is alongside those of Drs. Smith and Wills, former presidents of the College. It bears this inscription:

"Bishop Enoch M. Marvin, D. D., LL. D. Born in Warren county, June 12 1823. Died in St. Louis, Mo., November 29, 1877.

"Remembered by all as a profound thinker, an eloquent preacher and a magnetic man. During a quarter of a century he was closely identified with the history of Central College, and after a voyage around the world in the interest of Christian missions, he gave his last services to the upbuilding of the college, being special agent at the time of his death.

"This tablet is erected in his memory by the Methodist preachers of Missouri."

An old clergyman said: "When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."

MARRIED.

RICHARDSON—STRIBLING.—At the residence of the bride's father, Hon. W. C. Stribling, by the Rev. William Williams, Mr. H. B. Richardson to Miss Melissa M. Stribling, all of Washington county, Ala.

McCARSTLE—DAWSON.—At the residence of the bride's mother, on the eighteenth of December, 1878, by the Rev. A. G. Miller, Mr. Theodore McCarstle to Miss Emma E. Dawson, both of East Feliciana, La.

WILLIAMS—GILDER.—At the residence of Dr. J. A. Gilder, Pushmataha, Choctaw county, Ala., on the twenty-fourth of December, 1878, by Rev. Alex. Hood, Mr. Spottswood G. Williams to Miss Zillie E. Gilder.

JAMES—CAUTHON.—At the residence of the bride's father, on the fifth of December, 1878, by the Rev. S. D. Terry, Mr. Newton James to Miss Lucy Cauthon, of Madison county, Miss.

MEEK—DICKEN.—At the residence of the bride's father, on the twenty-sixth of December, 1878, by the Rev. S. D. Terry, Mr. Thomas Meek to Miss Mary Dicken, of Newport, Miss.

CALLER—MARSHALL.—At the residence of the bride's father, on the eighteenth of December, 1878, in Clarke county, Ala., by the Rev. B. D. Gayle, Mr. William M. Caller to Miss Mary Lou. Marshall.

KROUSE—RIVERS.—At the residence of the bride's father, on the twenty-sixth of December, 1878, in Suggsville, Clarke county, Ala., by the Rev. R. D. Gayle, Dr. T. J. Krouse, Jr., to Miss May Rivers.

Young Ministers and Old.

From Bishop Simpson's recent Yale lecture, on "the personal habits of the minister," we make the following suggestive extract:

One great source of the minister's annoyance is connected with his pecuniary support. In nine cases out of ten this will be quite limited. He has been well educated, associated with respectable society, admires the beautiful in paintings, and feels the absolute necessity of books. But he has not a fortune at his command. His salary, though oftentimes meager, is not promptly paid, and many a sad heartache comes from inability to meet pressing wants and demands. The true remedy can be found only in economy. In college life he studied political economy; but in ministerial life his studies will be protracted and severe in personal and domestic economy. An inflexible resolution should be formed never to get in debt. "Owe no man anything" is an apostolic injunction. John Randolph is reported to have said in Congress: "I have found the philosopher's stone. It is: *Pay as you go.*"

The young minister will need to guard against self conceit. He may have been successful in preaching, and fancies he has already overcome all difficulties, and will take his place as one of the leaders of the land. He has scarcely descended from the pulpit when some one is silly enough to tell him—and he is foolish enough to believe—that he has preached a fine sermon. He compares himself with some able and aged minister, and fancies that he is already more popular, and he lays aside his sermon with the conviction that it is as nearly perfect as a human production can be, and he has little more need for study or care, because his fame is already sealed.

It cannot be denied that there is a tendency among churches to seek for young men rather than for the old; and I believe this is one of the great errors of Christian congregations. It is not so in other professions. The older a physician is, and the more cases he has successfully treated, the greater is the confidence placed in him. The attorney as he grows in years is supposed to increase in knowledge and skill; and, while clients are willing that the younger members of the firm should draw up papers and prepare the case, they desire the counsel and advice of the senior members to guide the case through its intricacies. A statesman never grows too old to be appreciated and sought for. Russell, Broughan, Palmerston, Webster and Clay were leaders as long as they lived. To-day Gladstone, Disraeli, Bismarck and Gortschakoff are the men who control in great measure the destinies of Europe. Why should it not be so in the ministry? Why is it that men turn, in the most important interests of life affecting themselves and their families, from the counsels of age and experience to those of youth and less skill?

I may not be able to answer this question satisfactorily either to you or to myself. One reason is, I believe, the neglect of study on the part of many aged ministers. They lose that stimulus which belongs to other professions. To the physician every case is a new study. New remedies are discovered and recommended. He must keep abreast of the times, or some intruder will take away his practice. The attorney finds some new element in almost every case. New decisions are given by the Supreme Court, and he must study them. In statesmanship new complications are constantly arising. The connections of nations are so numerous, the questions involved are so various and sometimes so vast as to require the utmost comprehension to grasp them, and the closest attention to the least minutiæ and detail. The statesman has no old sermon that he can pick up and apply. He must think and study and write, and thus keep his mind ever active and fresh. There is no time for him to nod or sleep. But the old minister sits down under his vine or fig tree, and there is no one to molest him or to make him afraid. (Laughter.) He hurls thunderbolts at the heads of scientists who are a thousand miles away, and who will never hear his thunders; he descants upon the sins of the Egyptians who have been mummies for thousands of years (laughter;) or he discourses upon the pride of Babylon or Nineveh, which have been swept away for ages. He is pressed for time, and brings before his congregation of to-day a discourse which he had made twenty years ago, on an issue then living, but now almost forgotten. His thoughts are of the past; his sermons are of the past, and the generation of to-day feels that he is scarcely of them.

But, independent of this, society loves to be stirred or excited. Youth has greater power in arousing it; has more enthusiasm and zeal. Whether it be more earnest in heart or not, it exhibits greater earnestness in action. The eye sparkles more brightly, the utterance is more rapid, the gesticulation more excited, and the whole bearing more impassioned. There is no need of age losing its keenness of thought, though it may somewhat its energy of manner. I think the latter is almost inevitable.

I must not touch much on metaphysics, yet I may say that minds differ generically in two things: First, in the rapidity with which thought succeeds thought. I can fancy it quite possible that some men may think two or three times as fast as I can. In the image cast from the camera you have sometimes seen how slowly a shadow may pass across the curtain, and then again how rapidly one chases another. It may be so across the field of mind. Where thoughts move most rapidly in succession, conclusions are more rapidly reached; and if, as some philosophers fancy, the origin of the idea of duration is from the flow of thought, one man may seem to live longer in a month than another in a year. Now, as the pulse in the same person beats more rapidly in youth and more slowly in age, so is it true in regard to the succession of thought.

The second element in which minds differ is in the number of thoughts which troops across the field. I have no faith in the theory sometimes advanced that we can have done only one idea in the mind at a time. If that were so, there could be no comparison and no reasoning; there would be no fancy, no imagination. Some minds are very narrow; they are your severely logical minds. Their whole strength is spent in examining how one link of thought is fastened into another and how strong and unbroken is the chain. The chief motion of their minds is in a straight line; and, as the hound pursue the hare without looking around right or left, so such minds pursue an idea, and sometimes when they catch it they almost kill it. Laughter.) Still they have their use. They are logical, severely logical; though the skeletons they form are so dry that one may well ask: "Can these dry bones live?" (Laughter.) Other minds, however, see a whole platoon of thoughts, usually one advancing something in the character of a captain, while the others are mere privates. Such men write and speak fervidly. They deck with jewels their favorite idea and cover it with a profusion of ornaments. They are rich in illustration, abundant in metaphors, and their imagery is so luxuriant that the main idea gets lost in the foliage and escapes them utterly. In listening to them, you are bewildered and cannot tell what is meant. Half it largely influences and controls us; but I think the ordinary law is that, without careful study and constant culture, not only is the succession of thoughts more sluggish in age, but the width of the platoon is also diminished. Age may think more correctly, but less ornamentally; and the common mind is pleased with illustrations, figures and ornaments. Broader stores of knowledge and broader views of life are needed by the aged to compensate for diminution of the power to charm and impress.

There is another reason why the young minister is sometimes preferred. The human mind has a love for noticing development or growth. We love the beauty of the morning. From the clear sky we anticipate a bright and beautiful day. The noon hour brings with it the thought of declination. We wander through the garden, and the opening bud is more beautiful than the full-blown rose. With the former there is the thought of beauty with the added thought of increasing beauty; but with the full-blown rose comes the idea of decay. So, too, in realms of business, men prefer investing in growing towns rather than in older ones. They purchase corner-lots not because of their value to-day; but for what it is supposed they will be worth ten years hence. So is it with the ministry. Men love to hear the young minister, for, they say he preaches a fine sermon and he will preach better by and by. They take stock in him not because of what he is; but of what he will be. They admire his utterances not merely because of what they are; but for the promise they give of coming oratory. So, because of this feeling, they prefer him to the man who is fully developed and whose real value to-day may be much greater. But if that young man rests on his laurels; if he fails to progress in his studies; if he preaches the same sermon ten years afterward, the church will regret its investment, because the anticipated rise is not realized. It may be illustrated by what we find in our own families. The little child just beginning to speak is an object of admiration and delight. The first time he says "Pa" or "Ma" distinctly the family is enraptured; and when he is able to pronounce his first sentence they pat him on the head and clap their hands for joy. They call him a coming genius. But if ten years pass away and he makes no improvement in his speech it will not be on the *head* they will pat him. (Laughter and applause.)

Many a time we are like children; we "can't wait a minute" for the least of our plans to mature. Yet all the while we know, whether we fully feel it or not, that the Eternal Planner has waited and is yet to wait centuries for the perfection of His great scheme.

MISCELLANEOUS.

Publisher's Department.

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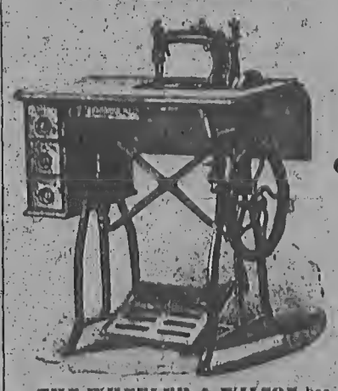
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NEW ADVERTISEMENTS.

CATARRH

Thousands suffer without knowing the cause of this almost universal complaint. It is an affection of the head. Its indications are, tickling, pricking, *pain and soreness*, frequent soreness of the throat, dryness and heat of the nose, *offensive* ringing from the head down the throat, often ringing or deafness in the ears, loss of smell is more or less impaired, *dullness* and *dizziness* of the head, often in the first stages of the disease all nature in its advanced stages, attended with pains in chest or left side and up between the shoulder blades. Indigestion usually attends Catarrh; a hacking cough and colds are very common; some have all these symptoms; others only a part. Very little pain attends Catarrh, until the liver and the lungs are attacked in consequence of the stream of pollution running from the head into the stomach.

All persons thus affected take cold easily, and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruption within while the patient has frequently lost all sense of smell. The disease advances carefully, until pain in the chest, lungs or bowels, startles him; he barks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that, perhaps cod liver oil is prescribed. Perfectly ridiculous! The inhalings in the head cannot be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous, the voice is hoarse and unnatural, he feels disheartened; memory loses her power, judgment her seat, gloomy forebodings hang overhead; minarets, yes thousands, in such circumstances, feel that to die would be a relief, and many even abuse the tired Physician and their sorrows.

THOUSANDS ARE DYING

In early life with consumption, who can look back a few years (perhaps only months) when it was only Catarrh. Neglected, when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the hacking cough, the excess of blood guessing from the lungs, or night sweats, all significantly proclaim it is too late. [illegible]

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the *frontal sinus*, or in the *sphenoidal cavity* (if it has entered the *cerebral cavity*) and is lodging the ears, then nothing but finely medicated vapor can effectually reach it and destroy it. And certainly, after it has affected the throat, the bronchial tubes, as all well-read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe common air, we can inhale and breathe a medicated air, and it is perfectly simple, any one can see, thus to treat diseases of the *breathing apparatus*. How much better this method by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently *unsafe* practice of medicines taken into the stomach.

Among Women Catarrh is very common. The decrees of fashion compel women to go from the dry atmosphere of furnace heated houses, into the open air, with the head but poorly protected. Many suffer keenly from its painful and distressing effects of the throat and lungs.

Teachers in our Schools are greatly subject to this painful malady. Confinement in close, ill-ventilated school-rooms, the over heated atmosphere, charged with the steaming poison exuding from the bodies of the ill-always or clean children, breed this disease with fearful rapidity.

Lawyers in the Court Room and Clergymen not exempt from the same general cause, are too often afflicted in the same way.

Ministers of the Gospel, after having for years been overtaxed with the strain of their mental and physical efforts, neglect sufficient physical exercise and accord to the result. This neglected opens the way to catarrh, and [illegible] loss of voice. I have suffered so keenly myself that I cannot urge upon preachers too strongly the necessity of removing this disease when a cure is possible.



MY EXPERIENCE.

[illegible] years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, rushing bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave. ALL were exhausted, and the results of *Nasal Catarrh*. After spending hundreds of dollars, and deriving no relief, I compounded my CATARRH SPECIFIC AND COLD AIR INHALER, and, working upon myself a [illegible] Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is *[illegible]* and is indorsed by the PRESS and PHYSICIAN who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes life possible and disgusting to [illegible] and others, I shall be satisfied, and feel that I have done the most effective toward removing the ills of mankind.

T. P. CHILDS.

TESTIMONY OF OTHERS.

FROM THE CHANCELLOR OF THE UNIVERSITY OF NEBRASKA.

T. P. CHILDS—*Dear Sir*:—I think you have the true theory and practice for the cure of Nasal Catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I lecture daily without difficulty, and I find it [illegible] whatever on preaching. You are at liberty to use my name for the benefit of others.

Yours very truly,

E. B. FRAY, A.M., D.D., LL.D., Lincoln, Neb.

JUDGE J. COLLETT, of Elma, O., writes: "You will remember how terribly Catarrh had taken hold upon me at the time you were at my house, making me all unlike to myself, and to all around, and what suffering day and night. I began to use your excellent remedy about the 26th of August. Now I am cured, head free, air passages all open, and breathing natural. I express to you a sum which I said in a recent letter was a thousand thanks to you for so sure a remedy, and so very cheap. I have cast away the instrument, having no further occasion to use it. Three [illegible] six weeks have accomplished what you thought could be gained in from three to six months." Write to them.

MR. T. GRAVESON, of Woodworth, Kenosha Co., Wis., writes: "I must say that I never had a medicine take hold of my Catarrh, by the root, and [illegible] as this has."

MR. THOMAS J. DAILY, of Homer, Champaign Co., Ill., one of the worst cases I ever had under treatment, who was six months bedfast, and nearly blind, the eye utterly destroyed by Catarrh, nose and face much disfigured, and throat and lungs in a critical state, writes, June 21, 1878:

"DEAR MR. CHILDS: I have used your Catarrh remedy, until the disease has *completely* left my system, and am entirely well. I cannot say too much in favor of your remedy. I have gained rapidly, soon could sit up, passages of the head began to open, throat and bronchial tubes, grew better, cough ceased, and now I can see to write. I now expect to get well and go about my business again. I owe you a great debt of gratitude. Indeed I owe my life to your treatment. Very truly your friend, THOMAS J. DAILY.

MR. D. is now (September 10) in Troy, looking quite well, almost every vestige of Catarrh has disappeared.

A WONDERFUL CHANCE.

MR. W. S. SANDEL, of Willis, Montgomery Co., Texas, writes:

REV. T. P. CHILDS—*Dear Sir*: In 1871 I was attacked with Catarrh slight at first, but it gradually grew worse and worse. In the spring of 1877 the Fever assumed a new form, my nostrils and throat were attacked, ulcers were formed, and soon the nose was all destroyed away, and large scabs through the posterior nares. My condition was now not only deplorable but apparently hopeless. Large quantities of gory matter were discharged from the nostrils and throat, and for days together I could take no food but spoon victuals. Knowing of your remedy, and the success it gave, I determined to write you for advice. My sufferings were intense, and I determined in my mind was added to my dreadful sufferings. All this induced a friend called my attention to your advertisement. I [illegible] immediately, and began to use it the latter part of August and continued using it [illegible] when I think of what I suffered, and the many sleepless nights of agony I spent, I am truly glad I [illegible] a remedy for this horrible disease. I shall recommend it to all suffering with Catarrh. I will cheerfully answer any letters that may be addressed to me, asking information.

Most sincerely your friend,

W. S. SANDEL.

The following names have been selected from numerous in my possession. If desired, any of them can be consulted by letter or otherwise:

W. L. Wilson, Troy, Pike Co., Ala.	Mrs. J. A. Humphrey, Franklin, Pa.
Rev. W. L. Gillinghurst, Bloomer, Wis.	Colo'o Beauregarde Grimshaville, Iowa.
T. G. Gaunt, Greenville, Ala.	Gainer White, Elk Co., Kan.
A. J. Cowles, Beloit, Rock Co., Wis.	J. Hancock, Irelandville, Irvin Co., Ga.
Wm. H. Gaylor, Ft. Plain, Mont. Co., N. Y.	Noah Hill, Kirksville, Wapello Co., Iowa.
Mrs. O. W. Lake, McLean, Addison Co., [illegible]	J. Z. Barnes, Mt. Franklin, Clark Co., Mo.
Amanda Fisher, Freeport, Stephenson Co., [illegible]	Mrs. A. T. Stewart, Sturgis, Ind.
J. M. Lytle, Brady, Indiana Co., Pa.	W. B. Sandel, Willis, Mont. Co., Texas.
Rev. J. L. Petty, now Raymond, Hinds Co., Miss.	J. Morton, Rhysville, DeKalb Co., Ala.
Samuel T. O'Bigelow, 16 Lantic Street, Worcester, Mass.	Rev. A. J. Hanks, Waterford, Miss.
Rev. P. W. Free, Watervord, Erie Co., Pa.	T. H. Rose, Malcom, Colet Co., Ill.
Rev. T. Gillespie, Woodville, Wis.	Rev. I. W. Terrell, Roanoke, Howard Co., Mo.
Alonzo Bennett, Jackson, Jackson Co., Mich.	Mrs. A. Thornton, Michigan City, Ind.
Miss Flora Weeber, Urbana, Champaign Co., [illegible]	Hugh H. Day, Peoria, Peoria Co., Ill.
Rev. J. Lentz, Kanawha C. H., W. Va.	F. M. Mitchell, Pittston, Me.
Rev. W. B. Cathrop, Hartsville, Ind.	I. Grant, Hoopestown, Vermillion Co., Ill.
	O. W. Dabney, Shelbyville, Tenn.

WHAT THE EDITORS KNOW OF T. P. CHILDS.

Catarrh, in its worst and most offensive form, compelled Mr. Childs to give up his charge after years of public speaking, and constant travel, as you always strong. After trying all that medicine could do for him he finally, in despair, at last applied his own cure, and having considerable knowledge of medicine, succeeded beyond hope, and restored his own suffering, enabling him to resume public speaking without difficulty.

Mr. Childs was besieged by others similarly afflicted, until the good man was *compelled* to go into the manufacture of his medicine to the number and frequency of these calls.—Correspondence Enquirer, Cincinnati.

The publishers of the Times, with multitudes of other people, are somewhat suspicious of patent medicines, as a rule, and when we received the advertisement of Mr. Childs we at first declined its insertion; but on making an [illegible] search into the merits of Catarrh remedies, and one especially from a well known subscriber not far from Mr. Childs, the proprietor of the medicine, that we withdrew our objections.—Times, Chicago.

While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the Illustrated Christian Weekly, after diligent inquiry, have reasons to believe that it has in many cases proved effectual. We do not ordinarily insert medical advertisements. Illustrated Christian Weekly.

The medicine Mr. Childs is advertising in this paper is one of the greatest discoveries of the age, now offered and searching in its character to produce such surprising results. Many of our leading lawyers, divines, and prominent men of ours have tried this remedy with wonderful success. There is no doubt of the efficacy of this method. We know Mr. Childs as an honest, Christian man.—Gazette, Cincinnati.

Mr. Childs gives a very strong description of this most annoying and loathsome disease. A number of testimonials from well-known publishers and others throughout the country seems to indicate that his peculiar manner of treatment is worthy of investigation by those thus afflicted. The physician that has [illegible] to relieve suffering humanity from such painful ills is most assuredly entitled to the plaudits and patronage of the world at large.—Andrews' Bazar, Cincinnati.

CONCLUSION.

It is now a well established fact that Childs' Catarrh Specific, for thoroughness, completeness and efficiency, does not equal in the world. Every [illegible] known to the good for Nasal Catarrh, in all its horrible forms, all the good, that is and or original to be arranged into one complete system of treatment, 50 items, all the good, that is and or original to be arranged into one complete system of treatment. Two kinds of inhalers and two [illegible] used with each full course of medicine.

Do not call [illegible] cheap this, which at best can at most only relieve and *temporary* relief, while the roots of the evil disease are left to [illegible] deeper and deeper. Be in *earnest* and *thorough*, or, do *nothing!* Write at once, and say you saw this in the CHRISTIAN ADVOCATE, New Orleans. Circulars, prices [illegible] and all necessary information [illegible] of treating (with [illegible] stamp.)

REV. T. P. CHILDS, Troy, Ohio.

Farm, Garden and Household.

HOW TO KEEP MILK.—Three years ago I told the milkman I wished to experiment with our milk, and asked him to watch it closely for a week. My experiment was to put it in the cans, stop it up and put it in the well as soon as possible after milking. We had been in the habit of pumping water and letting the cans sit in it two or three hours with the stoppers out, before putting it in the well. The report from the milkman was that he never had better milk, or had it keep better. Since then our custom in getting has been to take the cans from the rack, and set them in a row with the stoppers in. Our strainer fits the cans and we take out one stopper, set in the strainer and strain into the can. When the strainer is taken out, the stopper is put in. Soon after milking, the morning's milk is put in the well, the night's milk is put in water to wait for the milkman. He takes both milkings at night, keeps it over night and puts it out the next day. We have had no complaint about our milk since we adopted the plan of putting in the well soon after milking.—New England Farmer.

HOW TO TREAT WOUNDS.—Every person should learn how to treat a flesh wound. In the first place, close the lips of the wounds with the fingers, and hold them firmly together to check the flow of the blood until several stitches can be taken and a bandage applied. Then bathe the wound for a time in cold water. "Should it be painful," a correspondent says, "take a panful of burning coals, and sprinkle upon them common brown sugar and hold the wounded part in the smoke. In a minute or two the pain will be allayed, and the recovery proceeds rapidly. In my case a rusty nail had made a bad wound in my foot. The pain and nervous irritation were severe. This was all removed by holding it in smoke fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like result. Last week one of my men had a finger nail torn out by a pair of tree-tongs. It became very painful, as was to be expected. Held it in sugar smoke twenty minutes, pain ceased, and promised speedy recovery."

EGG-PLANTS.—The usual mode of cooking is to cut the egg-plant fruit into slices across its length, sprinkle salt on them for half an hour before cooking, then dip in batter and fry in hot lard. Occasionally it is fried without the batter. But a much better and more wholesome way for delicate persons is to cut it in the middle, like a melon, scraping out the contents with a dull knife. Mix these well with stale bread well crushed, and a little butter, and sufficient salt and pepper. Return to the empty shells and cook in a hot oven for half an hour, or till thoroughly done through. This dish, when properly prepared and thoroughly baked, is as great a treat as scalloped crabs.

Just before frost, in Autumn, if the egg-plants are stored away on shelves, in a damp cellar, where they will not freeze, they may be kept till New Year's day. They soon wilt and rot if the cellar is too dry.—Prairie Farmer.

BISCUITS, ETC.—Biscuits require a hotter fire than bread, but slowly, from first to last; if too hot at first, the crust will cook before the dough does; if too slow toward the last, the crust will dry, before the dough is done; if too hot toward the last, the crust will stew out before the crust is done. Pumpkin pies require a fire as hot as can be without burning the crust.

SOFT SOAP.—The latter is from a lack of proper boiling, or from a lack of proper lye to boil the clothing in, or it may be harden by putting in about three times the usual amount of salt, or washing a little in strong salt water. Many of our readers have doubtless noticed the soft soap that is sold in Philadelphia markets. We have never seen any that was better than that, and of course it is made in the latter. We extract the

SOFT SOAP.—Soft soap is that intended for use, and is made or picked before it is cold. Sometimes washing in soft water has been effected in preparing soft soap, but time is also required, as all wish for soft water, which is a scarce drink. But the best method is by destroying acid, by the use of lead instead of lime, or a sulphate of copper. Either will effectually do as well.

DELICATE CAKE.—Two cups white sugar, one-half of butter, one of sweet milk, three of flour, whites of four eggs, one teaspoonful of cream tartar, one-half of soda.

MISCELLANEOUS.

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THE SUN will be printed every day during the year to come. Its purpose and method will be the same as in the past: to present all the news in a readable shape, as fully as it can be had, truthfully as the heavens fall.

THE SUN has been, is, and will continue to be independent of everybody and everything save the right and its own sane conception of duty. That is the only policy which an honest newspaper need have. That is the policy which lies won for THE SUN the confidence and friendship of a wider constituency than was ever enjoyed by any other American journal.

THE SUN is the newspaper of the people. It is and the organ of all the people, as far as any newspaper can be. It has no sympathy with any party. Whenever the people are wronged, it will denounce the wrong-doers, be they politicians, rich men, or paupers. It is for the honest man against the rogue, everywhere. It is for the law-abiding against the disorderly. It is for the Republican party against the dishonest Republican, and for the honest Democrat against the dishonest Democrat. It does not take its cue from the utterances of any political organization. It relies upon its own conviction of what is right and proper, and fearlessly upon the intelligence of its readers to approve honest efforts in behalf of the people, and to condemn dishonesty, whether practised by politicians, by rich men, or by paupers.

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MISCELLANEOUS.

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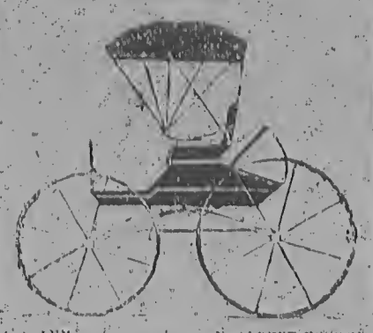
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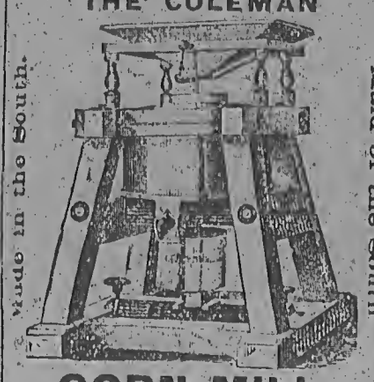
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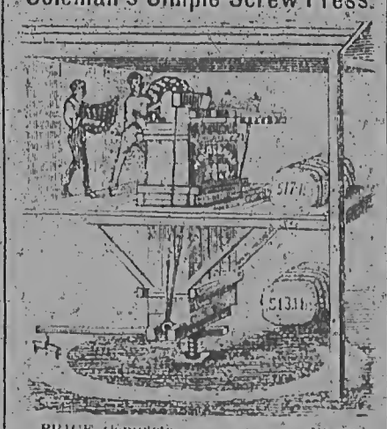
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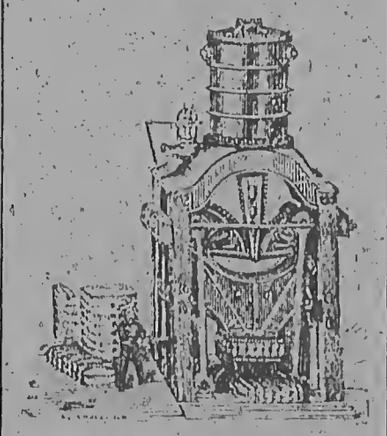
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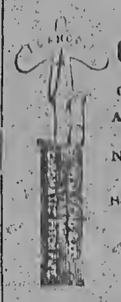
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SCIENTIFIC.

VOLCANIC ACTION IN THE PACIFIC.—The exhibition of volcanic energy in the Southern Pacific in the early part of the year, seems to have extended over a considerable area. At the Island of Tanna, in the group of the New-Hebrides, the first eruption took place on January 10, last, about 10 A. M. The bottom of the harbor at the west side rose above the water for about fifty fathoms length at the first earthquake shock. A new volcano burst out close to "Sulphur Bay," between it and an old volcano. A second great eruption and earthquake took place on February 11, and the bottom of the harbor was again upheaved for about another fifty fathoms, making the entrance of the harbor very narrow. Three rocks rose up about a cable's length from the west point to seaward out of eleven fathoms water. There is now a bar with only fifteen feet of water, where there used to be five or five and a half fathoms right across the mouth of the harbor, a little inside. A tidal wave about fifty feet high, swept the east point of the harbor, destroying all the native plantations. The wave occurred on both occasions, but the first was the biggest. The old mountain was very active, roaring and throwing up huge rocks. The tidal wave was local; so was the shock. The missionary on the other side of the island hardly felt it, and there was no wave there. The natives say they never knew anything like it before. On the west side the earth has cracked and sunk very considerably; on the east side the land was swept by the tidal wave; the plantations on both sides are destroyed.

—By an observation recorded in the recent issue of the "Proceedings" of the Academy of Natural Sciences of Philadelphia it would seem as if insects had some power of distinguishing plants of the same natural order as botanists have the large Yellow Mullein (*Verbascum thapsus*), for some purpose not ascertained, stripped the growing branches of the European Ash of their bark, and they do the same with the common Lilac, which is of the same natural order. Ornaco.

—Bomen presents a new method of separating arsenic from antimony, in which the sulphides are dissolved in potash and subjected to the action of chlorine, which a saturated aqueous solution of chloride sulphide, sufficient to precipitate the antimony as Sb_2S_3 is added, and in the filtrate the arsenic is precipitated as As_2S_5 by a long continued stream of H_2S.

—A Chinese scholar asserts that the telephone was invented prior to 1800 A. D., by a resident of Pekin.

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FOR THE CURE OF

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Symptoms of a Diseased Liver

PAIN in the right side, under edge of the ribs, sometimes extending sometimes the pain is on the left side, the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with looseness; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; has pain in the low, and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver to have been extensively deranged.

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135 CANAL AND 18 BOURBON STREET,

NEW ORLEANS, LA.

FIRST STREET PHARMACY.

CHAS. G. ENGENDECKER, M. D.,

Successor to H. Smith,

PHARMACEUTIST AND CHEMIST,

Cor. First and Chippewa Sts., New Orleans.

Depot for the Cheap and Genuine Germuny and Angier Patent Perfumery. Prescriptions filled with care at all hours, day and night.

PIANOS.

PIANOS TUNED AND REPAIRED in the most thorough and best satisfactory manner at

Mr. Burchard's Manufactory,

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Between Jackson and Josephine Sts.

WHEELER & PIERSON Successors to Dacey & Wheeler and Pierson & Hewes, NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite attention from the country to look at our stock. We keep good Goods, sell at one price, and mark it in plain figures. Orders by mail promptly attended to, and a liberal deduction made to the wholesale department upstairs.

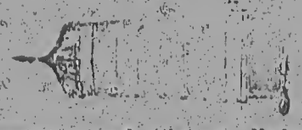
GOODWYN'S PERFECT YEAST POWDER,

sold in this city. Is built to please with the trade and the delight of all housekeepers, and will wonder why it is not used in the preparation of bread. Send for circular and price list.

P. McGOODWYN, Manufacturer,

No. 28 Custom House St., New Orleans, La.

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Carpenter and Cistern-Maker.

186 MAGAZINE ST., bet. Julia, New Orleans.

Orders from the city and country promptly attended to.

M. H. APPLEGATE,

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AND DEALER IN

COOKING RANGES AND BOILERS,

Bath Tubs, Water Closets, Washstands, Rubber Hose, Lift and Force Pumps, Tin Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,

116 Poydras St., New Orleans, La.

Repairing neatly done. Country orders attended to.

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R. & J. BECK,

Manufacturing Opticians,

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Would call special attention to their unequaled stock of Microscopes, Telescopes, Opera Glasses, Spectacles and other instruments. Their Microscopes, etc., have received the highest awards at the Centennial Exhibition, and are now used in the Colleges, Universities, etc., throughout the United States.

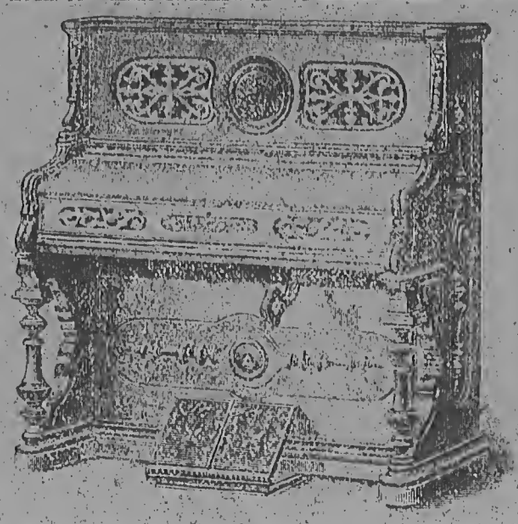
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Send three 3-cent stamps for our splendidly illustrated and priced catalogue of 110 pages.

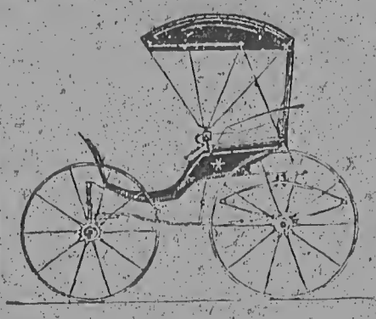
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THE NEW ENGLAND CABINET ORGAN.



CONTAINS all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to Church and Home use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the NEW ENGLAND ORGAN CO., 1209 Washington St., Boston, Mass. PHILIP WERLEIN, Sole Agent, New Orleans, La.



ANDERSON, HARRIS & CO.,

Wholesale Manufacturers of

Buggies, Phætons,

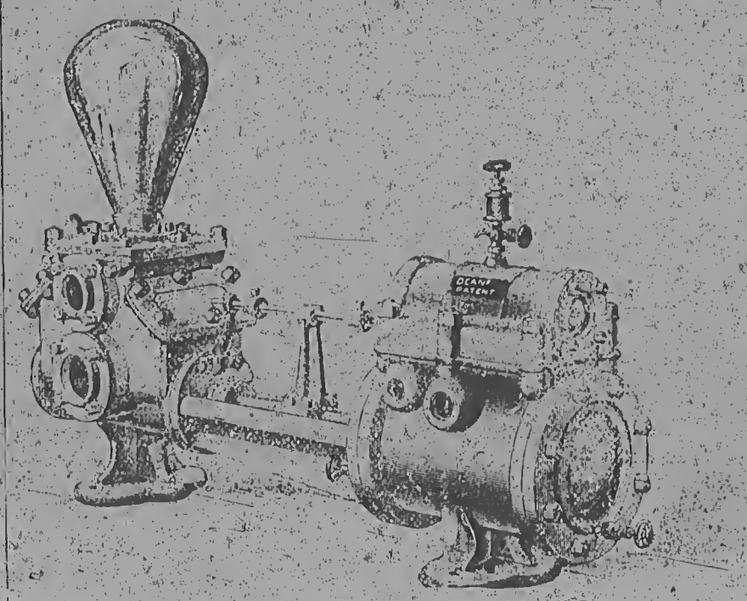
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OF EVERY DESCRIPTION,

N. E. Cor. Baymiller and Liberty Sts.,

CINCINNATI.

Fifth Street Grade Cars pass the door.



BIGNALL & OSTRANDER,

806 and 808 North Second Street, St. Louis, Mo.

DEANE'S STEAM PUMP, BEST IN USE.

PUMPS OF EVERY KIND, BELTING, HOSE, GAS PIPE, FITTINGS AND BRASS GOODS. STATIONARY AND PORTABLE ENGINES. COTTON GINS AND PRESSES.

W. JOHNS' PATENT ASBESTOS MATERIALS.

LIQUID PAINTS.

The best and most durable fire and water proofs in the world for structural purposes. Send for samples and reduced prices.

ASBESTOS ROOFING,

Which combines the qualities of roofing and fire-proofing for steep or flat roofs. The only reliable substitute for the

Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, etc.

All these materials are ready for use and can be correctly applied by any one. We guarantee them to be the best and cheapest in the market. Send for descriptive circulars, containing testimonials from all parts of the country.

Samples, illustrated catalogue, price lists, etc., sent free. Liberal discounts to dealers and large consumers. Send for pamphlet and price list.

H. W. JOHNS' MANUFACTURING CO.,

Formerly Jackson, Miss. (Corner Vesey and Church Sts.) NEW YORK.

Mr. H. Mansfield, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested the asbestos paints you have prepared to say that the Paints will do all you represent. Shingles are not only fire-proof, but they last much longer than any other shingle. I have used many experimental paints, but after all they have proved worthless. I am pleased to say that I have found in your Paints the superiority of the paint I have been in search of for many years. They are the best I have ever used, and I take pleasure in recommending them to all who may want a good paint. C. H. MANSFIELD.

CALEB A. PARKER & CO.,

GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS.

NO. 10 UNION ST., NEW ORLEANS, LA.

$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCH IN CASE

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR: Will you please inform your readers that I have a positive remedy for the cure of the above disease; and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case I will not cure. Send for a free bottle. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

to any other sufferer from this terrible disease who will write me their Express and P. O. address. Please call this letter to the attention of any you may know who is suffering with this terrible disease, and oblige,

Respectfully Yours,

DR. H. G. ROOT, *183 Pearl Street, N. Y.*

MILK OF MAGNESIA

IS THE most reliable preparation known for all disturbed conditions of the stomach. It immediately and radically cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. Its gentle action on the bowels, and as a mild aperient, renders it very valuable for infants, requiring no preparation, but when they refuse it all need is to put it in their milk. It also neutralizes the poisonous gases which are generated in the bowels during fermentation. They represent a brief, concentrated form of a simple drug, unalloyed by pharmacy. The first one examined, Magnesia Carbonas, is taken with water. The gas and the Milk of Magnesia now offered, are the result of years of experiment to produce the most perfect, but simple, of calcined Magnesia are exhibited with forcible illustrations, the Milk of Magnesia has all the appearance of a milky vapor, and the Gas Magnesia has the appearance of a snow flake, and both these forms are the purest and most delicate ever produced.

The above Milk of Magnesia, Asbestos, Asbestos Lubricating Oil, and Asbestos Lime, are for sale by all druggists, and all orders for them will be promptly filled by the undersigned.

C. H. PHILLIPS,

Dalton's Chemist,

P. O. Box 616. NEW YORK.

MISCELLANEOUS.

Marder, Luse & Co.

TYPE FOUNDERS,

CHICAGO,

SEND FOR ILLUSTRATED PRICE LIST

BRINLY PLOWS

BEST & CHEAPEST IN USE.

BRINLY, MILES & HARDY,

SOLE MANUFACTURERS

LOUISVILLE, KY.

SUITED TO EVERY KIND OF SOIL OR WORK.

MEDICATED RAW SILK FOOT PROTECTOR

PATD APRIL 25 1876 MANFD BY C. TUTTLE & SONS PARIS

Composed of wool and silk. Is worn next to the skin, next to the boot. A specific for **Rheumatism**, and proof against **cold** and **damp feet**. Many a doctor's bill can be saved by its use. Any address on receipt of two 3-cent stamps. Send by mail for one dollar. Sizes of shoe worn, and whether gent's, lady's or child's. Canvassers and Agents do well with these goods.

D. W. JOHNSON,

323 Arch Street, Philadelphia, Pa.

BLANCARD'S PILLS

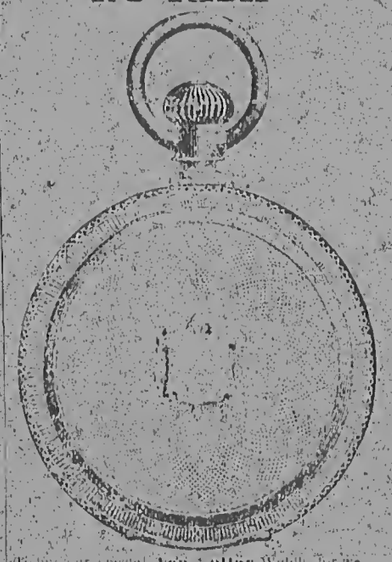
Approved by the Academy of Medicine, Paris.

Specific for the cure of

Diseases of the Blood, Kidneys, Bladder, Nervous System, Rheumatism, Gout, Dropsy, Female Complaints, Impurities of the Blood, Scrofula, Syphilis, Mercurial Diseases, Skin Diseases, Ulcers, Tumors, Pimples, Blotches, Boils, Carbuncles, Scurvy, Erysipelas, Fever Sores, Scald Head, Sore Eyes, Tetter, Salt Rheum, Ringworm, Coughs, Colds, Asthma, Bronchitis, Consumption, Liver Complaint, Dyspepsia, Sick Headache, Constipation, Piles, Worms, Fits, St. Vitus' Dance, Neuralgia, Hysteria, Melancholy, Mental Depression, Loss of Memory, Universal Debility, Premature Decay, Nervousness, Sleeplessness, Impotency, Sterility, Involuntary Discharges, Spermatorrhœa, Impure Discharges, Irritation, Inflammation of the Bladder and Kidneys, Gravel, Stone in the Bladder, Retention of Urine, Stricture of the Urethra, Chronic Weakness, Diseases of the Urinary Organs, whether existing in Male or Female, from whatever cause originating, and however long standing.

Sold by Druggists.

NO RISK



To introduce our genuine Pen Cutter Watch, for the sum of ONE DOLLAR we will send to any address, postage paid, a watch of the following description, viz.: Solid Coin Silver case, Fine Acid Quality, that will not tarnish, Stem Wind and Stem Set, Key Case, Hunting Case, Open Face, Jewelled Movement, Patent Pendant, Patent Bow, Patent Crystal, Patent Pen Cutter, Patent Screw Back, Patent Screw Bezel, Patent Screw Joint, Patent Screw Key, Patent Screw Stem, Patent Screw Everything, Fully Warranted, Handsome Dial, Reliable Time Keeper, Correct Timer, Elegant Appearance, Perfect Satisfaction Guaranteed, Sent by Mail, Postage Paid, Registered Letter, Safe Delivery, Prompt Attention, Liberal Terms to Agents, Circulars Free. Address, H. KENDRICK & SON, 418 Fulton Street, New York. (Mention this paper.)

DR. S. H. P. LEE'S

LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

DISSOLVES

STONE AND GRAVEL

In the Kidneys, Liver, Bladder, Prostate Gland, Urethra, and Uterus, and expels them through the natural channels. Prepared only by DR. S. H. P. LEE & CO., Quarantine Pl., Jersey City, N. J. Sold by druggists generally throughout the United States, New York and Canada, and by mail on receipt of price, $1 per bottle. Pamphlet sent free. Address

DR. S. H. P. LEE & CO.,

P. O. Box 3688. 9 Liberty St., New York.

$7 A DAY to Agents and Canvassers for the **Fireside Visitor.** Terms and outfit free. Address C. A. NICHOLS & CO., Augusta, Me.

$5 to $20 per day, at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine.

$57.60 AGENTS PROFIT per week. Will prove it or forfeit $500. Costly outfit and particulars sent free. Address W. H. COLLINGWOOD, 218 Fulton Street, New York.

BOOKS ESTABLISHED 60 YEARS

A. W. MANLY & CO., ... St. Louis, Mo.

$500 MADE IN 87 DAYS. DATA FOR PROOF FREE. Blackwell's Novelty Cast Iron Mill, Cincinnati, O.

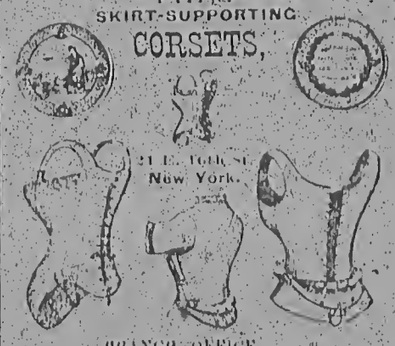
ADVANCE AGENTS WANTED FOR

MADAME GRISWOLD'S



PATENT SKIRT-SUPPORTING

CORSETS,



21 E. 14th St., New York.

BRANCH OFFICE

No. 11 WINTER ST., ROSCOE, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the price. Send for descriptive circulars.

CAUTION:

Before purchasing, ask for Stamp and Trade Mark.

RESTORE YOUR SIGHT

By the use of Bullene's Pearl Spectacles and Eyeglasses, which are ground by a perfect mechanical process, and will restore the sight, or prevent it from failing. Adapted to all ages. Sold by

DR. C. P. LEE & CO.,

P. O. Box 3688. 9 Liberty St., New York.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western	1	17
New York, good to creamy	26	27
Coffee, ₩ lb.:		
Rio, fair	14¾	15
Rio, good	15¾	16
Rio, prime	16¾	16¾
Candles, ₩ lb.:		
Star, best brands	19	19
Corn Meal, ₩ bbl.:		
Best, K. D.	2 10	2 10
Cheese, ₩ lb.:		
Factory	—	—
N. Y. cream and English dairy	16¾	17
Fish:		
Mackerel, extra No. 1, in bbls	—	10 50
Mackerel, extra No. 1, in kits	—	1 10
Sardines, quarter boxes	45	1 25
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	4 25
XXX	4 50	5 00
Choice XXX	4 75	—
Choice family	5 00	5 25
Fruits:		
Dried apples, ₩ lb.	—	—
Dried peaches, ₩ lb.	—	—
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	—	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	1 00
Crackers, ₩ lb.:		
Soda	8	8
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	—	—
Coal, in barrels, best	—	1 —
Insurance, in cases	—	—
Insurance, in barrels	—	—
Lard, in barrels, best	—	—
Molasses, in barrels:		
Common	—	—
Fair	—	—
Prime to choice	—	—
Golden and Rener sirups	—	—
Hogsheads 5c. and Kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	—	—
Ordinary	—	—
Fair	—	—
Prime to choice	—	—
Soap, in boxes, ₩ lb.:		
XXX Palm	—	—
Keller's magnolia	—	—
Keller's olive	—	—
Starch, ₩ lb.		
Salt, in sacks:		
Fine	—	—
Coarse	—	—
Sugar:		
Good fair	—	—
Prime	—	—
Choice	—	—
Yellow clarified	—	—
White clarified	—	—
Crushed	—	—
Powdered	—	—
Spices, ₩ lb.:		
Allspice	—	—
Pepper	—	—
Cloves	—	—
Cinnamon	—	—
Tea, ₩ lb.:		
Black Oolong	—	—
Green Imperial	—	—
Tobacco, manufactured, ₩ lb.:		
Chewing, common	—	—
Chewing, fair	—	—
Chewing, prime	—	—
Chewing, choice	—	—
Smoking	—	—

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	—	—
White	—	—
Mixed	—	—
Oats, ₩ bushel:		
St. Louis	—	—
Texas	—	—
Galena	—	—
Bran, choice, ₩ 100 lbs	—	—
Hay, ₩ ton:		
Timothy	—	—
Ordinary	—	—
Cow Peas:		
Whippoorwill	—	—
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon, ₩ lb.:		
Breakfasts	—	—
Shoulders	—	—
Sides, clear rib	—	—
Sides, clear	—	—
Hams, sugar-cured	—	—
Mess Pork, ₩ bbl	—	—
Dry Salted Meats:		
Shoulders	—	—
Lard, ₩ lb.:		
Choice, in kegs and pails	—	—
Choice, in tierces and barrels	—	—

ESCULENTS.

Potatoes, ₩ bbl	—	—
Onions, ₩ bbl	—	—
Apples, ₩ bbl	—	—
Cabbages, ₩ lb	—	—

WOOL.

Burry	—	—
Louisiana clear	—	—
Lake, clear	—	—

BALING STUFFS.

Bagging:		
India	—	—
Jute	—	—
Ties, Arrow best, per bundle, 2 lbs and buckle	—	—
Twine, hemp	—	—

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old Chickens	—	—
Young	—	—
Ducks	—	—
Geese	—	—
Turkeys	—	—
Eggs, ₩ dozen:		
Western	—	—
Louisiana	—	—

SAVING FAITH.—"If I only had more faith," said a young and widowed mother, as she petted and caressed the child in her arms.

"What do you understand by faith?" was asked.

"A certain confidence in my own spiritual condition—a surety such as I hear others speak of," was quickly answered.

"Your child has the faith that you need," was the reply.

"How so," asked the mother.

"Your child trusts you, loves you, obeys you."

"O yes! pet darlings to me. I mean she has, you know," and a shower of kisses rained over the baby's face.

"That is it," exclaimed the aged Christian; "that is the faith that gives assurance. This trusting affectionate faith in Christ. He must be all to love, to trust, and to cling to.

Reader, have you this clinging faith?



LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER.

This article is one which possesses extraordinary merit. It is recommended by physicians in your own country, and I believe that the above is the only plaster which contains the ordinary porous plaster, combined with the electrical appliances and the curative remedies whatever. It is the only plaster which contains the elements which cause it to be effective, and other plasters will not even relieve. For the cure of weakness of the back, kidneys, Rheumatism, Lung and Chest affections it is unequaled. Neglected in female complaints and backache, aches and pains, it is unequaled. Some even declare it worth its weight in gold.

Price 25 Cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Wednesday, Jan. 8, 1879.

COTTON.

The demand was limited throughout the day, and the transactions were limited to 3,500 bales.

The following report of the cotton market is taken from the *Democrat*:

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	7⅞	8
Ordinary	8⅛	8⅛
Good ordinary	8½	8½
Low middling	8¾	8¾
Middling	9⅛	9⅛
Good middling	9⅜	10
Middling fair	10¼	10¼

Sales to-day, 3,500 bales. Market dull

MOVEMENT AT PORTS.

The movement at ports, from twelve M. on Friday up to twelve M. to-day, is given below:

	Received since Friday.	Exports since last week.	Stock, same time last year.
New Orleans	10,955	25,843	31,260
Galveston	1,[illegible]	7,789	5,760
Mobile	8,483	4,671	280
Savannah	10,111	10,212	8,230
Charleston	4,129	7,183	4,888
Wilmington	1,[illegible]	814	777
Norfolk	5,514	9,131	11,997
Baltimore	859	291	480
New York	6,735	5,267	8,374
Boston	1,682	88	1,500
Philadelphia	451	100	550
Other ports			
Total	[illegible]	[illegible]	76,542

FUTURES.

The position of the market at New York may be seen by the following:

Months.	To-day.	Yesterday.
January	9 31@9 33	9 49@9 50
February	9 52@9 53	9 [illegible]@9 70
March	9 68@9 69	[illegible]@9 87
April	9 83	10 [illegible]@10 01
May	9 98	10 [illegible]@10 01
June	10 06@10 07	10 24@10 25
July	10 [illegible]@10 17	10 [illegible]@10 [illegible]
August	10 21@10 23	10 41@10 43
September		
October		
November		
December		

Tone of market steady. Sales, 70,000 bales.

Silent Women.

The dean of Chichester, a High Church-man, is out upon the Ritualists, denouncing "the foppery, the effeminate passion for finery, the pitiful *millinery* of this new sect—their colored stoles and strange surplices, and imported 'birettas,' and melodramatic gesticulations,—their sing-song prayers, and their gabbled lessons; the combined result of all which things is, to make the services of God's house, as *they* conduct them, no refreshment at all, but simply a weariness of the flesh and an exasperation of the spirit."

But this tomfoolery of the Dean's *confrères* is surpassed by some of his ritualistic who are doing penance after this manner in London:

They have left their luxurious homes, gone into a low part of the town into hired lodgings, and positively, incredible as it may appear, they assume the virtue of dumbness. They rise early, long before the sun, and go into the dark, cold street, saying no word to any person. They return soon after nine o'clock at night; do not even ask for a candle, but expect it to be given to them; and then pass, without so much as a "thank you," but with a sad smile and a dignified bow, to their rooms. They are devout Protestants "doing a retreat" at the Home of Nazareth occupied by the Sisters of Bethany. Most of them, it is given out, are women of wealth and position, some of them women of title. Early in the morning, precisely at the hour of six o'clock they meet to perform their devotions under the direction of the holy Ritualist Fathers who have been appointed for the service. Every moment of the day has its devotional occupation. The food is of the plainest. Talking is scarcely tolerated. For nearly fifteen hours they are at prayers or at meditations. They should, properly speaking, not leave the Home, but the Sisters of Bethany cannot take them all in. And all this in the Protestant Church of England.—New York Observer.

Marriage Custom in India.

Marriage customs and marriage ceremonies differ in some respects in different parts of the country. Thus at the marriage of His Highness the Maharajah of Mysore the following pretty recitation formed a portion of the ritual uttered by the bridegroom in musical Sanskrit:

The bridegroom replies, "Well be it," and recites the following:

[illegible]

Soon after this the bride and the bridegroom proceed one or two steps forward and the bride is thus addressed by the bridegroom:

May the regions of space, may air, the sun and fire dispel that anxiety which thou feelest in thy mind and turn thy heart to me. Be gentle in thy aspect and loyal to thy husband; be fortunate in cattle, amiable in thy mind, and beautiful in thy person; mother of valiant sons, be fond of delights; be cheerful and bring prosperity to our bipeds and quadrupeds. Soma first received thee, the Sun next obtained thee, the regent of fire was thy third husband, and now a human being is thy fourth.

Soma gave her to the Sun; the Sun gave her to the regent of fire; the regent of fire gave her to me. With her he has given the wealth and male offspring. May she, most auspicious and of prosperity, never desert me.

Here and many others, which were recited, contain much of exalted poetry in them. They are, as Professor Max Muller, the simplest of the Aryan players on record,—The Right Hon. Mr. Mitchell

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Prattville	
Autaugaville	Jan. 11, 12
Lowndesboro	18, 19
Pleasant Hill	25, 26
Bell's Landing	Feb. 1, 2
Camden and Oaklawn	8, 9
Pine Apple	15, 16
Maplesville	22, 23
Randolph	Mar. 1, 2
Robinson's Springs	8, 9
Clapton and Verbena	15, 16
	22, 23

I decline making appointments at present for Monterey and Sepulga.

A. H. MITCHELL, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro	Jan. 4, 5
Pennopolis	11, 12
Livingston	18, 19
Cuba	25, 26
Belmont	
Forkland	Feb. 1, 2
Havana	8, 9
Newbern	
Gaston	
Butler	Mar. 1, 2
Green	8, 9
Gainesville	15, 16
	22, 23

Among the attendance of every official member at these Quarterly Conferences. Preachers on circuits will please notify me of the place of holding these Quarterly Conferences.

My post office is Citronelle, Ala.

S. H. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Eufaula, at Eufaula	
Bethlah, at Providence	January 5
Glennville, at Glennville	11, 12
Villula, at Corbigan	18, 19
Enon and Midway, at Enon	25, 26
Clayton and Lonjaville, at Louisville	Feb. 1, 2
Perote, at Perote	8, 9
Pea River, at Liberty Chapel	15, 16
Newton, at Bethel	22, 23
Ozark, at Pleasant Hill	Mar. 1, 2
Columbia, at Midway	8, 9
Henry, at Lawrenceville	15, 16
White Pond, at Bascom	22, 23
	29, 30

The district stewards will meet in Eufaula, January 24.

R. B. CRAWFORD, P. E.

SELMA DIST.—FIRST ROUND.

East Selma	Jan. 4, 5
Summerfield	11, 12
Clifton	18, 19
Orrville	25, 26
Uniontown Circuit	Feb. 1, 2
Uniontown Station	8, 9
Brush Creek	15, 16
Selma	22, 23
Marion	Mar. 1, 2
Perryville	8, 9
Lower Peach Tree	15, 16
Romulus Hills	22, 23
Choctaw Corner	29, 30
Spring Hill	Apr. 5, 6

District Stewards meeting will be at Selma, 10 o'clock A. M. February 24. Full attendance of members specially requested.

J. W. RUSH, P. E.

MARIANNA DIST.—FIRST ROUND.

Gordon circuit, at Gordon	Jan. 11, 12
Calhoun circuit, at Bethel	18, 19
Cerro Gordo mission, at Cherry pond	Feb. 1, 2
Greenwood circuit, at Wesley Chapel	8, 9
Holmes Valley circuit, at Moss Hill	15, 16
Big Creek circuit, at Wesley Chapel	22, 23
Chipola Mission, at New Britton	Mar. 1, 2
Marianna station, at Marianna	8, 9
Freeport and Walton, at Allqua	15, 16
Geneva mission at McDuffs	22, 23

Brethren, please attend your Quarterly Conference.

ELISHA PHILIPS, P. E.

PENSACOLA DIST.—FIRST ROUND.

Milton station	Jan. 4, 5
Pensacola station	11, 12
Georgian circuit	18, 19
Powelton circuit	25, 26
Warrenton station	Feb. 1, 2
Gravilla mission	8, 9
Pollard circuit	15, 16
Stockton circuit	22, 23
Evergreen circuit	Mar. 1, 2
Monroeville circuit	8, 9
Perdido mission	15, 16
Yellow River mission	22, 23

The preachers will please inform me at which church on each circuit and mission the Quarterly Meeting is to be held. My post office, for the present, is Greenville, Alabama.

J. M. BOLAND, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Jackson and Pipkins, at Jackson	Jan. 18, 19
East Pellicana, at Manassa	25, 26
St. Helena, at Days	Feb. 1, 2
East Baton Rouge, at Beech Grove	8, 9
Clinton Station	15, 16
Woodville station	22, 23
Buffalo, at Perry's Creek	Mar. 1, 2
Wilkinson, at Bethel	8, 9
Livingston, at Pine Grove	15, 16
Amite, at Liberty	22, 23
Magnolia, at Magnolia	29, 30
Winans and Concord, at Winans	Apr. 5, 6
Bayou Sara, at Bayou Sara	12, 13

N.B.—The district stewards will meet in Clinton on Saturday, the fifteenth of February.

Recording stewards will please bring their journals to Conference.

Local boards will please meet promptly, on arrival of their pastors, and make their assessments for the year. (2t) JAMES A. GODFREY, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit	Jan. 25
Silver Creek circuit	Feb. 1, 2
Yazoo City station	8, 9
Tranquil circuit	15, 16
Dover circuit	22, 23
Brownsville circuit	Mar. 1, 2
Raymond circuit	8, 9
Jackson circuit	15, 16
Madison circuit	22, 23
Sharon circuit	29, 30
Camden circuit	Apr. 5, 6
Carton station	12, 13
Jackson station	19, 20

The District Stewards will meet in Jackson, April 6.

F. M. FEATHERSTUN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette	Jan. 11, 12
Kingston	18, 19
Natchez	25, 26
Port Gibson	Feb. 1, 2
Rocky Springs	8, 9
Cayuka	15, 16
Vicksburg	22, 23
Warren, at Buvina	Mar. 1, 2
Mount Olivet, at Sidarth	8, 9
Sunflower mission	15, 16
Rolling Fork	22, 23
Clover Hill	29, 30

The District Stewards will please meet me at the Methodist Church in Vicksburg at 11 o'clock A. M., February 21, 1879.

W. L. C. HUSSNUTT, P. E.

BROOKHAVEN DIS.—FIRST ROUND.

Brookhaven and Wesson Charge, at Brookhaven	Jan. 11, 12
Beauregard circuit, at Beauregard	18, 19
Spring Ridge circuit, Bryan station	25, 26
Crystal Springs station	Feb. 1, 2
Bayou Pierre circuit, at Union Chapel	8, 9
Hazlehurst station	15, 16
Georgetown circuit, at Pleasant Grove	22, 23
Brandywine circuit, at Sarepta	Mar. 1, 2
Summit circuit, at Summit	8, 9
Scotland circuit, at New Hope	15, 16
Meadville circuit, at Oak Grove	22, 23
Bogue Chitta circuit, at Johnstons station	29, 30

The District Stewards will meet at Beauregard, January 25 to estimate salary of Presiding Elder and opposition Bishop's collection. Conference collection and Missionary estimates. Don't fail to be represented in person or by letter.

W. E. M. LINFIELD, P. E.

SEASHORE DIST.—FIRST ROUND.

Ellisville mission, at Bethel	Jan. 11, 12
Enon, at Bayliss	18, 19
East Pascagoula at Salem	25, 26
Moss Point, at Moss Point	Feb. 1, 2
Seashore, at Ocean Springs	8, 9
West Pascagoula, at Pine Grove	15, 16
Washington, at Coalville	22, 23
Wolf River mission	29, 30
Pearlington, at Pearlington	Mar. 1, 2
Covington, at Covington	8, 9
Amite City, at Amite City	15, 16
Ebenezer mission, at Ponchatoula	22, 23
Piney Grove, at Piney Grove	29, 30
Mount Pastoral	Apr. 5, 6
Westville, at Pleasant Grove	12, 13

Meeting of District Stewards at Ocean Springs, March 4.

The preachers will please furnish me, at Ocean Springs, their respective post offices.

J. A. ELLIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise station	Jan. 4, 5
Waynesboro, at Waynesboro	11, 12
Meridian	18, 19
Shubuta, at Shubuta	25, 26
Wayne circuit, at Scott's Chapel	Feb. 1, 2
Chickasawha mission	8, 9
Marion circuit, at Union Grove	15, 16
Philadelphia, at Hopewell, East	22, 23
Enterprise circuit, at Zion Hill	Mar. 1, 2
Shady Grove mission, at Shady Grove	8, 9
Spring Hill circuit, at Soule Chapel	15, 16
DeKalb circuit, at Pleasant Ridge	22, 23
Paulding, at Paulding	29, 30

District Stewards will meet at Methodist Church in Meridian January 25, at 11 o'clock, A. M.

R. J. JONES,
Meridian, Miss.

BRANDON DIST.—FIRST ROUND.

Trenton, at Trenton	Jan. 11, 12
Forest, at Forest	18, 19
Carthage, at Carthage	25, 26
Walnut Grove, at Walnut Grove	Feb. 1, 2
Newton, at Newton	8, 9
Union, at White Plains	15, 16
Leaf River, at Price's Chapel	22, 23
Rankin, at Bethel	Mar. 1, 2
Rankin, at Fannin	8, 9
Prairie, at Providence	11
Brandon station	15, 16

The District Stewards will meet at Forest, Miss., on Saturday, January 18.

Recording Stewards will please have the records of 1878 at the Conferences of this round.

As the above are the Conferences at which arrangements for the year are to be made, a full attendance is solicited, and Stewards are urged to make as full collections as possible for the first quarter.

WILL H. LEITH, P. E.

LITTLE EARS HEAR.—Parents and other persons [illegible] though having at heart the [illegible] good of children, are very apt to be heedless of what they say in the presence of the young ones, whose minds and hearts catch the hue of every sentiment expressed. They talk on, and the child is seemingly engaged in its play, but words and statements then made come up days after, when, perhaps, they had forgotten the conversation, wonderfully fresh from the child's lips. Its mind has been resolving what it heard for good or evil. Boys grow old too fast by hearing men at their talk among themselves. Says a writer: "If we stopped to think how every word spoken in the presence of a little child affects its future, for good or evil, we would be far more considerate in our speech. It is astonishing how, for days, children will ponder over a careless word or sentence which no one supposed they had even heard, and at some critical moment use it themselves, with startling and horrifying effect. How an impatient, petulant word shocks us, coming second hand from those innocent lips! Then, alas! we see and deplore its real deformity, and realize how potent is our influence over these observant innocents, not only at all times, but at every moment of time in which they are in our presence."—Calendar.

MISCELLANEOUS.

TUTT'S PILLS!

A NOTED DIVINE SAYS

THEY ARE WORTH THEIR

WEIGHT IN GOLD

READ WHAT HE SAYS:

DR. TUTT—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. L. SIMPSON, Louisville Ky.

A TORPID LIVER

is the fruitful source of many diseases, such as Dyspepsia, Sick Headache, Costiveness, Dysentery, Bilious Fever, Ague and Fever, Jaundice, Piles, Rheumatism, Kidney Complaint, Colic, etc.

Tutt's Pills exert a powerful influence upon the Liver, and will certainly relieve it of this important organ from disease, and restore its normal functions.

The rapidity with which pounds are taken on flesh, while under the influence of these Pills is itself indicate their adaptability to nourish the body, hence their efficacy in curing nervous debility, dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and imparting health and strength to the system.

CONSTIPATION.

Only with regularity of the bowels can perfect health be enjoyed. When the constipation is of recent date, a single dose of TUTT'S PILLS will suffice, but if it has become habitual, one pill should be taken every night, gradually lessening the frequency of the dose until a regular daily movement is obtained, which will soon follow.

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

IMPORTANT NOTICE

Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS, YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY, is the only reliable remedy. Simply wheat in the whole grain rendered powerfully poisonous to vermin, and is really Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve you from those noxious and destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

M. T. CREAMER & CO.'S,
Manufacturing Chemists,
91 Chamopitoulas street.

Also at Messrs. FINLAY & THOMPSON'S 35 Magazine street. 8p

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE.)

WILL preserve, cultivate, beautify, arrest the fall of and color to silken softness to the Hair, and will not soil the most delicate fabric. Price, $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue, and 337 Sixth avenue, New York.

Jenkin's ANNIHILATOR

The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

N. JENKINS & CO., Proprietors,
New Orleans, La.

FINLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans, La.

DR. S. C. KRAM,

MANUFACTURER OF THE

SURE CURE TRUSS,

N. W. cor. Fifth & Elm sts., Cincinnati, O.

THE BEST TRUSS IN THE WORLD!

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE TRUSS all that its name implies—a sure cure for rupture and its attendant upon ruptures. It is a BELT TRUSS, no springs, strong elastic in back, valuable rubber pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office. No. 1 Elastic Trusses, the best manufactured, warranted, at $1 for single, $1 for double. Examinations free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

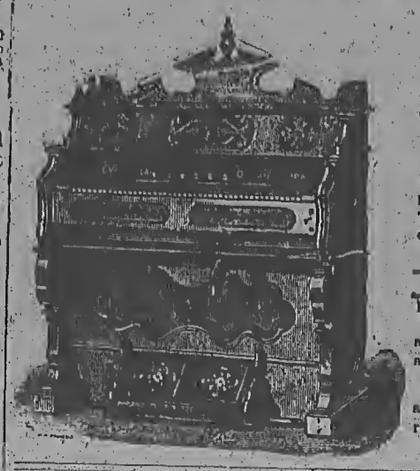
MISCELLANEOUS.

PHILIP WERLEIN,

IMPORTER AND DEALER IN

Pianos and Organs, Music, Etc.,

No. 135 CANAL STREET, NEW ORLEANS.



A MOST RELIABLE MUSICAL HOUSE.

AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price, on time, $275, on payments of $10 per month until paid. ALL CASH, $250. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

Seven Stops, $185 style, for $130, on $5 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

as will suit your convenience, and cause you to recommend my house to your friends.

P. WERLEIN.

The Steinau Jewelry Co.'s ONE DOLLAR ROMAN CASKET.

And New Illustrated Catalogue, with Instructions how to become Agents.



OUR ROMAN CASKET CONTAINS THE FOLLOWING ARTICLES:

[illegible]

We warrant [illegible] engravings, and to stand the test of solid gold, beautiful [illegible] and [illegible] Diamond and Pearl Set, securely packed in a Casket [illegible] by mail or express, free.

On receipt of One Dollar [illegible] Diamond and Pearl Set, securely packed in a [illegible] by mail or express, free.

STEINAU JEWELRY COMPANY, 27 Arcade, CINCINNATI, OHIO.



NEW AMERICAN $15 WATCH.

The extraordinary favor with which our $15 Watch has been received by the public has encouraged us to greatly improve its quality. We have been enabled to do this, owing to our increased facilities, without advancing the price. Having exclusive control of this watch, it can not be obtained from any other source. We send this NEW and Improved Silver Hunting American Lever Watch, fully warranted as to quality and as a correct timekeeper, by mail, to any address, AT OUR RISK, on receipt of fifteen dollars for the watch, and fifty cents for postage, or by express with bill to collect on delivery of Watch, subject to examination, if desired, before paying. Money may be sent safely by registered letter, post office money order, or by express. Our New Illustrated Price List of Gold and Silver Watches and Chains, Gold Pens, Gold Rings, Jewelry, etc., sent free of postage to any address.

C. P. BARNES & BRO., Jewelers,
224 Main St., bet. Sixth & Seventh, Louisville, Ky.

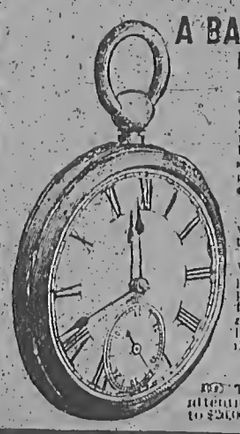
A KEY THAT Price 50 cts By Mail.

WARRANTED WATCHES ONLY $3 EACH

$12 WATCHES For Only $3 Each.

A BANKRUPT STOCK OF WATCHES,

Warranted for One Year.



This bankrupt stock of Watches must be closed out in 90 days. The former price of these Watches was $12.00 each. They are Silver cased and open face, all one style, and of French manufacture. The movements of which being well known the world over for their fine finish. They are used on railroads and steamboats, where accurate time is required, and give good satisfaction. Think of it, a $12.00 Watch for only $3.00, and warranted one year for time.

CINCINNATI, O., October 1st, 1878.

The Walters Importing Co. is an old established and very reliable house, and we cheerfully recommend them.

CINCINNATI POST.

After the closure of sale of this bankrupt stock of Watches, which will occur in 90 days from date of this paper, no orders will be filled at less than $12.00 each, so please send your orders at once. With each Watch we furnish our special warrantee for one year for accurate time. We will forward the Watch promptly on receipt of $3.00, or will send C.O.D. if customer desires and remit $3.00 on account.

Address all orders to Walters Importing Co., 180 ELM STREET, CINCINNATI, O.

☞ TO WATCH SPECULATORS: We call particular attention to these Watches as they sell readily at from $12.00 to $20.00 each. ☜ Cut this Advertisement Out.

WARRANTED WATCHES ONLY $3 EACH

STAMPING PATTERNS.—Stamped Samples of 200 Designs for 25c. The first number just out. A. BERNARD, 401 Canal St., N. Y.

BREECH-LOADERS.

WE take this opportunity of informing customers and friends that the first installment of our fall stock of these goods (unexpectedly delayed a few weeks) has arrived, and is ready for inspection. In Breech-Loading Shot Guns alone our assortment in store comprises upward of 90 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not. FOLSOM BROS.,

Decatur (Old Levee) St., opp. Postoffice.

Guns, Pistols and Ammunition at wholesale and retail.

DRY IN ROGERS' PROVIDER CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

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A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System, and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

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No. 72 William St., New York.

8p

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JANUARY 16, 1879. NO. 3.

THERE'S NOT A JOY

There's not a joy the world can give like that it takes away,
When the glow of early youth the cheerless feelings dull decay
'Tis not on youth's smooth cheek the blush alone which fades so fast,
But the tender bloom of heart is there, which withers first and last.

Then the few whose spirits float above the wreck of happiness
Are driven o'er the shoals of guilt or ocean of excess;
The magnet of their course is gone, or only points in vain
The shore to which their shiver'd sail shall never stretch again.

Then the morn itself looks like the night of starless gloom
Is all around them, and within their hearts is drear as the tomb.
And their country mourns their blighted fame, and weeps with hopeless eyes
More for the wanderer than the dead who calmly sleeps and dies.

But hush! hush! false mourners all,
Nor thus insult the dead.
Their shrouds are drifting memories
That haunt the guilty head.
The cowards who compel them
At memory's fiery wheel
Still sit in judgment o'er their dust
We only pity and conceal.

—Byron.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 14.—Representative Schleicher, of Texas, is in a very critical condition this evening. His disease, erysipelas, is complicated with typhoid fever, and there are grave fears as to his recovery.

The house committee on foreign affairs, of which Mr. Schleicher is a member, postponed its session to-day on account of his illness.

WASHINGTON, Jan. 14.—The report of the Agricultural Department for December has the following relative to tobacco: The crop of the present year has been secured under exceptionally auspicious conditions of the weather; the bright open days of September favoring the growth, while the unusual delay of severe frost enabled the plant to mature thoroughly before the knife was applied.

Of the large producing States Virginia, Maryland, Connecticut and Massachusetts report an improvement in quality. Twelve States, representing the bulk of the total production of the country, report the product compared with last year as follows: Kentucky 60 per cent., Virginia 75, Missouri 50, Tennessee 53, Ohio 90, Maryland 81, Indiana 83, North Carolina 89, Pennsylvania 80, Illinois 50, Connecticut 80 and Massachusetts 85.

NEW YORK, Jan. 14.—Vessels which arrived here in the past twenty-four hours report heavy gales, many wrecks and much difficulty in getting in the face of westerly gales.

CHICAGO, Jan. 15.—It has been telegraphed that the Chicago elevators are full of grain and that no more could be received at present. This is contradicted by the figures furnished by the warehouse register Culver, who says that the elevators contain 10,463,994 bushels, while their capacity is 14,375,000 bushels, leaving room for 3,912,000 bushels more. Besides this, vessels in the harbor can be utilized for storage purposes if relief can't be had soon enough by Eastern shipments. Officials of roads running East say that they could find use for 2,000 more cars than they have.

CHICAGO, Jan. 14.—A heavy easterly snow storm set in here at nine o'clock this morning and is still raging.

WASHINGTON, Jan. 14.—The board of experts who visited Memphis and New Orleans, under instructions from the special congressional committee for examining into the cause of yellow fever, and what, if anything, can be done to prevent a recurrence thereof, having returned to this city commenced to-day summing up their labors. It will be several days before the report can be made.

CHICAGO, Jan. 14.—A military court of inquiry into the responsibility of Major Reno for the Custer massacre, convened to-day with open doors, but reporters are not allowed to take notes of the proceedings. The only important action of the first session was the decision to summon Whittaker, who made the charges against Reno.

JACKSONVILLE, Fla., Jan. 15.—A severe shock of an earthquake was felt here about 11:45 last night, which lasted about thirty seconds and appeared to move from southeast to northwest. Buildings were violently shaken, crockery rattled and doors were thrown open. The shock was felt at St. Augustine and down the Gulf coast from Punta Rassa to St. Marks, as well as over the interior portion of the State. Nothing of the kind was ever experienced here before.

LOUISVILLE, Ky., Jan. 14.—The weather is moderate. The river is rising. A great crash expected to-night or to-morrow, as the great ice field is moving from above. The utmost precaution to avert danger has been exercised, but the situation warrants grave apprehension by steamboat men.

SAN FRANCISCO, Jan. 14.—The Nevada legislature re-elected John P. Jones United States senator.

FORT ROBINSON, Jan. 13.—Fifty Cheyennes are still at large, having escaped from their stronghold among the bluffs last night. Their trail was followed this morning going northwest. The advance guard of troops were fired upon by a party of savages to-day, who were, doubtless, covering the retreat of the main band. Corporal Ore, of Company A, Third Cavalry, was killed, and the other members of the guard seeing their leader falling dead from his horse, shot through the heart, charged the Indians, who were concealed in a rifle pit near the top of a ridge. In the charge the guard killed one Indian and wounded another; the remaining Indians escaped through a heavy timber. At four o'clock, this evening, the troops had got up with the savages, who surprised the troops by firing a volley into their midst, wounding Private Hunter, Company C, Third Cavalry, in the shoulder.

The savages were entrenched in the bed of a small stream. The troops kept up a continuous fire in the direction where the savages were supposed to be until dark when firing was discontinued until morning. Two more companies of the Third Cavalry, commanded by Major Vroom, left here this evening for the scene of hostilities, carrying two twelve-pound Napoleon guns with them.

FORT ROBINSON, Jan. 15.—Sunday night the Indians in the bed of Indian Creek, at Hat Creek road, strengthened their position. At noon Monday a twelve pound Napoleon gun was brought up, but owing to the nature of the ground it could not be brought to bear effectually.

Tuesday morning a reconnoissance showed that the Indians had escaped during the night. The troops, with the provisions, returned to the camp to refit, back to Hat and start on a prolonged scout after the savages.

ATLANTA, Ala., Jan. 15.—The People's Bank suspended.

LOUISVILLE, Jan. 15.—The ice gorges are breaking up in every direction, great damage being done.

FOREIGN.

LONDON, Jan. 7.—A dispatch to the Standard from Hazarjir announces that Gen. Roberts visited the principal port of Khost, Monday and was saluted by the Afghan garrison. The attitude of the marauding tribes around his camp, however, is so threatening that his force passed Monday night under arms. The garrison at Pelwar, which is also threatened, request reinforcements.

LONDON, Jan. 9.—A Reuter telegram from Rome says: The Pope has sent to the bishops of the Catholic Church a very important encyclical letter with regard to the churches of Russian Poland, which it is thought, will create a sensation.

PANAMA, Jan. 9.—No further trouble has occurred since the attempt at revolution on the night of the twenty-seventh of December, and peace again reigns. Gen. Cerroreso, President of the republic, has resigned, and Josey Carlo Carsola, second vice president, has been appointed to fill the vacancy. He took the oath of office and was formally installed on the thirtieth ultimo. Ricardo Arias has been appointed governor in place of Leguizda Pena, who was assassinated on the night of December the twenty-seventh.

LONDON, Jan. 13.—Ben. Ismail, Prime Minister of Tunis, repaired Friday in full uniform, and accompanied with a numerous suite, to the French Consulate, and on behalf of the Bey tendered a full apology.

The Consul of France received Ben Ismail surrounded by all his staff and officers of the French fleet stationed near Tunis.

LONDON, Jan. 13.—Foundrymen, ship-builders, and house-builders, of Bat gor and vicinity, have struck.

Six hundred weavers at Carlisle struck. This strike will affect other departments of mills. A strike commenced in the wire trade at Warrington—fifteen hundred men are idle in consequence. The strike on the Midland Railroad has virtually ended.

ST. PETERSBURG, Jan. 13.—The Russian trade route to China is more dangerous than ever. Another Russian caravan has been robbed.

THE HAGUE, Jan. 13.—Prince Henry of the Netherlands, brother of King William died to-day.

LONDON, Jan. 14.—A dispatch from Milford Haven, coast of South Wales, says that an American ship, the Thomas Reed, 1507 tons, Capt. Small, bound from San Francisco for Liverpool, went ashore in breakers in Fresh Water Bay, near Linny Head, yesterday. Three men were washed overboard and drowned. The vessel is a total wreck; the salvage is large. The boat was built and owned at Bath, Me.

LONDON, Jan. 15.—A dispatch from Tashkend says: Gen. Kaufman forwarded an invitation to Shere Ali to come to Tashkend. There is some doubt whether he is still waiting at Mazarid. Shere Ali receives daily reports from his son and representative on the throne, Yakoob Khan. On this young acting potentate, if reports from credible sources speak truly, English gold is beginning to exercise great influence. Probably Yakoob Khan will soon usurp his father's throne, thus verifying the wildest Arabian tales of sudden transformation from a dungeon to the Durbar.

LONDON, Jan. 15.—A dispatch from Kingston, Jamaica, says yellow fever is very prevalent there.

The brigantine Lona Nina, which left New York for Limerick, has been wrecked on Aaron banks and the captain and three men drowned.

CONSTANTINOPLE, Jan. 15.—The signature of Russo-Turkish treaty is expected to take place on Thursday. Russia, it is understood, accepts the reduction of the indemnity by a hundred million roubles and also the payment in payment by roubles.

Minutes of the Louisiana Conference.

Question 1. Who are admitted on trial?

Answer. James M. Bell and Samuel Keener.

Ques. 2. Who remain on trial?

Ans. John T. Graham, C. L. P. Sheppard, P. Galvin, John B. Cassidy and Robert M. Blocker.

Ques. 3. Who are discontinued?

Ans. Abel Hoffpauir.

Ques. 4. Who are admitted into full connection?

Ans. S. H. Werlein, T. K. Fauntleroy, Thomas J. Hough.

Ques. 5. Who are supernumerary on the Wesleyan Church? Has any application been received for his orders as elder during the year by the Conference?

Ans. Charles L. Pensell.

Ques. 6. Who are superannuated?

Ans.

Ques. 7. Who have died during the year?

Ans.

Ques. 8. What preachers are elected deacons?

Ans. S. H. Werlein, T. K. Fauntleroy and Thomas J. Hough.

Ques. 9. What have been preachers are ordained deacons?

Ans. S. H. Werlein, T. K. Fauntleroy and T. J. Hough.

Ques. 10. What preachers have been elected elders?

Ans. Jas. D. Hammond and James A. Biggs.

Ques. 11. What preachers are ordained elders?

Ans. J. T. Graham, J. A. Biggs.

Ques. 12. What traveling preachers are granted leave?

Ans.

Ques. 13. What have been preachers are ordained deacons?

Ans. None.

Ques. 14. What preachers are ordained elders?

Ans. None.

Ques. 15. What preachers have been admitted on trial this year?

Ans. Wilbur F. Markland, R. J. Harp, at their own request.

Ques. 16. Who are granted supernumerary this year?

Ans. A. C. Miller.

Ques. 17. Who are granted superannuated this year?

Ans. H. C. Thwaitt, W. E. Doty, E. W. Yancey, P. M. Goodwyn, Joel Saunders, P. H. Dillenworth, J. C. Reid, Jesse Fulton.

Ques. 18. Who have died this year?

Ans. Eli Foster Purser, Moss and Samuel H. Schroeder.

Ques. 19. Are all the preachers blameless in life, official administration?

Ans. Their names were called one by one, and their characters were examined and passed.

Ques. 20. What is the number of local preachers and members in the several stations, circuits and missions of the Conference?

Ans. Local preachers, 44; members, 14,243.

Ques. 21. What is the number of infants baptized this year?

Ans. 606.

Ques. 22. What is the number of adults baptized this year?

Ans. 616.

Ques. 23. What is the number of Sunday-schools?

Ans. 113.

Ques. 24. What is the number of Sunday-school teachers?

Ans. 755.

Ques. 25. What is the number of scholars?

Ans. 5,214.

Ques. 27. What amount is necessary for superannuated preachers, and widows and orphans of deceased preachers?

Ans. $4,530.

Ques. 28. What has been collected on the foregoing accounts during the past year, and how has it been applied?

Ans. $1,090 35, and paid pro rata to claimants.

Ques. 29. What has been collected for missions?

Ans. For foreign missions, $2,236 82; for domestic missions, $892 75.

Ques. 30. Where shall the next session of the Conference be held?

Ans. Baton Rouge, La.

Ques. 31. Where are the preachers stationed this year?

NEW ORLEANS DISTRICT.—*Linus Parker, P. E.* Carondelet Street, J. B. Walker; Felicity Street, John Hannon; St. Charles Avenue, John Mathews; Moreau Street, Lewis A. Reed; Louisiana Avenue, S. H. Werlein; Algiers, J. M. Beard; Lafourche mission, (to be supplied); Baton Rouge, John T. Sawyer, A. G. Miller, sup.; Plaquemine and Grosse Tete, T. K. Fauntleroy; Editor of NEW ORLEANS CHRISTIAN ADVOCATE, Linus Parker; Southwestern Bible Society, James A. Ivy; Institute for the Blind at Baton Rouge, Patrick Lane.

DELHI DISTRICT.—*J. E. Cobb, P. E.* Monroe and Delhi, J. M. Brown; Trenton, J. L. Wright; Bastrop, C. W. Carter; Lind Grove, J. M. McKee; Oak Ridge, N. S. Cornell; Rayville, C. R. Lenoir; Winsboro and Oakley, Thomas S. Randle, and one to be supplied; Waterproof, Pa. Allen; Tensas mission, to be supplied; Tensas Chapel, A. M. Walles; Lake Providence and Pelan Grove, H. O. White; Floyd, T. H. McClendon; Mayran mission, to be supplied.

HOMER DISTRICT.—*J. H. Stone, P. E.* Homer, J. A. Parker; Lisbon, R. Parvin; Haynesville, J. A. Miller; Minden, J. E. Bradley; Sparta, R. M. Crowson; Arcadia, T. J. Upton; Vernon, A. A. Garnett; Indian Village, R. T. Parish; Rochester, to be supplied; Downsville, John F. Patterson; Farmerville, to be supplied; Webster, to be supplied.

SHREVEPORT DISTRICT.—*R. Randle, P. E.* Shreveport, Joel T. Daves; Mooringsport, R. A. Davis; Caddo, J. M. Johnson; Logansport mission, John Pipes; DeSoto, George M. Liverman; Mansfield, J. Lane Borden; Pleasant Hill, John B. Cassity; Natchitoches, T. J. Hough; Natchitoches circuit, R. M. Blocker; Anacoco, J. M. Franklin; Springville, W. D. Stayton; East Point, J. T. Graham; South Bossier, J. W. Medlock; North Bossier, William Hart; Mamy circuit, and Cane and Long Oak, to be supplied.

ALEXANDRIA DISTRICT.—*C. Keener, P. E.* Alexandria, Samuel Keener; Pineville and Colfax, A. L. P. Shepard; Rapides, W. R. Whately; Montgomery circuit, C. R. Godfrey; Harrisburg and Trinity, R. S. Trippet and George Jackson; Sicily Island, B. F. Alexander; Centerville, C. W. Hodges; Columbia and Castor, R. S. Isbell and J. A. Biggs; Bayou Rapides and Evergreen, F. G. Hocutt and Fred. White; Spring Creek, S. H. Cooper; Simsport circuit, Patrick Galvin.

OPELOUSAS DISTRICT.—*Jacob D. Harper, P. E.* Opelousas, M. C. Madley; Washington, J. E. Wynn; Vermillionville and Plaquemine Brulee, B. Clegg; Abbeville, Enos B. Foust; Indian Bayou, John V. Pointer; New Iberia, J. J. Billingsley and W. J. Pico; Franklin, B. F. White; Patterson ville and Morgan City, Alfred E. Clay; Lake Charles and Grand Chenieré, J. F. Scurlock; Sugar Town, John W. Hearn; Calcasieu mission, to be supplied.

SUPERANNUATED.—John S. Davis, H. C. Thwaitt, W. E. Doty, E. W. Yancey, P. M. Goodwyn, Joel Saunders, P. H. Dillenworth, J. C. Reid, Jesse Fulton.

TRANSFERRED.—W. P. Owen, to North Alabama Conference, and Geo. P. Freeman, to West Texas Conference.

Homer College.

On Tuesday, the last day of the session of the Louisiana Conference, Rev. J. T. Daves, chairman, presented the third report of the Committee on Education as follows:

Your Committee on Education, by formal action of your body giving definite instructions, beg leave to report the following resolutions:

Resolved, That this Conference petition the Legislature of the State of Louisiana to abrogate the charter of Homer College, and that the Bishop presiding be requested to appoint a committee to carry out the resolution.

Rev. B. F. Alexander offered the following as a substitute for the resolution of the Committee on Education:

Resolved, That the Louisiana Annual Conference of the Methodist Episcopal Church, South, hereby memorialize the Legislature of the State of Louisiana to so amend the charter of Homer College that the connection of the Conference with said college be severed, and that the control be placed wholly in the board of trustees.

Resolved, That a committee of three be appointed to secure this amendment by the Legislature.

After some discussion, the vote was taken on the substitute, and found to be 25 for to 19 against.

Rev. Dr. J. B. Walker then offered the following:

Whereas, The trustees of Homer College have instituted suits on subscriptions in utter disregard of the wishes of this Conference, expressed by formal resolutions; *and whereas*, The Louisiana Annual Conference regards these suits as improvident and oppressive; therefore,

Resolved, That the Louisiana Annual Conference disavows in toto any part or lot in said suits.

Resolved, If the trustees of Homer College continue to press these suits, the Conference will not endorse nor commend Homer College to the patronage of our people within our bounds, and that these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

Being put to a vote, these resolutions were adopted by a vote of 26 to 25.

Louisiana Conference.

RESOLUTIONS ON BIBLE.

Resolved, That we urge upon our people to make it their daily companion and to teach it to the children in their schools on the Sabbath days and on the week days and tell of it when they sit in their houses and they walk by the way and when they lie down, and when they rise up.

Resolved, That we highly appreciate the services of the directors of the Southwestern Bible Society in their past efforts to circulate Bibles among our people, and do greatly esteem the worthy men who have hitherto filled this position.

Resolved, That we will aid the society in all available modes such as by public collections in our congregations, founding auxiliary societies giving and receiving contributions in aid of distribution of the Bible.

Conference Thanks.

Resolved, That the thanks of the Louisiana Conference be and are hereby tendered the various steamboat and railroad lines connected with the city, for the favors shown delegates in passing to and from Conference, and also to the hotels and others that have assisted in the entertainment of the Conference.

Resolved, That this resolution be furnished the daily papers of this city and the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. W. MEDLOCK,
C. KEENER.

The Worship of Mary.

Dr. Cumming, of London, who is not a stranger to controversy, has made a brief passage at arms with Dr. John Henry Newman, the famous convert from Anglicanism to Catholicism. Dr Cumming was reported as saying, in a discourse on a recent Sunday, that "the Pope, cardinals, prelates and other officials of the Roman Catholic Church had just issued an order withdrawing the word 'Father' from the Lord's Prayer, and substituting the word 'Mary.'"

Dr. Newman, on being appealed to, declared that this statement, correctly reported, was simply a false and a gross calumny. To this denial Dr. Cumming made reply as follows:

"Behold the foolish calumny, of the least high authority, had expunged from the Psalms of David the title 'Lord,' and substituted in every Psalm the name Mary.

"Psalm cx thus: 'The Lord said unto our Lady, Sit thou at my right hand.'

"Psalm xcv: 'Come let us sing unto our Lady, the Virgin queen of our salvation.'

"I have unbroken testimonies consisting of all the Psalms, also of Bonaventure's Psalter.

"What you quote as stated by me is perfectly correct.

"Yours very truly,

"JOHN CUMMING."

The *London Daily News* gives Mr. Cumming praise, "Mary, Mother of God, the earth doth worship thee," the praise of the Eternal."

Dr. Newman was in the end obliged, says the Presbyterian, to confess that there were some expressions like to the above in some versions of the Psalms, but he characterized them as "profanities," which they certainly are. Then Dr. Cumming overwhelmed him with evidence that the Psalms had been so changed by devotional writers in the Roman Catholic Church that what in the Psalms and ancient Liturgies is addressed to God is in these writings addressed to Mary, "Our Lady, our Mediatrix, our Advocate." The controversy ceased with Dr. Cumming in the field, and triumphant.—New York Christian Advocate.

Sensational Sermons.

Announced preaching I do not regard with favor. A man has, or his friends feel that he has, something out of the way to say, and he looks up a smart running title, and gives it out, or the newspapers does it for him. I have never thought this a good plan, and would advise my brethren not to adopt it. It is regarded as a confession of general weakness. Your common things, it could hardly be supposed, would attract, but have a sermon on "The Iron that Did Swim," or the "Little Foxes," or "Samson's Foxes," or "Jehudi's Penknife," and it is hoped the people will hear you thereon. And when there is no announcement, why, of course, the fair inference is, there is nothing peculiar, nothing worth hearing but the gospel.

Among the incidental evils of this announcing system, is the effect it has on the Christian community. There are enough of gypsies already, unattached hearers who "go round" and hear the "most interesting preachers." You get them the first time you are announced, perhaps the second. But meantime your neighbor, or his deacons, will have taken notice of the fact, and a rival announcement is in the field. You get out Goliath; he proclaims Samson. You imitate the Royal Dancing Girl, and he forthwith produces the Witch of Endor; and the poor, uninstructed owners of itching ears and vacant minds have a good time, and persuade themselves they are talking religion when discussing the relative merits of the performances. Let us leave all this to the lyceums, the lecturing bureau, and the showmen. Let us be willing to go down as low as is needed to lift up sinners; but it is we who are to go down. This is to drag down the sacred desk, the office of the ministry, the Bible itself. Competitive rowing and running, and competitive oratory, may be well enough for the boys in school and college, but competitive preaching is not among the elevating forces in the church. And, as a rule, the least instructed hearers are those who have "heard everybody."—Rev. John Hall, D. D.

Notes for a Bible Reading.

"And I will speak of thy testimonies also before kings, and will not be ashamed. I will delight myself in thy commandments, which I have loved. My hand also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me. The proud have had me greatly in derision: yet have I not declined from thy law. I remembered thy judgments of old, O Lord, and have comforted myself. Horror hath taken hold upon me because of the wicked that forsake thy law. Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law. This I had, because I kept thy precepts. Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love. Seven times a day do I praise thee because of thy righteous judgments. Great peace have they which love thy law: and nothing shall offend them. Lord, I have hoped for thy salvation, and done thy commandments. My soul hath kept thy testimonies; and I love them exceedingly. I have kept thy precepts and thy testimonies: for all my ways are before thee. Let my cry come near before thee, O Lord: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word. My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments are righteousness. Let thine hand help me; for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments."—Psalm cxix, 46-176.

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The Son of Man hath not where to lay His head."

Pride of respectability—"Can any good thing come out of Nazareth." "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form nor comeliness."

Pride of reputation—"Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners."

Pride of intelligence—"Many others who ministered to Him of their substance."

Pride of learning—"How knoweth this man letters having never learned?"

Pride of superiority—"I am among you as He that serveth." "He humbleth Himself." "Made a curse for us."

Pride of success—"He came unto His own and His own received Him not." "Neither did His brethren believe in Him." "He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazareth and was subject unto them."

Pride of ability—"I can of mine own self do nothing."

Pride of self-will—"I seek not mine own will but the will of Him that sent Me."

Pride of intellect—"As My Father hath taught Me I speak these things."

Pride of bigotry—"Forbid him not; for he that is not against us is on our part."

Pride of resentment—"Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with me." "The Son of Man must suffer many things, and be rejected."

Pride of sanctity—"This man receiveth sinners, and eateth with them."

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."—Gal. vi 14. Word and Work.

Repeating.

Dr. Vincent happily illustrates the value of getting back from the person to whom you communicate information, so as to be sure that he has it: "I wish to send a dispatch to Mobile. I hand it to the operator, and ask, 'How much?' 'Four dollars.' 'Will that make it sure?' Not absolutely; we can repeat it for two dollars additional, and make it so.' The words are, 'Not good for any amount.' Click, click, click—the dispatch is gone. The operator in New York, whence I dispatch, asks his friend in Mobile to repeat or send back the message. Back it comes, reading as I wrote it, 'Not good for any amount;' all right. I pay my six dollars. If it had not been repeated it might have read, 'Note good for any amount,' and the change of one little letter would have made me infinite trouble. By recalling and repeating I *know it is all right*. Recall and repeat with your pupil, and be sure that he knows that all is right."

The Christian Advocate.

THURSDAY, JANUARY 9, 1879.

FOR THE N. O. ADVOCATE

"THY WILL BE DONE"

When cares of life come crowding in
Like some rude howling wintry blast,
And clouds obscure the morning sun
'Tis hard to say: "Thy will be done"

When we, beside the bed of death
Watch some dear loved one's fleeting breath
Then see them lie all cold and still,
We question: "Why is this thy will"

But there is One who reigns above
That chastens those whom He doth love
And when we think on this we know
A loving Hand hath dealt the blow

Though gloomy clouds may gather fast
And fierce may howl the wintry blast
Father, teach thy little one,
To say in truth: "Thy will be done"

Let darkest shadows o'er us loom,
Let life's sweet hopes fade ere thy bloom
From early morn till set of sun,
We still will say: "Thy will be done"

F. M. GRAVES.

Errors of Authors.

There are a good many books among us in common use which, while they undoubtedly contain much valuable teaching, are, nevertheless, interspersed here and there with very erroneous teaching. I wish, for the good of the church, and especially for young preachers, to point out some of these errors. I will endeavor to raise no debatable questions, but to state such as are palpable when once pointed out; nor will I state any that are not so important as to be necessary to a proper understanding of Scripture.

They will relate mostly to *the church*. Here I have long felt assured was great need of such a line of very plain and simple explanations as would tend largely, if not almost, or quite entirely, to do away with the mass of current denominational and sectarian wrangling about the church. Nine-tenths of those debates touching ecclesiastical science generally, the character of the church, the ministry, high and low church questions, apostolic succession, baptism, sacraments, etc., proceed almost entirely upon a false assumption on both sides of an easily-seen primary principle. We do not start right.

I will mention, in a sort of categorical order, some of these errors, and remark that the mistake itself, or by itself considered, does by no means constitute the disadvantage, but, being more or less fundamental in character, it becomes the source of an almost endless catalogue of errors running through the entire theological and ecclesiastical curriculum. Like a mathematical problem or teaching, an error at the beginning injures, if it does not nearly, or quite, ruin all that follows.

Error 1. There are two distinct systems of religion in Scripture, one in the Old Testament and one in the New. The former is called the law, and the latter the gospel.

Answer. Scripture knows but one system of religion. The Old and New Testaments teach precisely the same principles, truths, doctrines, precepts, morals, faith and duties in every respect. The New Testament teaches nothing but what is drawn from the Old. Scripture against Scripture is taught by infidels, but it is false.

2. The first system, commonly called Judaism, was temporary, not designed for mankind, but for a special people—the Jews only.

Ans. A temporary or special religion for certain persons, and not for mankind universally, is an absurdity, utterly unknown to Scripture, and repugnant to the very idea of human religion.

3. The condition of salvation under the law—*i. e.*, Judaism or the Old Testament system, was the performance of certain religious rites and ceremonies, particularly the killing of certain animals by way of atonement for sin.

Ans. The law knows no salvation. Such an idea is preposterous. Law knows nothing but obedience or punishment. Religious ceremonies are modes of worship, and of inculcating truth. The conditions of salvation were always the same.

4. The ceremonial slaying of animals, and offering them in sacrifice, was a real, proper and true sacrifice under the law or the legal dispensation. This is taught by McClintock and Strong, and many other authors.

Ans. Sacrifice for sin was always the same. There never was any other than Christ, our Saviour. The slaying of animals before his advent and death was a mere instrumental mode of teaching the doctrine of sacrifice; the only mode in which it could be taught before the actual suffering.

5. When Christ appeared on his supreme authority he abrogated this system of Old Testament religion or Judaism, and forever discontinued all ceremonial worship.

Ans. The Saviour never abrogated or changed any religious system, doctrines, ceremonies or modes of worship, but, on the contrary, always maintained and enforced all the doctrines or tenets of the Old Testament. There are probably as many ceremonies in use in the church now as there ever were. Nevertheless, a number of ceremonies ceased forever at that time, but not because of any command, but because of the natural impossibility of their continuance. Those particular ceremonies that shadowed forth, or pointed forward to the incarnation of God in Christ, must necessarily cease on the coming of that event. These, and none others, ceased, and for that reason alone. An event cannot be anticipated after it has come to pass.

6. The Saviour at the same time introduced a new religion into the world. This was the origin of Christianity or the gospel. It was wholly and entirely new.

Ans. In this great, wholesale, false teaching, we have germ, pith, gist and starting-point of all high churchism and Romanism. The Saviour never taught anything different from the Old Testament teachings. The Old and New Testament agree in every tenet and principle. They are chronologically separate, and for that reason, the one code going before, and the other after the advent, certain modes of teaching must necessarily differ.

7. This new religion was not restricted to the Jews, as the old religion was, but was for all mankind. It rested not on external observances, as did the old, but on the new principle of faith in Christ.

Ans. All religion of all Scripture was always limitless and universal. A limited and restricted religion is absurd. Religion always rested on faith in Christ, and never on external observances.

8. Jesus invited, entreated and commanded the Jews to abandon their old religion and embrace the gospel; but they all refused, except a very few, perhaps twelve or twenty, or so.

Ans. On the contrary, he entreated and commanded not only the Jews, but all men, to adhere closely and strictly to the old religion of the Old Testament, and not depart from it in a jot or tittle; and great multitudes, probably one-half or more of all the millions of the church, did so, and their successors, afterward called Christians, have continued to do so, at least nominally, to this day.

9. All the Jews except those few, the apostles and a few others, being very wicked, and accustomed to their formal religion of the Old Testament, refused the gospel, and their descendants, the modern Jews, still adhere to the Old Testament religion.

Ans. This is also a wholesale untruth. If it were true, then it would follow necessarily that if the Old Testament is revelation, Christianity is false. But the truth is, that about one-half of all the Jews then living were among the most noble, pious and self-sacrificing Christians known to the history of religion. For about ten or fifteen years most of the entire Christian Church, apostles and all, consisted of Jews. Modern Jews are the descendants of those only who repudiated Christ.

10. The whole Jewish people, therefore, became very much incensed against the Saviour for trying to destroy their religion, and they unanimously sought to take his life.

Ans. Very few Jews, probably not more than two or three hundred out of all their millions, had anything to do with the death of Jesus. The whole thing was done secretly, and in haste, for fear of the people. Moreover, most of them were not in Jerusalem, or even in Palestine, and could not know it till long afterward.

This catalogue is not yet finished, and I must beg for more time.

R. ABNEY.

The Old Year and the New.

Another year has rolled into the abyss of time, with all its deeds of virtue, all its acts of shame, all its little acts of kindness, all its omissions of duty. The time is past never to return. The golden opportunities which have been allowed to pass unimproved have been lost forever. The recording angel has been busily engaged writing in God's great book of remembrance the acts of our lives during the last three hundred and sixty-five days, and the great book, with its records of deeds, whether good or evil, is sealed, to be opened at the great day of "the revelation of God's righteous judgment." Not one of its evil deeds, omissions of duty, or unimproved opportunities, but that will have to be accounted for. While on the other hand all the good deeds that God's children have done will be likewise rewarded. All the little acts of kindness, and all the words of comfort spoken to the distressed which we have perhaps forgotten, have been marked to our credit and we receive a just recompense.

To many the year of 1878 has been quite [illegible]. Many homes have been rendered desolate, and many hearts filled with sadness by the terrible scourge which has visited our Sunny South; and yet to most of us, when we attempt to review the prominent sorrows and joys of the past year, it presents but few that now seem worthy of notice. Each day, it is true, had enough of each, it appears to us, at the time, but now we look upon most of them as though they had never been. Many of our fellow-creatures who set out with us in the race of life, in the beginning of the past year, have been called to judgment. They have received the reward of their labors, whether good or evil, and their names and faces are swiftly disappearing from the minds of those who knew and loved them. A great many who have lost friends and loved ones have failed to profit by the admonition God intended thus to give them, and still think as little of death as if they were certain of being spared during a long life. They are still willing to say to their souls to rejoice, because they have "much goods laid up for many years."

The new year, which twelve o'clock last night ushered in, will be one, no doubt, marked with events of interest to many. Many who this morning wished their friends a happy new year will, ere the year of 1879 has been all rolled up on the great wheel of Time, have crossed the river of death, and be lying in the cold and silent grave.

How many and how varied are the petty plans and lofty schemes that are working in the breasts of the heterogeneous mass of mankind who enter this morning upon the new year, and how few of them will be worked out. How few of the wild hopes which are drawing men on in the path to ruin will be realized, and how many are the unexpected pleasures that await those who can now see no ray of light in the future, except with the eye of faith.

The year will be the turning point in the lives of many. There will be those who during the year 1879 will make decisions, and put in execution plans that will tell upon their happiness through all time and eternity. We should use the fragments of time, and improve the precious opportunities that are offered to us, for to many of us the privilege of the coming year will be the last that are ever presented.

J. P. ROBERTS.

The Real Prisoner of Chillon.

"A character more celebrated than known" is Francis Bouivard, prior of St. Victor and Prisoner of Chillon. It is not by any intentional imposture on his part that he goes stalking through modern literature disguised in the character of hero, saint and martyr, and shouting in his hoarse client voice his "appeal from tyranny to God." In fact, if he could be permitted to revisit his cherished little shelf of books about which has grown the ample library of the University of Geneva, and view the various delineations of himself by artist, poet, and even serious historian, it would be delightful to witness his comical astonishment. Perhaps it is not to be laid to the fault of Lord Byron, who, after visiting the old castle and its dungeon, beguiled the hours of a rainy day at the inn at Ouchy with writing a poem concerning which he frankly confesses that he had not the slightest knowledge of its hero. Hobhouse, his companion, ought to have been better informed, but was not. If anybody is to blame, it is the recent writers, who know the facts, but are unwilling to hurt so fine an heroic figure or to dethrone "one of the demigods of the liberal mythology." Enough to say that the Muse of History has been guilty of one of those practical jokes to which she is too much addicted, in dressing in tragic buskins and muffling in the cloak of a hero of melodrama, and so palming off for earnest on two generations of mankind the drollest wag of the sixteenth century.

The story of the imprisonment is soon told; for strangely enough, this most garrulously egotistical of writers never alludes to it but twice, and then briefly. The first two years he was kept in the upper chambers of the castle and treated kindly, but at the end of this time the castle received a visit from the duke, and from that time forth the Prisoner of Chillon was remanded to the awful and sombre crypt. A single sentence in his handwriting is all that he tells us of this period, of which he might have told so much, and in this he shows a disposition to look at the affair rather in its humorous than in its Byronesque aspect. For his one recorded reminiscence of his four years of dungeon-life is, that "he had such abundant leisure for promenading that he wore in the rock pavement a little path as neat as if it had been done with a stone-hammer."

It is needful to caution enthusiastic tourists that nearly all the details of Byron's poem are fabulous. The two brothers, the martyred father, the anguish of the prisoner, were all invented by the poet on that rainy day in the tavern at Ouchy. Even the level of the dungeon, below the water of the lake, turns out to be a mistake, although Bonivard believed it; the floor of the crypt is eight feet above high-water mark. As for the thoughts of the prisoner, they seem to have been mainly occupied with making Latin and French verses of an objectionable sort, not adapted for general publication.—Lippincott's.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death with names and dates, will be published.

☞ Obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. MARY EDITH HOWARD, daughter of Rev. Mark and Julia Howard, died of hemorrhagic malarial fever, after an illness of only twelve hours, September 22, 1878, in Autauga county, Ala. She was born in the county in which she died, on February 18, 1822. She embraced religion in youth, and joined the Methodist Episcopal Church, continuing a faithful member thereof through life.

She was married to Dr. C. C. Howard January 10, 1843; was the mother of two sons and five daughters, all of which, save one son, are active members of the church of her choice. Sister Howard was a woman of high culture and very pleasant manners.

I was her pastor for three years, and can safely say that I was never acquainted with a woman who possessed more noble traits of character. It was her fortune to meet with reverses and troubles of no small weight in life; but with Christian fortitude and cheerfulness she overcame them all.

Her deep personal piety not only had its weight upon her family, but impressed all with whom she associated with the *reality* and *necessity* of heartfelt religion.

I feel, as doubtless her kind husband, children and many friends feel, that heaven has an additional charm for her having been transferred there.

The very short and painful illness that terminated her life prevented her from saying much about her future state, but her life of love for the Master, and devotion to the church, removes all doubts of her eternal bliss in the enjoyments of heaven.

A. C. HENDLEY.

SISTER ELIZA SPEAR was born A. D. 1800, and died in Jackson county, Fla., July 30, 1878.

Auntie Spears, as she was called by all who knew her, joined the Methodist Episcopal Church in Wilmington, N. C., A. D. 1820. During her pilgrimage upon earth she moved and married several times, but never forgot her church and church vows. In her amiable life the religion of Christ had a most beautiful illustration. She rarely ever absented herself from the house of God when she was able to attend upon the ordinances of the church. During the last years of her life she was greatly afflicted, yet she possessed her soul in patience and Christian resignation. I did not have the pleasure of visiting Sister Spears during her last illness, but she died as she had lived. "Blessed are the dead which die in the Lord."

JOHN A. GREEN.

BRO. JOHN W. SELMAN was born in Franklin county, Ga., September 22, 1811, and died in Jackson county, Fla., July 20, 1878.

Bro Selman was a man of God. He joined the Methodist Episcopal Church, South, in 1851, at Bethel church, in Calhoun circuit, Marianna district, Alabama Conference, where he had lived for many years. He was converted before he joined the church. He had been halting between two opinions in regard to denominations, until at last he made a wise decision, and joined the church of his choice, in which he lived and died. I never met a man in my life who was more ready to talk about religion than Bro. Selman. His whole soul seemed to be filled with Christ and his cause upon earth. His house was always open to the preachers, and they were welcome guests at any time. He filled some office in the church during his association with it upon earth. He had only a short notice of his death, but he was ready—he had set his house in order to die. He seemed to be impressed from his first attack that his time was near at hand. He talked but very little during his last illness, but gave his family to understand that all was well. He was a very kind and affectionate husband and father. He kept up his family altar until he could no longer bow in prayer. He often called his family around the fireside, and instructed them from the book of God. He has left a wife and three children to mourn his loss, all of which are in the church, and, we trust, are on their way to heaven.

JOHN A. GREEN.

THE following preamble and resolutions were adopted by Adams Church Sunday-school:

Whereas, Death, with his relentless hand, has invaded our Sunday-school, and taken from us our beloved brother, J. E. Westmoreland, in the prime of life and usefulness; be it

Resolved, That while we meditate with sad hearts upon this dispensation of an all-wise Providence, right and just in all His acts, and while we bow in meek submission, and mourn our irreparable loss, yet we do rejoice in the hope that his spirit is now in glory.

Resolved, That the Sunday-school has lost a promising member, and a community a useful citizen.

Resolved, That we will ever cherish his memory, and that we tender our heartfelt sympathy and tenderest condolence to his bereaved family and relatives.

Resolved, That a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that his family be furnished with a copy of the same.

J. G. KING, for Committee.

MARTHA J. ROBERTS was born in East Feliciana parish, La., February 23, 1850; joined the Methodist Episcopal Church, South, in 1870, at Olive Branch church, under the ministry of Rev. W. E. Ballard, of the Mississippi Conference, was married to A. C. Patterson January 9, 1873, and died November 12, 1878. She appreciated the sublime mission of life, and acted accordingly. In all the relations of life, as daughter, wife, mother, friend and neighbor, she was true and faithful, always gentle, but firm and conscientious in the discharge of her duties. As a wife, specially, she was kind, gentle and loving, ever seeking the happiness and best interest of her husband and family. Her friendship was sought and cultivated by all in the community, and she died without an enemy, mourned by all who knew her. She gave no dying testimony, but all felt that none was needed. Years ago she had felt the power of Jesus to save. The battle is fought, the victory is won, she has entered the Master's joy. She leaves a devoted husband and two little children to mourn her absence.

IRA B. ROBERTSON.

MRS. LIZZIE T. NESMITH.—A peculiar sorrow invades the heart of every member of our Sunday-school when we see in the midst of our circle a seat made vacant by the ruthless hand of death. We to-day pay a last tribute to the memory of one of our number. We weave a garland about the tomb of Mrs. Lizzie T. Nesmith. We are made to feel but the more melancholy when reminded of all the peculiarly sad incidents connected with the death of one endeared to us by association, and one who shared so much of our love and esteem. Only a little more than a month previous to her death we bade a last farewell to her beloved companion, whose name is of precious memory to us, and whose noble instincts of character are engraven upon each of our hearts in characters which are enduring.

Feeling thus bereaved, the occasion opens the floodgates of memory, and there comes rushing upon us numberless illustrations of their beautiful characters, kind and generous hearts, and unfaltering devotion to the cause of truth and religion. Young, brilliant and ambitious, their lives were lives of immense possibilities. The gates of a glorious future stood ajar, the realization of their fondest hope was almost consummated. But, alas! closed forever is their book of human purpose, human activity and human obligation.

So it is with human hopes; they dazzle but to dismay; to-day they furnish food for intoxicating dreams and glorious anticipations; to-night their seductive beauty is all lost in ashes with no resurrecting phœnix. In the death of Dr. Nesmith the world has lost a useful man, society a chaste ornament, and the medical profession a standard bearer, who ever carried its banner in the front rank of the profession.

He fell with his armor girded about him, and in his fall was displayed as sublime a heroism as ever immortalized warrior, statesman or divine.

As an offering of affection and esteem to the memory of our sincerely beloved associate, Lizzie T. Nesmith, we, the members of Oak Ridge Sunday-School, adopt the following:

Whereas, It has pleased Almighty God, in the dispensation of His providence, to remove from our midst our dear friend and sister; therefore, be it

Resolved, That in the death of Sister Nesmith our Sunday-school has sustained the loss of one of its best and most zealous members, and an unselfish friend, and who, while living, was a crown jewel among us.

Resolved, That we tender the relatives our heartfelt sympathy, and, while we deeply deplore the loss thus sustained, thanks be to Him who giveth the victory over death, for the consolation of feeling that ours is the loss, and not our dear friend's, and that she has entered through the gates into the city.

Resolved, That the foregoing be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy sent to the relatives of the deceased, also a copy filed with the records of the Sunday-school.

MRS. NANNIE DOVE,
MISS MOLLIE WILLIAMS,
BEN. JOHNSON,
Committee.

This feeble tribute is paid to the memory of DR. W. B. HARVEY, who departed this life on Monday evening, at eight o'clock, October 28, 1878, aged sixty-nine years.

For many years the writer enjoyed the most delightful intercourse with this valued Christian friend, and was the recipient of his generous kindness, professionally, socially and spiritually.

It is said that "friendship is only a name," but his constancy proved it a beautiful reality, clothed in the spotless mantle of charity, guided by faith and hope. In the sweet by-gone, before our happy home was blighted by sorrow, the good doctor frequently made one of our number, his fine intellect expanding in pleasant converse.

When grief came to us, borne by the angel of death, inruing the merry laugh to tears, our doctor was by the bedside of the suffering one, pointing him or her to "the land where the saved never die," for the cold messenger made no distinction, and his step had become a familiar sound in our household, and when, with slow and measured tread, they bore our loved ones to their narrow home, the doctor was there with helping hand.

When all was over he came again to pour on our bereaved and sore hearts the healing balm of the religion he loved so well, until the dove of peace softly folded her white wings over the troubled soul, lulling it to quiet rest.

The well-known sound of his coming footsteps will be sadly missed. The kind voice which told, in language so tender and persuasive, the old, sweet story of a Saviour's love will no more make music in the willing ear, nor the prison life be gladdened with the agreeable presence of the courteous, finished gentleman.

Many spiritual feasts we have tasted together, for to the writer he came as minister, both to soul and body, expressing only his religious sentiments.

When the tired one grew faint and weary with long waiting, he kindly offered the "bread of life," or a cooling drink from the "fountain of living waters," and so beautifully he told of the "maidless roses that border the soft flowing stream," that the heart of his listener would yearn for the joys of the blest.

In such moments he said if God so willed, how gladly he would throw off this mortal coil and lie down in blissful rest at the dear Redeemer's feet.

While loved ones mourn his loss he realizes the rest for which he sighed, and enjoys the precious promises contained in Holy Writ, of which he lovingly invited all to partake who came under the sound of his voice.

Farewell, my faithful friend, kind doctor! The well-trimmed lamp you held for me that I might better walk by faith, shall ever burn on memories shrine, and when in thought I wander to the sacred spot, your pure life, holy teaching and bright example shall guide me as I journey down the stream of time, and through infinite mercy I may be counted meet to join the holy ones in the heavenly home.

You now strike the golden harp and sing the song of "Moses and the Lamb;" a jewelled crown rests on your brow, and not the least in brilliancy is the gem placed there for numerous acts of disinterested kindness to your friend,

GRATITUDE.

DR. JOHN P. HEATH died, of yellow fever, at Tunica, West Feliciana, La., October 18, 1878, aged twenty-four years. Deceased was a successful practitioner of medicine, who, notwithstanding his youth, had obtained a local reputation that would have been creditable to an older head. He was studious, ardent and devoted to his profession. We do not think we are mistaken in saying that he regarded the practice of medicine as strictly his vocation. To have shrunk from a call, however perilous its answer, would have been in his view a betrayal of his trust, a departure from the path of duty. Duty was his watchword. He applied it to all the relations of life. With this talismanic word inscribed upon his banner, he could not be otherwise than brave—brave in the true sense, he dared do the right. He might have lowered the standard; he might have listened to the call of selfishness; fled from danger, and thereby saved his life; but it would have been at the cost of duty. The idea of deserting his post never entered his mind. When the test came, it found him true to his principles. Day and night he was in the thickest of the pestilence. The noble doctor not only visited and prescribed for his yellow fever patients, but it must needs be that he take upon him the role of nurse, or allow them to suffer. The generous heart responded nobly to this call; patiently and faithfully ministered to the sick, the dying; yea, the dead! until he himself fell a victim. He died, and we mourn his untimely death; but we sorrow not as those without hope, and we take comfort when we remember that his young life was sacrificed on the altar of duty. Many brave, noble hearts were stilled during the late epidemic, but among the bravest, truest, most generous, whose pulsations were forever stilled by the angel of death, we claim a place for Dr. John P. Heath. It has been said that "great men are rare." May we not say with equal truth: *good men* are comparatively rare; but we unhesitatingly say the doctor was a good man. He was a genial companion, full of love and sympathy. There was no coldness, selfishness or coarseness about him. He was a man of strong attachments, and, no doubt, prejudices too; but they were so controlled and subdued that they did not affect his general character. His sense of propriety was thorough and just. He was a sincere man. He loved truth, and during his whole life maintained this character. His nature was alive and gushing with all noble, generous impulses—kind, affectionate, full of sympathy, he rejoiced with them that rejoiced, and wept with them that wept. Few men possessed a nobler soul than his. The community admired him, the church loved him. His death fell like a shadow upon more than one hearthstone, and the home circle literally bowed down with grief. May the widow's God bind up the broken hearted mother, and may He wipe all tears from the eyes of the bereaved sisters. May the rod and staff of the Almighty support the brothers. May the Comforter grant the oil of joy and wine of consolation to every grief-stricken heart. The preacher has lost a friend, a brother, and the church a model steward. We would feel the loss irreparable, but that we remember it is written: "Shall not the Judge of all the earth do right?" and again: "What I do thou knowest not now; but thou shalt know hereafter." His days of suffering and sorrow are ended. His body rests in a secluded spot far from the busy marts of trade. No marble marks his resting-place, but gentle hands adorn, and faithful hearts keep vigil near that lonely grave. The body rests in hope; thank God for the Christian's hope! Our friend is not lost, but gone before. "Sweet hope for our dead, and for ourselves dying." Jesus has gone before. "Grace and hope span the tomb." Oh, thou God of all grace, sanctify this affliction to our good in time, our salvation in eternity!

PASTOR.

MRS. MARY SLOCUM, wife of J. B. Slocum, departed this life August 10, 1878. She was a member of the Methodist Episcopal Church, South; a true friend, an obedient daughter; a loving companion, and a good, faithful Christian, honored, beloved, and mourned for by many kind friends.

Sister Slocum has passed away. She was one in whom the heart of her husband trusted, whose tender solicitude made her association a crowning joy, and whose sympathetic nature and loving ministrations endeared her to her relatives and friends, for her death possessed no horror. With her faith, supported by dying grace, and her trust in Jesus, she contemplated the coming change, and set her house in order; so when the momentous time came, she arose and trimmed her lamp, and entered with Jesus into the kingdom of God. She grappled with the monster like a hero, spoke of her death as though it was a small matter, and gave good evidence of her acceptance with God. She bade life and friends adieu, and entered the stream with shouts of hallelujah to God and praise to Jesus for the hope of immortality and eternal happiness. A little later she spoke of the bright angels that were about her bed. Thus, with a bright smile, she sank in death. We lost a friend, but will meet her again on the other shore. Blessed are the dead which die in the Lord.

F. G. HOOTT.

The Christian Advocate.

THURSDAY, JANUARY 16, 1879.

THE DRAGON FLY.

When brooks of summer shallow run,
And fiercely glows the ardent sun;
Where waves the blue flag, tall and dank,
And water-weeds grow rich and rank,
The flaunting dragon fly is seen,
A winged spindle, gold and green.

Born of the morning mists and dews,
He darts—a flash of jeweled hues—
Athwart the waterfall, and flings,
From his twice-duplicate wet wings,
Diamonds and sapphires such as gleam
And vanish in a bridesmaid's dream!

Sail not, O dragon fly, too near
The lakelet's bosom, dark and clear!
For, lurking in its depths below,
The hungry trout, thy fatal foe,
Doth watch to snatch thee, unaware,
At once from life and light and air!

O brilliant fleck of summer's prime,
Enjoy thy brief fleet span of time!
Full soon chill autumn's frosty breath
Shall blow for thee a wind of death,
And dash to dust thy gaudy sheen—
Thy glittering mail of gold and green!

Scribner.

The Art of Going Away.

We have heard it said that one of the most important social accomplishments is that of entering a room gracefully; but to our mind that of leaving one easily and judiciously is to be preferred. It is painful to see people anxious to beat a retreat from a call or visit, and yet apparently as unable to escape as rats in a trap, although nothing bars their egress, and all persons concerned would gladly dispense with their company. The art or science of departure, both from localities and positions, is worth studying in great as well as little matters. To understand when to bring to an end a morning call or a public career requires, in a lesser or greater degree, the exercise of the same faculty. No visitor is likely to be popular who has not the tact to leave at a proper time a house at which he may be staying; and no prime minister understands his business unless he recognizes the exact moment at which he ought to tender his resignation. Many cases at once present themselves to the mind in which the judicious exercise of the faculty of bringing things to a conclusion is necessary. It is one of the greatest merits of a novelist to know when to wind up his story, and the orato who can sit down at the right moment and in the right way is master of a good half of his art. Preachers sometimes complain that their greatest difficulty is that of concluding their sermons; but in this particular case there is little need for the exercise of any special ingenuity, as an abrupt but early ending is the fault of all others, which is most readily pardoned by their hearers.

A bulky treatise might be written upon this subject, if we had no scruple about violating our own precepts, but we only propose to look at it in some of its social phases. We will not enlarge upon the advisableness of moderation in the length of morning calls, because we lately treated this matter in detail; and to write an essay instructing people how to get away from their friends would be about as useful as an attempt to teach riding by means of a book. It would, of course, be easy to multiply palpable truisms on the subject, after the manner of the writer on etiquette who observed that it was ungenteel to blow your nose with your table napkin. We might, for instance, point out that it is unnecessary for a nervous bore who has paid a call lasting three quarters of an hour to announce his withdrawal by observing that he "*fears* he must go," for his host would probably mentally reply, in the words of Sir Walter Scott: "Sinful brother, part in peace." Or we might inveigh against the habit to which some ladies are addicted, of waiting to say an interminable quantity of last words after they have risen to leave; but we have come to the conclusion that the regeneration of mankind on these matters is quite hopeless. Although, however, we have little expectation that the virtue of early departure will ever become common, we may point out the popularity of such a proceeding. It is often a doubtful question whether people will be much gratified by one's arrival, but it is almost always certain that they will be secretly glad at one's departure. At any rate, nobody suffers in the estimation of his friends by leaving them with an appetite for his society.

Few people have more or better opportunities of observing the idiosyncrasies of mankind in this matter than owners of country houses. It is often amusing to notice the various methods of intimating an exit which are adopted by different persons in any household of guests. Some will try to break the distressing news gently, as if they were afraid it would overwhelm us with grief, expressing their fears that they "really must go" on such or such a day, probably a later day than they were expected to remain; and it is lucky if the unavoidable regrets expressed by their entertainer do not call forth a reply that they "will do their best to stay a little longer." Others hint indirectly that they are going to deprive you of the pleasure of their company by inquiring where they may obtain flys; while some, on the other hand, say not a word till the carriage is at the door to take them away. Between ignorance as to when some of the guests intend to leave, and the sudden departure of others, a host is often thrown into a state of considerable perplexity. To add to these and the other cares of hospitality, some visitors, especially maiden ladies, are apt to bother him about their intended journey for several days beforehand, expecting him to study "Bradshaw" for their edification. At last, perhaps, they find that they "can't get" to their proposed destination in one day, or, at any rate, in time for dinner, and therefore they determine to remain a few days longer in their present quarters. When the time arrives for a party of the guests to start for the station, one or two will very likely keep their entertainer in a state of nervous anxiety by making no visible preparations for a start; the servants of others will not be forthcoming, although their masters and mistresses are ready, the carriages at the door, and the luggage on top of them. Two or three people will want change, too evidently for the purpose of tipping the servants, and the mind of one will be concentrated upon the mysterious disappearance of his umbrella, that of another upon the non-arrival of a letter which he expected that morning, and which he will wish to be carefully forwarded to a place with an unpronounceable Welsh name. When the host's mind is occupied with these matters, one of his visitors will probably call his attention to a telegram in the morning papers, and, just as he is about to bid a graceful farewell to the most important of his guests, there will very likely be an outcry that somebody's fly has not arrived, and a rush will have to be made to the stables, where there will be a scramble to provide a conveyance of some sort at a moment's notice. The worst case of all is when a departed guest suddenly reappears, hot and flurried, having left some of his belongings behind him. Seizing his lost property, he wishes his host a breathless good-bye, and, springing into his fly with a bounce and a bang, shuts the door, hoarsely calling to his driver to go on as quickly as possible lest he should miss the train. Fortunate and worthy of all praise is he who succeeds in taking his leave easily and courteously, saying the right thing at the right moment, and calmly going away without fuss or hurry.

There is a proper time for everything, and not least for going away. We must not be misunderstood as implying that, as a universal rule, the sooner our guests leave us the better. On the contrary, there are few greater social nuisances than the premature loss of an important member of a well-assorted party. Perhaps everything has been arranged with the best prospect of success when it suddenly turns out that the most desirable guest of all, who had been expected to stay a week, can only remain for a couple of days. The welcome visitor who leaves too soon is a great offender, and his sin is aggravated when it leads to the extra stay of a decided bore. But a considerable knowledge of character is required by the guest who would stay, or go exactly at the right time. It is sometimes difficult to discover whether his host is telling the truth or politely lying when he presses him to remain. The proper hour of the day for leaving is also a matter of some moment. The visitor who goes away at an inconvenient time often gives an immensity of trouble. Many a half-day is wasted by people having to wait at home in order to see a guest off. It is, of course, desirable to use the most convenient trains, but it is not desirable that a whole household be disarranged in order that one man may catch an express. It were better that a guest should be an hour longer on his journey than that he should put his entertainer to inconvenience by starting at an awkward moment; for he should remember that his host's recollection of him, and his visit, will probably be a good deal associated with the occasion of his departure, and it is therefore highly important that that association should be agreeable. One of the greatest difficulties in bidding farewell to a host is to convey to him the impression that you have enjoyed yourself. Expressions of thanks for a pleasant visit are apt to have a stereotyped and conventional ring about them. A hospitable man likes to know that his friends have been happy; but when each of them mutters a sort of little grace on his departure, he feels that they are but paying him an ordinary social compliment, for he knows that they thank their entertainers wherever they go as regularly as they tip the servants. Indeed, we once heard of an absent and nervous man who, as he was getting into the carriage which was to convey him to the station, inadvertently tipped his host and thanked the butler for his pleasant visit.

There are unhappy mortals who are so utterly ignorant of the art of departure that more or less decisive measures have to be taken to induce them to leave at all. It is a distressing episode when a visitor has to be assisted in making up his mind to go away, in much the same manner as a lame dog is said to be helped over a stile. It is hard to say which appears the greater fool under such circumstances—the guest or his host. A man is in a decidedly false position when, having enticed another into his house, he is unable to coax him to go out of it again. If the art of departure is difficult, that of ejection is still harder to learn. The reversal of the engines of hospitality is a very undignified proceeding. There are people who are quite callous to all hints that they have stayed long enough. The deterioration of the champagne, the increasing lightness of the claret, the disappearance of the satin damask furniture under loose covers, and even the feigned indisposition of the host, have no effect on such gentlemen. They say that there is nothing they like so much as to be with you when you are quite alone, nor will anything persuade them to be so faithless and ungrateful as to leave you until you are completely restored to health. As regards the little manœuvre about the wine, they will seize the opportunity for a conversation on the subject of vintages, and put a strain upon your temper and your veracity by making inquiries as to the age of the special fluid with which you are endeavoring to starve them out. We must not conclude without a word on the constantly recurring difficulty of getting our friends to go off to bed. When we enjoy sitting up with our guests in the smoking-room to abnormal hours, how anxiously we watch their cigars becoming shorter and shorter! and how mortifying it is, when we think that the happy moment has at last arrived, and that we are to be allowed to retire to rest, to see them calmly light fresh cigars before throwing away the ends of the old ones. But sometimes non-smokers are little better behaved. Repeated hints that it is getting late seem merely to have the effect of making our visitors congregate on the hearthrug; and, just as we are hoping for a real move, a wretch firmly fixes his back against the mantelpiece, and deliberately proceeds to open the Eastern question. We devoutly wish we could put a stop to his untimely lecture as abruptly as we can conclude an article.—*Saturday Review.*

Juvenile Literature.

We are not referring to the pernicious, corrupting literature of which so much has been said lately. We know how bad that is, but at present we are not concerned in condemning it. Our purpose is to speak of the floods of unobjectionable literature for the young which are poured out in such seemingly endless succession by the prolific writers of our day. Every book-seller, editor, journalist and reviewer can testify to the amount and voluminousness of this sort of literature. "Aunt Susan," or "Uncle John," or "Cousin Marjory," are forever adding another "excellent and instructive volume" to the list.

Unfortunately there can be too much of a good thing. These good people, in their anxiety to provide milk for babes, mix it with a large proportion of water, and the result is too often wishy-washy. Having read one of these story books is the equivalent to having read a dozen.

The sameness of incidents and characters; the poverty of inventions; the bad grammar at sometimes discouraging to the adult reader, and lead one to wish that a rattler literature could be provided for our children.

Of course there are juvenile books which are a pleasure to old and young. We could name numbers from whose perusal we have risen with new aims and resolves, strengthened for the battle of life. But what we complain of is the overdoing. So many books for which there is no special time or place. And yet these, with the attractive volumes of history, travel, biography, which every one would so benefit and delight for what? For a moment's pleasure, told in a common place way and leaving no impression on the mind of the young reader.

This was when children were so rare as to be universally petted and made much of. Miss Edgeworth's Tales, and one or two others, comprised the whole list. Yet in this range was united with the children's love for stories the shelves from which their elders drew their pleasures, and formed their literary tastes on higher models.

For the very youngest children no book compares with the Bible. Over and over again will the delighted little ones listen to the Scripture narratives, never wearying of the oft-repeated tale, as we know whose duty and privilege it has been to recount these Bible stories.

And what better foundation can be laid against the attacks of infidelity, or the sneers of unbelievers, than the intimate knowledge of God's word. The chapters impressed on the childish memory by reading or recital will be the points best beheld in maturer years, perhaps the very instrument of conversion.

Let us then teach our children more and oftener from the Bible.—*Christian Intelligence.*

The Grandest Encouragement.

Almost any one can endure a word of encouragement. There is nothing more depressing in a commercial or mechanical establishment, where a young man is trying to do his duty, than to meet with entire silence on the part of his employers, save when he has done something wrong or failed in a specific understanding. And if men need encouragement in secular service, how much more do they need it in the service of God. Let Christian men tell all the joyous things they know, and recite the most exhilarant promises of the gospel, and breathe out of their own life anything by way of encouragement into the hearts of those who may be depressed and despondent. The religion of the Lord Jesus Christ is the grandest practical encouragement any man can have. It is not a mere sentiment, or whim, or phantasy; it is something which a man may enter with his entire physical, mental and moral nature. The religion of Jesus Christ is illumination. There are a thousand things in life that are very dark to us. There are many things in our own constitution that need explanation. We are coming across a hundred things in life that are beyond our capacity of solution. How grand to come back from all the mysteries and the unsuccessful soundings in life to God's Word, and to the glorious gospel, and to find there an explanation for everything. The religion of Jesus Christ is never in all the Bible once represented as darkness. It is a lamp. It is a lantern. It is a daybreak. It is a noontide glory. It is an illumination.—*Christian Work.*

Culture, if consistently and thoroughly carried out, must lead on to religion, that is, to the cultivation of the spiritual and heaven-ward faculties of our nature. And religion, if truthful and wise, must expand into culture, must urge men who are under its power to make the most of all their capacities; not only for the worth of these capacities in themselves, but because they are gifts of God, and given for that purpose, that we may carefully preserve them.—*Sharp.*

Living in sensible comforts and joys is rather a part of our reward than of our duty. It would therefore save modest and pious persons a great deal of disquiet if they would learn to judge of their spiritual condition by graces and services, rather than by consolations.—*Boyle.*

RELIGIOUS INTELLIGENCE.

RELIGIOUS INSTRUCTION IN LONDON SCHOOLS.—Under the School Board Act of 1870 it was made optional with the various boards to give Bible instruction to the children in their schools or to withhold it. The School Board for London decided that Bible instruction should be given to every child in the schools of London. Hence, every day, in every school, a portion of the Bible is read, with explanations suited to the capacity of the children. Texts are committed to memory, verses of simple hymns sung, and prayer offered, with the children, by the responsible teacher. That is to say, in 690 departments in the London schools, 188,000 children daily hear a portion of the Word of God. The attendance upon religious instruction is perfectly voluntary, but is nevertheless almost universal. Since 1876 yearly examinations have been held in Scripture knowledge, upon which the attendance has been also voluntary. In 1876 42,000 children attended the examinations. In 1877 the number examined rose to 84,000, and last year the number was 105,000. As a reward for proficiency Bibles and Testaments are given to the successful competitors, of which this year over four thousand were distributed.

At the anniversary of the Free and Open Church Association, held in St. Paul's, London, July 15, the preacher was Bishop Doane of Albany. In the course of the sermon the Bishop declared that it was conceivable that men should assign places in the house of God for money value to any human being, not only for use, but abuse, not only for accommodation, but exclusion. He condemned the pew rent system, as also a method they had in America of building churches on the stockbroker's system, by which every contributor of five hundred dollars was assigned a certain number of seats. This system, he contended, deserved the condemnation inflicted on the money changers in the Temple. Where does this system prevail? Very many churches, it is true, are part or from the sales of pews; but the usage has no speculative element in it, and certainly does not deserve to be called a "stockbroker's system."

—It is announced that the Church Missionary Society has been compelled to take into consideration a proposition for changes in its rules, on account of the trouble with the Bishop of Colombo in Ceylon. By a unanimous vote, Rule XXIX was reconstructed, so as to read: "Each candidate, when duly prepared and finally approved for missionary work, shall go out either ordained or unordained, at the discretion of the committee." The practice heretofore has been to have all the missionaries ordained before being sent out. If they were assigned to any district within the jurisdiction of a bishop of the Church of England, a license was applied for, which was not revocable except for some assigned legal cause. It is not explained how the change in Rule XXIX will protect the Society's missionaries from the interference of meddlesome bishops.

—The Protestant population of Holland numbers now about 2,000,000, against 1,200,000 Catholics and Jansenists. There are five organized Protestant churches: 1. The national church, called the Reformed Dutch, which embraces several Scotch, English, Presbyterian and French parishes. 2. The Reformed Liberal Church. 3. The Lutheran Church, subdivided into the Evangelical Lutheran Church and the restored Lutheran Church that is to say, the confessional. 4. The Mennonite Society, or Baptist; and 5. The Remonstrants. All the churches except the second receive a subsidy from the Government. The national church receives 3,000,000 francs and the Catholics 1,500,000.

—New York City has not so many churches as many suppose. The whole list foots up only 375, belonging to the following denominations: Protestant Episcopal, 73; Catholic, 54; Methodist Episcopal, 50; Presbyterian, 41; Baptist, 31; Jews, 25; Lutheran, 21; Dutch Reformed, 20; African Methodist Episcopal, 9; United Presbyterian, 7; Congregational, 6; Reformed Presbyterian, 5; Universalist, 4; Unitarian, 4; Friends, 3; Miscellaneous, 21. Among the last, one True Dutch Reformed, one Swedenborgian and one Greek Catholic.

It was determined at the last session of the French Wesleyan Methodist Conference, held at Nimes, to adopt a new system of evangelization for France, by occupying as rapidly as possible Lyons, Marseilles, Bordeaux and other great points in that country.

—Nine Protestant denominations have now missions in Mexico. These employ 98 missionaries. There are 137 congregations, 12,000 members and adherents, and 15 Sunday and 36 day schools, with 1,137 scholars.

Our Young People.

MY LITTLE MILLIONAIRE.

'Twas one gold-blue day, in the mid-June weather,
Out of doors to the gay green grass we lay,
My own little boy and I together—
I with my dreams, and he with his play.
"Don't cry, dear mother, there is lots of money"
Close up to my ear, his little voice said,
And he gave me a kiss as sweet as honey,
From the two little lips of melting red.

He pointed me off to the meadow splendor,
Where daisies and buttercups countless grew,
And said, in a tone so arch and tender,
"You, dear, pretty mother, it's all for you!
All the while are my silver, dear mother,
The yellow my gold! Wish! You needn't care,
You can have one thing well as another,
I can pay it all," said the millionaire.

So I kissed the lips that were sweet as honey,
And I wished for all that could ever be;
He paid for the whole with his flowery money,
And just as merry as merry were we.
I have had, little man, my share of pleasures,
Life has given me much to have and to hold,
But, O, you paid for my sweetest with treasures
Of daisy silver and buttercup gold!

Wide Awake.

Living in an Omnibus.

A TRUE STORY.

BY LOUISA M. ALCOTT.

"Chips, ma'am? Only five cents a basket," said a little voice, as I stood at my gate one morning, deciding which way I should walk.

Looking around, I saw a small yellow-haired, blue-eyed boy, smiling at me with such a cheerful, coaxing face, that I took the chips at once and ordered some more.

"Where do you live?" I asked, as we waited for Katy, the girl, to empty the basket.

"In the old bus, ma'am."

"The what?" I exclaimed.

"The old omnibus down on the Flats, ma'am. It's cheap, and jolly, now we are used to it," said the boy.

"How came you to live there?" I asked, laughing at the odd idea.

"We are Germans, and when the father died, we were very poor. We came to this city in the spring; but couldn't get any place, there were so many of us, and we had so little money. We stopped one night in the old 'bus that was left to tumble to pieces down on the flats behind the great stables. The man who owned it laughed when my mother asked if we might stay there, and said we might for a while; so we've been there ever since, and like it lots."

While the boy spoke, I took a fancy that I'd like to see this queer home of his. The Flats were not far off, and I decided to go that way and perhaps help the poor woman, if she seemed honest. As Katy handed back the basket, I said to the lad:

"Will you show me this funny house of yours and tell me your name?"

"Oh, yes, ma'am; I'm just going home, and my name is Fritz."

I saw him look wistfully at a tray of nice little cakes which Katy had put to cool on the window-seat, and I gave him one, saying, as he put it in his pocket very carefully:

"How many of you are there?"

"Six besides the mother."

I just emptied the tray into the basket, and we went away together. We soon came to the flats behind the stables, and there I saw a queer sight. A great shabby omnibus, of the old-fashioned sort, with a long body, high steps, and a flat roof, with the long grass growing about its wheels, and smoke coming out of a stove pipe poked through the roof. A pig dozed underneath it; ducks waddled and swam in a pond near by; children of all sizes, swarmed up and down the steps; and a woman was washing in the shadow of the great omnibus.

"That's mother," said Fritz, and then left me to introduce myself, while he passed his cake-basket to the little folks.

A stout, cherry, tidy body was Mrs. Hummel, and very ready to tell her story and show her house.

"Hans, the oldest, works in the stables, ma'am, and Gretchen and Fritz sell a many chips; little Karl and Lottie beg the cold victuals, and baby Franz minds the ducks while I wash; and so we get on well, thanks be to Gott," said the good woman, watching her flock with a contented smile.

She took me into the omnibus, where everything was as neat and closely stowed as on board a ship. The stove stood at the end, and on it was cooking a savory-smelling soup, made from the scraps the children had begged. They slept and sat on the long seats, and ate on a wide board laid across. Clothes were hung on the roof in bundles, or stowed under the seats. The dishes were on a shelf or two over the stove, and the small stock of food they had was kept in a closet made in the driver's seat, which was boarded over outside, and a door cut from the inside. Some of the boys slept on the roof in fine weather, for they were hardy lads, and a big dog guarded the pig and ducks, as well as the children.

"How will you manage when the cold weather comes?" I asked.

She shook her head, and looked sober for a minute as she stroked the white head of baby Franz, who clung to her gown; then a smile broke over her face, and she answered trustfully:

"I do my best, ma'am, and keep a brave heart in me; for I remember that the dear Gott is a father to such as these; and He won't let them suffer."

"You may be sure of that I said heartily; and resolved that her beautiful faith should be rewarded by finding friends close by her.

"We are saving to get clothes for Gretchen and Fritz to go to school in the winter, ma'am. Karl and Lottie make toy furniture, as the father taught them; and when the bad weather comes, they can sit warm in the 'bus, and make their bits of chairs and tables as well as ever. They can earn but little yet; still they are so good I can leave Franz with them, and old Spitz, the dog, while I go out washing when it gets too cold to work here."

"Perhaps some kind person would take one of the children, and so lessen your care," I said; for I rather coveted pretty Lottie.

"Ah, but no! I could not spare one even to you, best madam. They are my treasures, and I keep them all, all, as long as I can find bread to give them," cried the mother, gathering her flock into her arms, and feeling herself rich in spite of poverty. I said no more, but slipped a bit of money into pretty Lottie's hand, and said good-by.

A happier, healthier, busier set I never saw; each had work to do and did it cheerfully. Often they had hunger and cold to bear, but bore it patiently. Very seldom did any of the pleasant things that children like come to them; but they were contented, and enjoyed playing with oyster-shells, old shoes and broken crockery as much as many children enjoy their fine toys. Few mothers have more loving children, or do more for them than good Mrs. Hummel; and I think I never saw a happier family than those little red-cheeked, yellow-haired Germans, as they gratefully smiled and nodded at me from the steps of their funny omnibus home.

The Flying Machine.

For centuries men have tried to invent a machine by means of which they could safely fly through the air. We have, indeed, in ancient fable, the account of an attempt of this sort on the part of Ixion.

The invention of the balloon brought mankind nearer to this end; and it has long seemed as if the principle of the balloon, applied to floating the human body in the air, would sooner or later succeed.

Professor Ritchell, of Connecticut, now claims to have solved the problem, and to have constructed an apparatus by which a man can sustain himself in the "air as easily as an oarsman guides his boat."

The machine devised by him is light and simple. A bag, inflated with gas, shaped like a horizontal tube, twenty-five feet long and thirteen in diameter, is attached to a small car, composed of light metallic rods, securely fastened together. The occupant sits on a narrow seat, as he would on horseback, and sets himself in motion by means of a fan placed underneath the seat, which he revolves rapidly, the fan making two thousand revolutions a minute.

Another fan, in front of the car, also revolves, and its use is to move the machine backward or forward. A simple system of gearing also enables the operator to turn the machine to the right or the left, as he pleases. There seems to be little doubt of the effectiveness of Professor Ritchell's machine, which is light and easily managed, and has already proved its flying qualities.—*Youth's Companion.*

A little boy was much puzzled about sins being blotted out, and said, "I cannot think what becomes of all the sins God forgives, mother."

"Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday."

"I washed them all out, mother."

"And where are they then?"

"Why, they are nowhere; they are gone."

"Just so it is with the believer's sins; they are gone—blotted out—remembered no more."

I read of two little children—a boy and a girl—who used to play a great deal together. They both became converted. One day the boy came to his mother and said:

"Mother, I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Live Questions.

The most ephemeral interests are often described as "the live questions of the day." The things that seem nearest to us, and that arise out of some temporary exigency, are thought to be matters of moment. What are called live issues are in reality soon dead, whilst the truly great and vital interests, of unions and thoughts are often treated as things of the past. The questions that have the most vigorous vitality now are precisely those that occupied and agitated the minds of men in the remotest generations. We may apparently drift away from them for a while, and other matters may be on the surface like the changing billows on the sea. The return, however, to the old and deep currents of inquiry and speculation is certain.

It is often on flippant lips that doctrine is effete as the staple of religious teaching. Religion is becoming more and more dissevered from the formulated beliefs of the past. It is a life, a work, a sentiment, or what you will, but there is no place for doctrinal theology. Our well-tried hymns must give place to the chaff of modern evangelism, and our preachers must no longer spend time on the depravity of man, the nature of the atonement, the freedom of the will, and the divinity of Christ. The superficial and the temporary are regarded as the live issues and methods, whilst the questions which lie at the root of salvation are discarded as worn out and to be thrown aside. Popularly, he is the live man who discourses of the current legislation, of the weather, of science and its discoveries and problems, and who avows himself to be the champion of a creedless gospel. The live man is a busy-body, ever on the wing—restless, bustling, moving about whether to purpose or not. He is a live man who *is* up in the geological and chemical questions of the time, and who draws his themes and illustrations from guide-books and novels.

"A living dog is better than a dead lion;" but are we sure that the lions that have been roaring along the centuries are actually dead? All the questions that have stirred the hearts and consciences for ages are as young and vital now as they have ever been. The new things under the sun are few indeed. There has been progress in doctrine, but the germinal truths are as old as man. The live question of to-day is the question that was alive thousands of years ago. There is nothing older in our fallen world than the doctrine of justification by faith. It has its periods of obscurity, but it breaks out afresh every now and then, as it brings about a resurrection of the dry bones. It was the live question in Abraham's day, in Paul's, in Luther's, and in Wesley's, and it comes to the surface strongly wherever revival power is manifested. Sin and its remedy are the live questions of every generation. There are none that can displace the questions of a coming day, immortality, and the personality and sovereignty of God. The questions are those that always are, humanity, that always topes the conscience, and that ever appeal to the soul. The truth that is freshest and most vital to-day is the truth that aroused and converted men when the gospel was first preached.

Let us not be captivated by this common talk about live men and living issues. They may be the deadest of men and of questions—a galvanized, and not a true life. The most torpifying and spiritually stupefying preaching is often precisely of that sort that affects to deal with the conditions and problems of the hour, and that makes the most ado about the bubbles floating on the current of society. It is well that the great principles and doctrines of religion, and of religious experience also, should remain without change, while many other things in the domain of science, philosophy and civilization are ever shifting and never completed. The heavens are full of dead suns and planets that once burned and flashed in their now dark and undiscoverable orbits. The living questions, theories and opinions prevalent before Copernicus, Galileo and Kepler, are many of them dead forever. The live man is he who sticks to what is ever true and essential in religion, and who recognizes the fact that the living questions of to-day are those that confronted Abel, Enoch, David, and the men and women who lived when Christ died, and rose and ascended. In the highest and best sense there are no really live questions outside the limits of religious truth. What does not affect the character for eternal good—reform it and renovate it—is a dead thing. What does not reveal our relations to God, draw us nearer to him, and bring us into living communion with Christ, and prepare us *for* eternity, is no more than the dust in the balance. "What shall it profit a man if he gain the whole world and lose his own soul?" is still the searching and startling question. After centuries it is as fresh, and penetrating as when it fell from the Master's lips. The issues propounded in the sermon on the mount have outlived all other questions of that day.

The live men of history have been the men who recalled the church and the world to the old truths and the old doctrines. The great leaders and reformers who have stirred the great deep of thought and of faith have simply brought out the old and profound utterances of divine inspiration. The path to death is that in which these doctrines are covered and smothered by matters not pertinent to the deepest wants of the soul, and where a meretricious dress of affected originality and novelty is thrown over the grand, imperishable and statue-like truths of the everlasting gospel. Neighborhood gossip, the personal column of a morning paper, and the local annals of a cross-road village, have a certain interest and fascination for some minds. The questions agitating Congress and the Legislatures have an interest and importance superior to any other with some. How the world was made, and the testimony of the rocks, and the wonders of protoplasm, are the absorbing topics of many who imagine they are dealing with *the* questions of the age and of mankind. And yet, as compared with the really deep things of God, the moral and the spiritual, they are as the shallow brook, whose waters are drunk up by the summer heat, in contrast with the inexhaustible river whose waters fertilize an empire.

Louisiana Conference.

As noticed in our last issue the Conference met January 8. The session ended on Tuesday, January 14. This was rather longer than our sessions usually have been. The discussions on the subjects of education, Publishing House, and other important interests, were full and free, and all in excellent temper. In the passage of character every pastor read a full report when his name was called. We like this way. The Bishop, especially, has use for the information it affords, in coming to conclusions in the stationing of the preachers. The light it sheds is needed before the last hours of the session, when the stations are usually read. The missionary anniversary was an account of the great weather poured from Sunday night to Sunday night. Dr. Wilson and Young did the talking, and did it well, as we were informed. The collection was over $100. Dr. Wilson gave us a strong and telling address in the lecture room on missions and preached at the Carondelet Street Church on Sunday morning. Dr. Young preached at Ames Methodist Episcopal Church, Sunday morning, and addressed the Conference in the interests of the Publishing House. Over [illegible] per cent. bonds were subscribed for, which makes [illegible] Conference. As well as [illegible]

business published in another column, the collections for missions and for Conference claimants are somewhat ahead of last year. This was to us something of a surprise in view of the troubles from yellow fever and quarantines. There has been some advance in nearly every department. The Sunday-school report, we believe, indicates a slight decline, but this is probably owing to imperfect statistics. In the matter of preachers' salaries, the receipts show a painful deficit, but not worse than last year. Our people, and the preachers also, greatly enjoyed the visit of Bishop McTyeire. He preached to his old pastoral charge, Felicity Street, on Sunday morning, and seemed to have great liberty in declaring "the fullness of the blessings of the gospel of Christ." The preachers were nearly all at Conference, and in good health and spirits. Their presence was felt to be a blessing to our people, and we believe they were very heartily and comfortably entertained. It will be seen that some changes were made in New Orleans. These have been generally received with approval, as become loyal Methodists. Three of our brethren had died during the year, all young men—Phil. H. Moss and Tiff Foster died of yellow fever, and S. H. Schroeder of congestion, but two days before the session began. They were all young men, and most valuable preachers. A memorial service was held in the Conference room on Monday night. A large congregation was in attendance, suitable memoirs were reported and read by the committee, and many feeling tributes were paid to their memories by a number of the brethren. The churches of the Presbyterian, Baptist, and Ames Methodist Episcopal Church, were filled by our ministers on Sunday. And thus another Conference year is ended, and another begun. God bless the itinerant band, and be their shield and guide through the dangers and toils before them. As usual, the brethren passed resolutions approving the editorial management of the ADVOCATE, and promising to work energetically for its circulation. May these and all other good resolutions be kept.

Laying Aside the Weight.

A little boy once said to me: "I've learned a and b, and m and r; I can go to spelling now, can't I?" "Let's see," I replied. "Your name is Johnnie, isn't it?" "Yes." "Well, now, let us see if you can spell Johnnie." "But my name's not in the spelling book, is it?" "Yes, there's a Johnnie in the alphabet whenever there's an alphabet in Johnnie." "Well, I never saw Johnnie in the a, b, c's; where is it now?" "Do you think you can spell?" I continued, "then let us see if you can make a word out of a, b, m, r." What does that spell? Guess." "I don't know," replied Johnnie. "What's letters for, anyhow?" "To spell words." "Then aren't a, b, m, r, letters?" "Yes." "Then what do they spell?" "Nothing by themselves, but if you give me another a, I'll make them spell Abram; and if you will learn this one—h—I'll make them spell Abraham. But that's not at all like Johnnie, is it?" "No; where'll you get Johnnie?" "Here—J-o-h-n-n-i-e. You see you must learn *all* of the letters before you go to spelling."

There are many Christians who are like Johnnie. They have learned two or three letters of the Christian alphabet, and they want to go to spelling. They have learned a few of the first principles of the Christian creed, and they wish to hurry right away to heaven and claim the prize. Many of these fall by the way, and cry out that Christianity is not the thing it pretends to be. They have not learned that if a man be crowned it must be after he has striven lawfully. No man is at first conscious of the number of the impediments of which he must free himself. Nor are we at first conscious of the necessity of putting forth every energy to win the prize. Let us suppose a man still unconverted, and yet justly sustaining the highest character for morality in the community. He enters the arena for the Christian prize. There, instead of being at the head of the list, he is at the foot. He is not now to run against moral cripples, but he has spiritual athletes as his antagonists. "We wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places." He reckons badly if he thinks it will cost him no greater effort to win here than in the world which he has abjured. A boy goes from the headway to college. He was the acknowledged first-honor boy in the headway. He enters a class where there are twenty first-honor boys from twenty other academies. He will not wear his honors so easily at college. He must put out at a pace more rapid than that he had before. The young graduate comes home bearing the first honors of his class. But now he enters a field where fifty first-honor men are striving for mastery. If he thinks honors in the world will cost him no effort, he will wake up some day to find himself hopelessly behind.

Strange that Christians should think that they can win in their race when it costs so much to win in the race after the perishing honors of the world! Therefore the Saviour says: "Strive to enter; for many shall seek to enter, but shall not be able." Therefore Paul exhorts: "Lay aside every weight." There is this difference between the race of the world and the Christian: There only one is crowned; in the Christian race *all* are crowned who do honest running. But, though they may not all run equally fast, they are expected to lay aside every weight.

Many a Christian disentangles one foot, leaving the other clogged. Such run in a circle, or go "hip-py-te-hop." A long stride and a short one. Irregular in their attendance upon all their duties, they are also irregular in their enjoyments. The devil always trips them by their clogged foot. Temptations always assail their weak points. They always strike the sore toe against the grub. They always get caught "on the blind side." They would get on well if it were not for troubles for which they had not provided. These failings they confess, and expect God and the world and the devil to make due allowance for them.

Others untie some of the weights from both feet. Their running is more regular, but hardly any faster than that of the former class. Their walk is slow and circumspect, and they get to themselves a great deal of self-gratulation for being deliberate. They will get to heaven if it is not St. Peter's bad time before they hallo at the gate. But it would be well for them to have lived in the days of the patriarchs, so that they might have had a better chance in making the whole distance within a lifetime.

Others again loosen the weights, but leave them tied by long cords. This class runs well for a season, but suddenly we see them drawing in the way. They are worse off than those who did not unfasten their clogs at all. They are thrown down where they are only a hinder others, but are themselves trampled by the hurrying racers. Poor bruised mortals, whom their friends crush and the world derides! Their hopes and enjoyments suddenly terminate in despair and woe. Many put off their weights, but do not lay them aside. They lay them right in the race track. How many a Christian experience do we hear which proves a stumbling block! The narrator tells what he once was with a gusto that makes the unconverted feel that there was something manly in sin, something noble in rebellion against God. But they have quit all that now. Yes, but they have left their clogs in the track where a young racer must run; and should he be careful enough to step over them, he will not make as good speed as if they were not there. O that we could learn to lay the weights aside—out of the way where no child's foot would be in danger of striking them! O that we would not take them in our hand, and keep shouting, as we run: "See the weights I have taken off my feet. Let us take them off, and throw them out of sight of the race course." Let them not once be named.

"Lay aside *every* weight." Johnnie must learn every letter and the force of every one, before he is a speller. So in this Christian alphabet. It may not take every letter to spell our Christian name, but it will take every one to make us able to read the story of life. We may learn enough to make out a word when they are combined, but the ten thousand words with which we have to do are not to be learned until we learn all the alphabet. We may run with some of the weights, but how much easier we could so, how much faster, if we had all aside! We may think we have *all* aside when we have *not* many left. We may think a racer loose when they are only tied by long cords. More of them may linger when we have begun to dream of perfection. Barnacles grow on the ship's keel out of sight and we blame the wind and tide for her slow sailing. [illegible] soles of our gospel shoes [illegible] leaden weights that weary us. Do we think of [illegible] Christ [illegible]

Solemn Claims.

The claim of the Woman's Missionary Society of the Methodist Episcopal Church, South, [illegible] what [illegible] ter how [illegible] may be [illegible] expedient [illegible] it. There is more of President-making and party policy in the national legislation than any considerations of equity and right. It would seem that Northern Democrats are specially anxious to make a record that will commend them to their section. The Atlanta Constitution, writing of the William and Mary College claim, says:

William and Mary College, of Virginia was burned during the war by the Federal army. Its rebuilding has long been urged on account of its distinguished alma mater, which included Washington, Jefferson, Monroe, Tyler, besides Chief Justice Marshall. The college was the oldest but one in the country, and the claim for reimbursement came before Congress in 1870, by scholarly and cultivated gentlemen in almost every Northern State, Republicans as well as Democrats. No war claim ever came up under more favorable circumstances; it had twice passed Republican houses by large majorities; but it was nevertheless slaughtered last week in the Democratic House by the decisive vote of 87 to 125. In vain did such Republicans as Dr. Loring, of Boston, and Prof. Monroe, of Ohio, urge its passage, in vain did Randolph Tucker show that by the law of nations educational institutions are free from destruction by armies; all in vain was the eloquent appeal of Mr. Goode, for the bill was doomed from the outset. It was used as a test case, and its fate indicates what is surely in store for all other war claims. They are to be remorselessly slaughtered, and that, too, by Democrats. The Democrats who voted against the Virginia bill were Messrs. Warner, of Connecticut; Rosa, Cutler and Hardenbergh, of New Jersey; Patterson, of Colorado; Reelly, of Pennsylvania; Hamilton, of Indiana; Caldwell, of Tennessee; Jones, of New Hampshire; Springer, Morrison, Harrison, Sparks, Hartsell and Townsend, of Illinois, and McMahon, of Ohio. All the Georgia members who were present voted for the bill. The friends of the old college will doubtless try again in the Forty-sixth Congress, but it is more than probable that they will again fail, and that no other war claim will become law. We have only to add that the mourners over this new departure do not predominate in this part of the country.

The Nashville Christian Advocate of January 1, says:

The business of the Publishing House is brisk, and improving. The reduction in the price of the excellent book issued by it has increased the sales. The people are pleased, and the receipts of the Publishing House are enhanced. High prices and small sales will not do. Low prices and large sales is the motto for these times. So the Book Committee and Agent think, and our people concur. Another encouraging feature of the situation is found in the fact that the ability and high standing of the gentlemen composing the Book Committee justify the assurance that the business of the Publishing House will be managed with good judgment, and with absolute fidelity to the Church. The action of the late General Conference clothed the Committee with ample power, and they will use it faithfully. Though with large business engagements of their own, they love the Church, and do not grudge the time and labor requisite for intelligent and efficient supervision of the great interest committed to their hands.

Bishop Keener has now his three sons in the traveling ministry. Samuel Keener, the youngest of the three was admitted on trial at the recent session of the Louisiana Conference. Christian Keener is the Presiding Elder of the Alexandria District, Louisiana Conference, and John A. Keener is a member of the Alabama Conference, and stationed at Glenville. They are well educated, and excellent preachers. "A wise son makes a glad father." With three wise sons the Bishop ought to be very glad indeed. We congratulate him, and bid the young men God-speed in their noble and consecrated calling.

Several members of the Louisiana Conference were placed under obligations to Capt. Geo. W. Koons for courtesies extended them on the steamboat Mary Ida. This boat runs between Donaldsonville and Bayou Sara, and connects daily with the railroad at Donaldsonville.

We regret to learn, from the Southwestern Presbyterian, that Rev. A. M. Campbell died at St. Joseph, La., December 27. He was formally a Methodist and a member of the Mississippi Conference, but had connected himself with the Presbyterian [illegible] we believe, about three years ago. He was respected and [illegible] by his Methodist brethren, [illegible] will be generally de- [illegible]

[illegible] of the Oxford ed- [illegible] In his work on [illegible] [illegible] assisted by a well- [illegible] who died with it [illegible] days of the col- [illegible] naming the [illegible] plied that the [illegible] Chevenal: [illegible] it seem [illegible] Ah, [illegible] ready [illegible] need [illegible] work rather [illegible] To the brave there is no [illegible] of heaven, and that [illegible]

Notice.

Please to direct all communications on business simply to "the NEW ORLEANS CHRISTIAN ADVOCATE," 112 Camp street.

Communications for the editorial department should be sent to the editor.

Our agents and correspondents are requested to observe the above instructions.

Dr. McFerrin to the Church.

MR EDITOR: Since the first of September last I have visited fourteen Annual Conferences. My special business was the interest of the Southern Methodist Publishing House.

1. To collect accounts. In this I had tolerable success. A good many had been on hard appointments, and were unable to pay. Others had not sold all their books; others had died, and a few had gone back to the world. One thing I tried to impress on the minds of the brethren, and that was to circulate our books and papers, but especially to pay their accounts. It is bad policy, to say the least, to apply money collected for books, periodicals, and other church purposes, in defraying our individual expenses, and run the risk of refunding out of our salaries, particularly when we are dependent on lame stewards, or a slow and very economical people.

2. It was my pleasure to represent the Christian Advocate and our Sunday-school literature; and this is not hard to do. Both are popular, and are gaining ground rapidly. Don't weary, and you will get 30 000 after awhile. Take our bonds, and give us 30,000 subscribers to the Advocate, and we will pay the annual interest, and out of the other profits on the business of the house will create a sinking fund, and in due time wipe out the entire debt of the establishment. The publication of the Sunday-School Lessons in a quarterly meets universal favor. The Magazine, Visitor and Little People are highly prized. Dr. Cunnyngham ought to work with a hearty good will, as he is so highly esteemed. Men ought to write with a vim when their productions are acceptable and useful.

3. Subscribers to our four per cent. bonds come freely. We hope to save the house. I have not met a single person who has uttered a word against the plan of relief. One lady did say that we should wipe out the house; but when she hear the matter explained, she changed her mind and said the institution must be saved. At nearly every Conference ladies have subscribed. At one Conference my landlady was the first; at another, two ladies led off with a subscription—one for a $500 bond, the other a $100. Another lady still took a $100 bond, and said she would do her own housework for a year, and be her own cook, and she is able to obtain help, rather than see the house go down. At one Conference a brother sent a check to the treasurer of the Missionary Board for $1,000, and subscription to the bonds of the Publishing House for $1,000—$500 of this for a benevolent purpose. Yes, sir, I have strong hope that we will carry the plan through. Let everybody help. It will require "a long pull, a strong pull, and a pull altogether."

4. The Conferences I found generally well supplied with efficient laborers. In some of the Conferences there is a complaint that some of the young do not study as diligently as they should. The old preachers are dying or wearing out; the young must measure up if they expect to fill the places of their distinguished predecessors; and the old preachers should not give out too soon, nor should the people be impatient to exchange well tried men for those of less experience.

5. The *support* of the preacher. The hard times set some circuits back; but in others the preachers were better sustained than usual. South Carolina, now ninety-three years old as a Conference, leads the van in many respects. It does one good to hear the most of these brethren report. A people oppressed, but grand in their comparative poverty. In many of the Conferences, Tennessee particularly, there is a great lack of parsonages, or preachers' houses.

Brethren, allow me to say, without homes for your preachers your Methodism will be greatly crippled. On the matter of parsonages I want you, Mr. Editor, to write, and I wish to be heard again.

J. B. McFERRIN.

Nashville Christian Advocate.

"I HAVE exalted one chosen out of the people." This is a precious assurance for the people of God. Jesus is not A being far off; not a stranger to their feelings and experiences, but one of themselves, and therefore able to feel with them and for them. He is said to be "touched with the feelings of our infirmities." The miseries, calamities and sufferings to which human nature is subject are not to Him a mere matter of near-sy and indifference. He has an experimental knowledge of them all. On earth He was tempted like as we are. He endured every variety of want and pain and sorrow, and now in heaven He exercises a tender concern for and His suffering servants here below. He is interested in them, for they are His own, bought with His own precious blood. He is concerned for them as one closely related to them, for He is truly a brother born for adversity; nay, more, He is one with them, for His words to Saul, the persecutor, were not, 'Why persecutest thou my people?' but 'Why persecutest thou me?' This sympathy of Christ with and toward his suffering people is an extensive sympathy—it reaches to all their infirmities; a proportionate sympathy—answerable to every occasion; a perpetual sympathy—as long as He continues High Priest, and we remain subject to infirmities, so long will He be touched with the feeling of them.—Canon Bardsley.

MARRIED.

BENFROE—SHED.—In Madison county, Miss., January 2, 1879, by Rev. H. H. Montgomery, Mr. W. R. Benfroe and Miss Rachel Shed.

GARRETT—BASONGAME.—In Madison county, Miss., January 7, 1879, by Rev. H. H. Montgomery, Mr. Robert T. Garrett and Miss Georgia Basongame.

CHRISTENBERRY—BOYD.—At the residence of the bride's father, Mr. William T. Boyd, December 24, 1878, by the Rev. M. Dominic, Mr. William A. Christenberry to Miss Annie O. Boyd, all of Perry county, Ala.

LOST.—One draft on Sims Bellups & Co., Mobile, Ala., handed in by one of the preachers of the Alabama Conference, and counted in the general collection for missions. The finder of said draft will please return to the subscriber. The preacher who handed in said draft will please write to me and inform me in whose favor the draft was drawn.

GEO. F. ELLIS,
Treas. Board of Missions.

SELMA, ALA., Dec. 21, 1878.

Speak.

What about? Salvation through Jesus Christ, and the necessity for a personal interest in it. To whom? Your relatives, your friends, your neighbors, and any one else with whom you have intercourse, if a favorable opportunity presents itself, or if you can bring about that opportunity. But why urge the matter in this way? Because it is a duty which is so much neglected, sometimes on one plea, and at others on another. A number of persons, some of them the children of Christian parents, have said to me: "No one ever spoke to me personally on the subject of religion until you did so."

Some persons think *the life* is the main thing, and, if they live a Christian life, that is all they need do. A consistent Christian life is very important, but, in addition to this, we need to let our friends know by speaking to them that we *are* interested in their spiritual welfare. But it is said that it is so great a cross to speak to another, especially a relative or friend, on the subject of personal religion. But that ought not to be a consideration. We have only to ascertain what it is right for us to do, and then, if need be, take up the cross, and do what is right. Some persons are afraid they will be thought intrusive if they speak personally on the subject of religion, and will meet with a rebuff. Now it is of great importance that we use prudence in this, as well as in other matters, and perhaps it is not often prudent to speak personally in the presence of a third person. But we must not be so careful as to do nothing. We must look for the opportunity, use the opportunity, and leave the result with God. Many persons think that with certain other persons it is of no use to attempt to say anything, as they are so depraved, so hardened, or so indisposed to listen to religious matters, that we could not expect to accomplish anything. But we have no right to come to any such conclusion without at least making a trial. We do not know the real condition of any heart, and to act on this conclusion is to limit the grace of God. I could give numerous instances of persons who might have been passed by on such an assumption, whom the kind, faithful and persevering words of a Christian friend have led to salvation. Still others abstain from speaking because they fear that the inconsistency of their lives will mar the effect of their words. If by this you mean that you are not perfect, it ought not to hinder you from attending to this duty, as by the same rule no one would speak, as none are perfect. But if you are conscious of living inconsistent lives, there is much, very much, in the objection. But in this case there is work for you to do at home, and that *immediately*. If you profess to be a Christian, and are conscious that you are not living in accordance with that profession, you have reason to doubt whether you are a Christian, and should immediately humble yourself before God, and seek pardon for the past and grace for the future, and thus remove this difficulty out of your way.

While Christians allow so many things to hinder them from speaking to others, it is *often* the case that persons are wishing to be spoken to on the subject of their religious interests. A Wesleyan Methodist minister in London recently gave the following account of an incident which illustrates this. He said: "One winter's day I had gone out to take an appointment, seven or eight miles from my home. There was in that village a very interesting family who attended the village chapel, but lived at a considerable distance from it, and in the family there were some very interesting young people. I was anxious to get a word with them, but I make it a rule, if possible, not to speak to people about their souls for the first time unless I get them alone, and I have made it a rule not to let anybody go out of my presence if I can help it without saying a word to them if I can get them alone. Many is the prayer that I have put up for opportunities of that sort, and God has answered my prayers. On this winter day, this family was at the chapel as usual. A snow-storm came on, however, during the service, and one or two of the young people of the family came after the service to stay to tea in the house where I had put up my horse, and where I was going to take tea before going to another place. I went into the drawing-room, and there was a young woman, a member of the family I have referred to. The opportunity had come; I had prayed that God would give me a chance of speaking to her personally about her soul. I just said one sentence, when somebody came in, and I could say no more. During the week I received a letter from her to say that she had been praying to God that He would move me to speak to her. Nobody had ever spoken to her personally and individually about her soul, and she was praying that God would move me to do it. I may say that as the result of that sentence then spoken, she gave her heart thoroughly and unreservedly to the Lord Jesus Christ." Therefore, I say, *speak* when the opportunity occurs, and try to find the opportunity.—W. H., in the Watchman.

The Telephone at a Death Bed.

When Rev. Dr. E. G. Brooks, a late distinguished clergyman of Philadelphia, was lying near death, his doctor, J. W. White, obtained a telephone to divert him in his constant agony. On taking the telephone to his house Dr. Brooks was found so weak and so distressed in his breathing that the physician was reluctant to try it; but the sick man insisted on the attempt. The wires were arranged between the sick man and the dining room down stairs. Dr. White proceeds: "When all was arranged, however, to the best of my ability, I placed one of the mouthpieces in his hand, and told him I would go down and test it, and if the necessary conditions had been met he could hear my voice; but that he would have to ask some one else to reply, as he was too weak to attempt it. Taking the mouth-piece at the other end of the line, I repeated: 'The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof.'

"To my utter astonishment, instantly came the response: 'Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.'

"It was the voice of Dr. Brooks, the tones clear and distinct, the intonation and emphasis perfect. I was amazed. But a moment before I had left him apparently too weak and too much oppressed to speak above a whisper. I was fairly startled. I could not be mistaken; but I could hardly believe the testimony of my ear. I repeated: 'O come let us worship and bow down; let us kneel before the Lord our Maker.'

"Once more, and as promptly as in a church service, the doctor's voice responded: 'For he is our God, and we are the people of his pasture and the sheep of his hand.'

"I then repeated a verse from that grand old hymn of Pierpont:

> No sickness, no sorrow, no pain shall be there,
> The days of mourning are ended;
> No where at sin try again thy soul,
> Sanctified by the patient and tried.

And, just as though it had been arranged beforehand, as promptly as though a set form were being followed, the voice from that bed of sickness took up the strain:

> From every plumb below to the crest,
> The valley and the forest,
> The incense of the heart may rise,
> To all around the skies.

"I next quoted the first verse of the familiar hymn:

> Sing for a faith that can not fail,
> Though pressed by every foe,
> That will not tremble on the brink
> Of an earthly woe.

And the doctor responded, quoting the last verse of the same hymn:

> Lord give us such a faith as this!
> And then, whatever may occur
> We'll taste on here the fulness
> Of an eternal bliss.

"I was anxious that the doctor's strength, which was but weakness, should not be too far taxed, and suggested that he had better allow some one else to speak for him. But he responded: 'One thing more,' and then, in slow, measured, distinct utterance (the tone of triumph unmistakable), he repeated the jubilant testimony of Paul: 'The sting of death is sin; and the strength of sin is the law. But, thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

"A strange and solemn sensation stole over me. A few minutes before I had left Dr. Brooks 'sick unto death,' so weak, so oppressed, so distressed! laboring for breath; talking in disjointed utterances; but recently roused, as I had been told, from a sinking spell, which it was feared would have been his last. And now, in tones as clear, as distinct, as well enunciated as I ever heard from him in the pulpit when in health, and yet minimized by that strange, weird, thrilling, telephonic modification—preserving all that is characteristic in the speech of an individual, and at the same time giving the impression of almost infinite distance—came the triumphant exclamation: 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

"I could but fancy that, during my absence from his bedside, the silver cord has been loosed, the golden bowl broken, and that the exultant 'Thanks be to God,' was the outburst of the freed spirit. And when I returned to his room, and found him still in the flesh, I felt like one who unexpectedly meets him whom he had thought dead."

It is told of Spurgeon that it is his habit to shut himself up on Saturday and that one Saturday a man called and insisted on seeing him. "Tell him," said the visitor to his servant, "that a servant of the Lord wishes to see him." The message was delivered, and the following answer returned: "Tell him that I am engaged with his Master."

A Scotch minister, meeting one of his parishioners, asked him how he was pleased with the sermon that he had preached the previous day. On receiving a reply in the affirmative he inquired if she understood it. "Eh! mon," exclaimed the lady, "would I have the presumption—"

A gentleman had a letter [illegible] "I will give [illegible] any one who [illegible] and when an apology [illegible] asked, "Are you [illegible] general answer was [illegible] the reply invariably [illegible] "I shall be satisfied, and [illegible]

MISCELLANEOUS.

Publisher's Department.

MR. P. WERLEIN, 135 Canal street, New Orleans, offers Hale's best pianos for $275 on $10 monthly payments, or for $250 cash. Estey's $185 organ for $120, on $5 monthly payments, or for $110 cash. Mr. Werlein has the largest stock of pianos and organs in the South, comprising Chickering, Mathushek, Hale and Hardman pianos, and Estey, Mason & Hamlin, and New England organs. It is useless to recommend Mr. Werlein to our readers, as he has been a constant advertiser in the ADVOCATE for ten years past, and has an established reputation throughout our whole Southern country. Besides, he is one of us, and on his house should our patronage be bestowed, all things otherwise equal.

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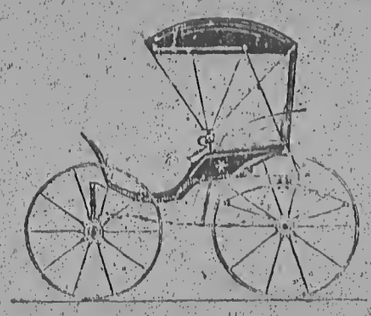
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CATARRH

Thousands suffer with catarrh in the [illegible] most complaint. It is an accumulation of the [illegible] frequent soreness of the throat, dryness or [illegible] down the throat, ringing or deafness in the ears, dimness of sight, memory impaired, dullness and dizziness of the head, or, when the disease is fully developed, symptoms unmistakable. In its advanced stages, attended with pains in the back or side, and often the chest be ill-at-ease. Indigestion usually attends Catarrh; nothing tempts the appetite; some have all these symptoms; others only a part. Very frequently the throat, nasal passages, and lungs are attacked in consequence of the scabs or crusts coming from the head into the stomach.

All persons thus afflicted take cold easily, and are [illegible] at the nostrils; the breath sometimes reveals to all around the corruption within. The patient has frequently lost all sense of smell. The disease, if not arrested, [illegible] with pain in the chest, lungs or bowels; startles often; he hacks and coughs, has frequent [illegible] with pain in the chest, urged by his doctor to take this or that, perhaps cod-liver oil is prescribed. Perfectly ridiculous! The foul matter [illegible] be reached by [illegible] and into the poor jaded stomach. The patient becomes nervous, the voice is [illegible] hysterical; he feels disheartened; memory loses her power, judgment [illegible] to do anything from [illegible] hang overhead; unfitness [illegible] to be would be a relief, and many even do put the threat [illegible] their sufferings.

THOUSANDS ARE DYING

In early life with consumption, who can [illegible] months—when it was only Catarrh. Neglected, what a curse is [illegible] transform the features of health and youth into [illegible] pale, pimply appearance [illegible] cough, the expectant blood gushing from the lungs, or night sweats, [illegible] all is

NASAL CATARRH

Science [illegible] the disease only affects [illegible] and they may be easily reached and cured by simple means. [illegible] ears, then nothing but [illegible] certainly, after it has eaten [illegible] throat and [illegible] will readily admit, nothing can be [illegible] of properly medicated vapor. In the same manner [illegible] inhale and breathe a medicine [illegible] treat diseases of the [illegible] which remedies are [illegible] certain and to the point [illegible]

Among Women [illegible] from the dry atmosphere [illegible] poorly fed. Many [illegible]

Teachers in our Schools [illegible] close, ill-ventilated school-rooms [illegible] poison existing from [illegible]

Lawyers in the Court Room [illegible]

Ministers of the Gospel [illegible] frequently, in Universal [illegible]

MY EXPERIENCE.



[illegible] disease of the throat, nose, and lungs, [illegible] me to [illegible] were [illegible] Catarrh, and [illegible] my [illegible] I shall [illegible] myself a [illegible] speak for [illegible] the [illegible] calls of [illegible] cure to [illegible] ds of [illegible] and [illegible] whose [illegible] cure is [illegible] is in- [illegible] ex- [illegible] fellow- [illegible] of this [illegible] others. [illegible] CHILDS.

TESTIMONY OF OTHERS.
FROM THE CHANCELLOR OF THE UNIVERSITY OF NEBRASKA.

[illegible] Catarrh and [illegible] I have [illegible] without [illegible] Nasal [illegible] that [illegible] Neb.

[illegible] had [illegible] and [illegible] remedy [illegible] [illegible] thanks to [illegible] using no [illegible] bought [illegible] never [illegible] over had [illegible] destroy- [illegible] state, [illegible]

[illegible] Dear Mr. Childs: I [illegible] daily [illegible] your [illegible] could send me [illegible] I [illegible] soon [illegible] you a [illegible]

[illegible] DAILY."

[illegible] of Ca-

A WONDERFUL CHANCE.

[illegible] gradually [illegible] grew worse and worse. In the [illegible] through the [illegible] postage stamps. My condition [illegible] large quantities of [illegible] matter [illegible] for two together I could take no food but [illegible] relief. My sufferings were intense [illegible] At this juncture a friend called [illegible] Catarrh [illegible] Speedy Relief. I received the [illegible] and began to improve right along. My [illegible] the better was surprised. In a [illegible] You look well." When I [illegible] and truly glad [illegible] Catarrh. I will [illegible] W. S. SANDEL.

[illegible] desired, [illegible]

WHAT THE EDITORS KNOW OF T. P. CHILDS.

CONCLUSION.

Farm, Garden and Household.

The value of the land and cows in the United States employed in furnishing milk, butter, and cheese is not less than $1,300,000,000, or the sum of nearly half the national debt at its highest point.

The production of cheese is estimated at 350,000,000 pounds per annum, and of butter about 1,500,000,000. Of the former 150,000,000 pounds will be exported this year and about 25,000,000 of the latter. The value of the two is about $350,000,000, or $50,000,000 more than the wheat crop of this country, three times more than the oat crop, four times more than the potato crop, one-seventh more than the hay crop, one-third more than the cotton crop, and but one-fifth less than the corn crop. The number of cows in the United States is over 13,000,000, which is six times the number in Great Britain, over twice the number in France, two and a half times more than in Prussia, and more than in the countries of England, Ireland, Scotland, Wales, Denmark, Norway, Sweden, Russia, Finland, Austria, Hungary, and Switzerland combined; although these countries together contain four times the population of the United States. The proportion of cows to the inhabitants here is twenty-nine to each one hundred persons.

The production of cheese and butter have increased thirty-four per cent. this year, and the exports have been in like proportion. The cheese and butter exported this year have paid freight to the amount of over $1,000,000 to the ocean commerce of this port, or a sum almost sufficient to support a line of weekly steamers. These articles pay to the railroad companies over $5,000,000 annually for transportation, and the articles of milk pays nearly as much more. Loaded on railway cars, ten tons to each car, the butter and cheese produced in the United States in one year would fill 22,000 cars and make a compact line 135 miles long.

MUCK ON SANDY SOILS.—In some portions of the Southern States, where they are slow in adopting new methods of culture or hints leading to experiments, they are beginning to find out that muck hauled upon sand soils tends to increase their productiveness. This is no new thing. We recommended it, as did correspondents, five-and-twenty years ago, and pointed out instances that had been attended with marked success. Even pure clay hauled upon light sandy soils and intermingled, has been followed by excellent results, the land increasing its crop fully fifty per cent. Where clay or muck is as convenient of transportation as manure, there is no question but its application as here suggested would prove of the most decided advantage. Even in gardens, where the soil has become exhausted by long-continued cultivation, a dressing of clay is far better than a coat of the best manure.

My soil is gravelly sand. Have usually raised from about eight to fourteen acres of potatoes annually. In dry seasons, or on poorish soil, the large tubers have done the best; but I am well satisfied that the idea that some have that potatoes will "run out," by planting small tubers, is a perfect fallacy. My smallest have held their own and come out just as favorably as any. But for the last several years, I have not been able to get what could be called more than a decent-sized potato from any of them.—*Western Rural.*

DROP COOKIES.—Four and one-half cups of flour, two and one-half of sugar, one of milk, one of shortening half butter and lard, three eggs, two teaspoonfuls baking powder, a very little nutmeg, and a few caraway seeds. Rub the sugar and shortening to a cream, beat the egg till very light, and stir thoroughly after adding the other ingredients. Drop on buttered tins, and bake quickly.

None but a lazy teamster will allow the harness or yoke to remain on teams while they eat their noon-day meal. Teams will perform more labor on the same feed if given time by grease then water every two or three hours. The water should stand in the stable, if practicable. It should not be given on any account.

Gas tar is a good preservative for preserving posts, and where obtaining a large quantity of lime would not be necessary, it might be applied hot to warm, dry wood, without injury. In this way we have found it to increase the durability when the wood is set in the ground, or in contact with it.

SWEET POTATO PIE.—Slice sweet potato and then apple, spread thickly with butter, and grated nutmeg, with a crust, and bake.

MISCELLANEOUS.

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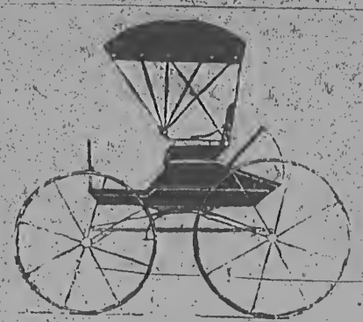
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THE NEW YORK SUN FOR 1879.

THE SUN will be printed every day during the year to come. Its purpose and method will be the same as in the past: To present all the news in a readable shape, and to tell the truth though the heavens fall.

THE SUN has been, is, and will continue to be independent of everybody and everything save the Truth and its own convictions of duty. That is the only policy which an honest newspaper need have. That is the policy which has won for this newspaper the confidence and friendship of a wider constituency than was ever enjoyed by any other American journal.

THE SUN is the newspaper of the people. It is not the organ of any person, class, sect, or party. There need be no mystery about its loves and hates. It is for the honest man against the rogues every time. It is for the honest Democrat as against the dishonest Republican, and for the honest Republican as against the dishonest Democrat. It does not take its cue from the utterances of any politician or political organization. It gives its support unreservedly when men or measures are in agreement with the Constitution and with the principles upon which this republic was founded for the people. Whenever the Constitution and constitutional principles are violated as in the outrage the conspiracy of 1876 by which a man not elected was placed in the President's chair, where he still remains, it speaks out for the right. That is the SUN'S idea of independence. In this respect there will be no change in the year opening the year 1879.

THE SUN has fairly earned the hearty hatred of frauds, frauds and shams of all sorts and sizes. It does its best to deserve that hatred, and does it with a will. Its war upon the conspiracy of 1876 by which a man not elected was placed in the Presidential chair, where he still remains, it speaks out for the right. That is the SUN'S idea of independence. In this respect there will be no change in the year opening the year 1879.

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THE SUN is printed for the men of to-day, whose common sense chafes with the fictions of to-day. It has faith in the virtues of to-day. It has faith in the discussion and the ability to solve its problems. The prompt, fullest and most accurate intelligence of whatever is the newsworthy event of the day. To this end the editorial force of the establishment is constantly recruited to its well known intelligence, for probably will be found in no other newspaper office in the world so much practical good sense as in the SUN office. Its editorial staff is not a body of mere theorists, but is composed of men who have had practical experience in the affairs of life, and who know how to tell what they have seen and heard.

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MISCELLANEOUS.

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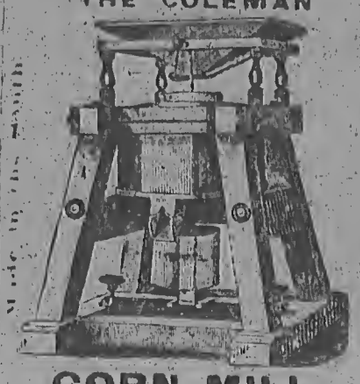
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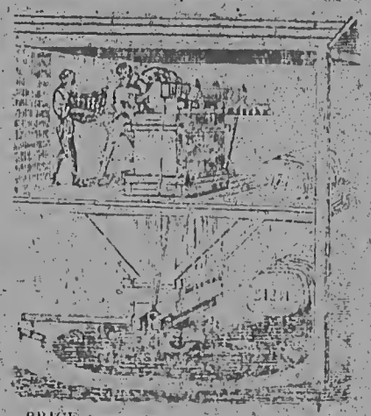
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SCIENTIFIC.

—AN American correspondent of Nature notes the varying experiences of observers in different countries in the relations between plants and insects. In England the clover does not produce seeds unless cross-fertilized by humble bees; but in America, where clover has been protected from these bees, the clover seeds as well as when exposed. The same writer shows that bees do not habitually visit the same flowers as they bloom; but make a selection from time to time of such as best suit their immediate wants, keeping to that mainly during that day or period when the favorite is abundant. In this way some that in some seasons may be freely visited may be neglected another, when a more favored flower is abundant An illustration is given in the case of the common chickweed. In most seasons this is not abundantly in bloom until there are other flowers—say willows or other early things; but the past winter was rather open—enough to bring forward chickweed much in advance of other things It was abundantly in bloom early in March. In other seasons, when the *Draba verna* was to be had in abundance, the early bee was glad to get to these flowers; but this season it neglected the Draba when it could get chickweed from which to gather pollen. Other illustrations are given, showing that bees make selections of flowers according to their necessities, and that this choice is not the result of color, fragrance, or any element which one may suppose to act on instinct; but is an actual deduction from reasoning powers, which finds out by experience which is the best to be done and then profits by that experience.—Independent.

TIN MINES.—The Mines of Cornwall, for a long time thought to be the only tin mines in the world, are finding serious rivals in the tin deposits of Tasmania. Four years ago the value of the exports of tin ore from this island was $35 000, while last year it amounted to nearly $1,500,000. One of the most productive regions is the Mount Bischoff district; but this has now been eclipsed by the discovery of a tin mountain at Mount Heemskirk, on the west coast. The "wash-dirt" is some twenty feet thick, and produces about 25 per cent of tin; but the existence of solid seams of the metal, traversing the mountains in veins several feet in depth and width, has been demonstrated. Some "nuggets," weighing several hundred weight each, have been found, yielding nearly cent per cent of pure metal. Mixed with the tin, too, is a small quantity of gold, about ten ounces to the ton, not sufficient in itself to render it worth seeking, but adding considerably to the tin miner's profits.—American Architect.

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DR. C. McLANE'S
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WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a knawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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AND KINDERGARTEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 230 Camp Street.—This institution has now reopened under the auspices of the Misses MOISE, Cecelia W., Sallie L., and Corinne, the latter relict of the late R. G. Raoul, daughters of Judge E. Warren Moise, deceased, successors of Mme Loquet-LeRoy, across good-will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the School. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the institution, and that of their friends, and the public generally, promising strict devotion to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons this entire confidence she has in her successors, being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will be actively connected with the institution. For terms and particulars apply to the principal.

HIWASSEE COLLEGE.

THE price and quality of board and tuition compares favorably with other colleges, while the peculiar constitution of the college and the influence of its surroundings render it, in my judgment the very best and safest place for boys and young men, at a certain stage of culture, which exists in the Methodist Church South."—*Rev. E. M. Green, A. M., of Alabama.*

Address J. H. BRUNNER, D. D., Hiwassee College, Tenn.

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DR. C. J. BICKHAM,
RESIDENCE AND OFFICE
320 Jackson St., Between Dauphine and Bourbon,
NEW ORLEANS.
Office Hours—Eight A. M. and from 2 to 4 P. M.

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RUFUS A. EDSON. ARTHUR L. EDSON.
EDSON & SON,
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LIGHT AND HEAVY SPRING WAGONS.
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Barouches, Phaetons, Buggies and all kinds of Spring Wagons constantly on hand and made to order.

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Manufacturer of
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PLATFORM WAGONS, TRUCKS,
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Light Carriages and Spring Wagons,
A Full Assortment Always on Hand,
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D. T. SHEAHON & CO.,
PROPRIETORS
Wagons, Carts & Drays
MADE TO ORDER
Southern Orders Respectfully Solicited.
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FOUNDED JULY 4, 1808.
OLDEST SHOT TOWER IN AMERICA.
THOS. W. SPARKS,
Patent American
Chilled Shot,
Standard Drop and Buck Shot
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HAVE PURCHASED ALL THE WHEEL & PELLEY PATTERNS OF GAY, MUNSON & CO.
B. DAVIES, late of Louisville Mechanical Manf'g Co.
Established in St. Louis in 1853.

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Marble Works,
No. 1131 BROADWAY
Between Biddle and Carr Streets,
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GOLD! Any person can make $5 a day at home. Costly outfit free. Address True & Co., Augusta, Maine.

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CARPETS.
ELKIN & CO.
100 ..... CANAL STREET 100
HAVE NEW STYLES OF
AXMINSTER, VELVET,
BRUSSELS and INGRAIN.
Just received per Texas mail from Liverpool
English Oil-Cloths and Linoleums.
A large variety of
RUGS, MATS AND MATTINGS.

ESTABLISHED IN 1825.
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Cor. Delord and Tchoupitoulas Sts.

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GORDIN & CO.,
COTTON FACTORS
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ATTENTION! ATTENTION!
M. ANDRIEU, 139 Poydras St.
Home-Made Shoes, hand-sewed... $4 00
Home-Made Shoes, screwed... $3.50 @ $3.50
City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gent.'s, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

W. W. CARRE,
HORACE U. BEACH, Manager,
LUMBER YARD,
340 DELORD ST., NEW ORLEANS.
Cabins and Dressed Lumber a specialty.

COAL ..... COAL.
H. & C. TYLER,
9 ..... CARONDELET ST. 9
will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates. H. & C. TYLER.

A. LAMBERT & CO.,
DEALERS IN
PITTSBURG, ANTHRACITE AND
CANNEL COAL,
FOR FAMILY USE. Office—No. 24 Carondelet street. Landing—On Levee, foot of Esplanade, opposite U. S. Mint, New Orleans. Particular attention paid to plantation orders.

COAL.
WE are still selling the best Pittsburg COAL at 15 cents per barrel, delivered.
CHANDLER & ASHBY,
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YARD—Cor. Philip and Tchoupitoulas sts.

H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
NO. 102 CALLIOPE ST., between Magazine and Constance, New Orleans.

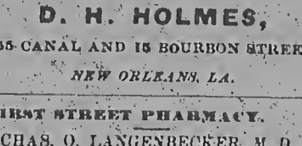
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COLORED SATINS,
EVENING SILKS, VELVETS,
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WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.
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CLOTHING & FURNISHING GOODS
FOR MEN AND BOYS.
We invite visitors from the country to look at our stock. We keep *good goods*, sell at *one price*, and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department up stairs. 5p

GOODWYN'S EUREKA YEAST POWDER, a production of this city, is both *popular* with the *trade* and the *delight* of all *experienced housekeepers*; and no wonder, for it is an article of the very highest order of merit. Send for circular and prices.
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No. 29 Constance Street, New Orleans, La.

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Carpenter and Cistern-Maker,
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Orders from the city and country promptly attended to.

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PLUMBER,
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COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,
146 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

MICROSCOPES.
R. & J. BECK,
Manufacturing Opticians,
No. 921 Chestnut St., Philadelphia.
Would call special attention to their unequalled stock of *Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc.*, the largest and most varied in the United States, at
GREATLY REDUCED PRICES.
Send three stamps for our splendidly illustrated and priced catalogue of 112 pages.
Mention what Paper you saw this in.

$7 A DAY to Agents canvassing for the "Fireside Visitor." Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & CO., Portland, Maine.

MISCELLANEOUS.

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NEW NO. 8
Sewing Machine!



GOOD NEWS! GOOD NEWS!
Great Reduction for Cash.

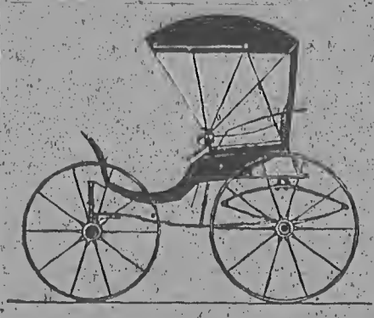
The $100 Machine Reduced to	$80.
" 90 "	50.
" 85 "	45.
" 80 "	40.
" 75 "	35.
" 70 "	35.

Every Machine furnished with all the attachments.

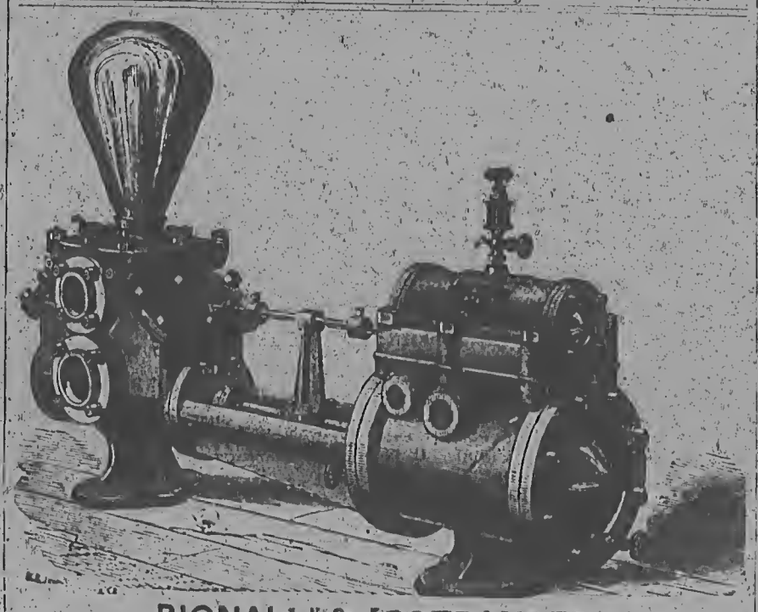
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It has a *self-setting* needle.
It never *cuts* the thread or goods.
It is a *new* machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.
☞ Send for our New Cash Price List.
☞ CASH AGENTS wanted in every county and parish.

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Wholesale Manufacturers of
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DEANE'S STEAM PUMP, (BEST IN USE,)
PUMPS OF ALL KINDS, BELTING, HOSE, GAS PIPE FITTINGS AND BRASS GOODS, STATIONARY AND PORTABLE ENGINES, COTTON GINS AND PRESSES.

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ASBESTOS
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LIQUID PAINTS.

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With *white fire-proof coating*, for steep or flat roofs. The only reliable substitute for tin.
Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, etc.

All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the quality of our goods to be second to none in the world. From 15 to 25 per cent. of customary outlays can be saved by their use.
Samples, illustrated pamphlets, price lists, etc., sent free. Liberal inducements to dealers and large consumers. Send for samples and reduced price list.

From the Jackson (Miss.) Clarion.
JACKSON, Mississippi.
Mr. C. H. Mansfield, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:
"I have tested them fully, and am prepared to say that the Paints, which are of all colors and shades, are not only the cheapest, but the best I have used in my experience as a painter in the *forty fifty years*, and the certificates in my possession to the *superiority of the roofing material* dispel all doubt on the subject.
C. H. MANSFIELD."

CALEB A. PARKER & CO.,
GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS.
NO. 10 UNION ST., NEW ORLEANS, LA.


$8, $10, $15 EACH.
OUR NEW GOLD METAL WATCHES ARE the only real imitation Gold Watches that are made with all the latest improvements at the above prices. They are really a Beautiful Watch. Send direct to us for a Watch or Circular. Chains from $1 to $5. Jewelry of the same. COLLINS GOLD METAL WATCH FACTORY 335 Broadway N. Y. P.O. Box 3,095.

FITS OR EPILEPSY.

To the Editor of the Advocate:
DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give
ONE THOUSAND DOLLARS
for a case it will not cure or greatly benefit. Indeed, so strong is my faith I will send
ONE BOTTLE FREE,
together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige,
Respectfully yours,
DR. H. C. ROOT, *183 Pearl Street, N. Y.*

MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. Dose, as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility, are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas five grains first precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitation; in fact *perfectly dissolved.*

Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing
C. H. PHILLIPS,
Manuf'g Chemist,
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MISCELLANEOUS.

SEND FOR ILLUSTRATED PRICE LIST.
BRINLY PLOWS
BEST & CHEAPEST IN USE.
BRINLY, MILES & HARDY
SOLE MANUFACTURERS
LOUISVILLE, KY.
SUITED TO EVERY KIND OF SOIL OR WORK.

MEDICATED RAW SILK
FOOT PROTECTOR
PAT'D APRIL 25 1871
MANF'D. BY S. TUTTLE & SONS PHILA.
Composed of wool and silk felted together with the silk next to the feet. A sure relief for **Rheumatism**, and a preventive of **cold** and **damp feet.** Many a cold and the attendant consumptive pre-disposition are thereby avoided. Sent by mail to any address on receipt of twenty-five cents or four pairs for one dollar. State size of shoe worn and if for man, lady or child. Canvassers and Agents to sell well-known goods.
D. W. JOHNSON,
723 Arch Street, Philadelphia, Pa.

BLANCARD'S PILLS
OF [illegible] ACADEMY OF MEDICINE OF [illegible] the medical profession [illegible] Universal Weakness, Paralysis, [illegible] disabling the system, [illegible] Pamphlet, 50, Rue Bonaparte, Paris. [illegible] everywhere.

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MADAME GRISWOLD'S



PATENT SKIRT-SUPPORTING
CORSETS,
Misses' Shoulder Brace.
24 E. 16th St. New York.
BRANCH OFFICE:
No. 14 WINTER ST., BOSTON, MASS.
Any of the above goods sent by mail, postage prepaid, on receipt of the list prices. Send for illustrated circular.
CAUTION:
Before purchasing look for stamp and Trade Mark.

$57.60 AGENTS PROFIT per week. We pay wages or forfeit $500. New articles, just patented. Samples sent free to A. Address W. H. PRIDESTER, 214 Fulton street, New York.

$500. MADE IN 87 DAYS. CATALOGUE FREE. Buckeye Novelty Co. Cincinnati, O.

PULVERMACHER'S
ELECTRIC BELTS
AND BANDS
Are self-applicable to any part of the Body, for the speedy and effectual cure of
Rheumatism,
Neuralgia,
Dyspepsia,
Nervous Debility,
Liver Complaint,
Kidney Disease,
Female Complaints,
Nervousness,
Urinary Diseases,
General Ill-Health,
Wasting Decay,
Spermatorrhœa,
Epilepsy,
Paralysis,
Sexual Exhaustion,
Spinal Diseases,
Indigestion,
And other like ailments.

VOLUNTARY TESTIMONY.
Extract from the Baltimore "American," December 21, 1878.
"The Pulvermacher Electric Belt is recommended for general use for the following reasons: First, for its wonderful properties for the cure of diseases of the kidneys, stomach, liver and bowels generally, for, its extreme simplicity, and the fact of its being applied outside, precludes all possibility of any injury being done to the patient, as an external remedy is universally acknowledged to be safe. Another advantage is the facility with which the progress of the disease and cure can be watched, and if the Belt be not quite in the right place, it can be very easily readjusted so as to cover the parts affected. The Pulvermacher Electric Belt, and its perfection, has been hailed with delight, not only by the sufferers who have regained health, enjoyment, and a new lease of life through its beneficent qualities, but by the medical profession, who very frequently prescribe its use to their patients."

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ELECTRIC BELTS AND BANDS
are endorsed and approved by the most eminent medical and scientific authorities in the world, by the Faculties of France, England, Austria, Prussia, Belgium, and America, and by well-known writers, who refer to the extraordinary cures effected by Pulvermacher's Electric Belts and Bands, in upwards of one hundred medical and philosophical works.
Descriptive Pamphlet and THE ELECTRICAL TREATMENT OF CHRONIC DISEASES, containing full particulars mailed free.
Address
PULVERMACHER GALVANIC CO.,
Cor. Eighth and Vine Sts., CINCINNATI, O.
Beware of imitations claiming electric qualities. Our Pamphlet explains how to distinguish The Genuine from the spurious.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents must bear in mind that our quotations represent prices for round lots, and that in filling small orders rates must be paid.

GROCERIES.

Bacon, ₱ lb.	
Western	
New York sides (canvas)	
Coffee, ₱ lb	
Rio, fair	
Rio, good	
Rio, prime	
Candles, ₱ lb	
Star, best brands	
Corn Meal, ₱ bbl	
Best, K D	
Cheese, ₱ lb.	
Factory	
N. Y. cream and Engl'sh dairy	
Fish:	
Mackerel, extra No. 1 (new)	
Mackerel, extra No. 1 (old)	
Sardines, quarter boxes	
Flour, ₱ bbl.	
Superfine	5 50
XX	6 50
XXX	7 50
Choice XXX	8 00
Choice family	9 00
Fruits:	
Dried apples, ₱ lb	
Dried peaches, ₱ lb	
Raisins, ₱ quarter box	
Raisins, ₱ half box	
Raisins, ₱ whole box	
Bananas, ₱ bunch	
Crackers, ₱ lb.	
Soda	
Butter	
Sugar	
Gingerbread	
Oil:	
Coal, in cases, best	
Coal, in barrels, best	
Insurance, in cases	
Insurance, in barrels	
Lard, in barrels, best	
Molasses, in barrels	
Common	
Fair	
Prime to choice	
Golden and Reg'ket syrups	
Half bbls 5c. and kegs 10c. more	
Rice, Louisiana, ₱ lb.	
No. 2	
Ordinary	
Fair	
Prime to choice	
Soap, in boxes, ₱ lb.	
XXX Family	
Keller's magnolia	
Keller's olive	
Starch, ₱ lb	
Salt, in sacks	
Fine	
Coarse	
Sugar:	
Good fair	
Prime	
Choice	
Yellow clarified	
White clarified	
Crushed	
Powdered	
Spices, ₱ lb	
Allspice	
Pepper	
Cloves	
Cinnamon	
Tea, ₱ lb.	
Black Oolong	
Green imperial	
Tobacco, manufactured, ₱ lb	
Chewing, choice	
Chewing, fair	
Chewing, prime	
Chewing, choice	
Smoking	

GRAIN AND FEED.

Corn, ₱ bushel	
Yellow	
White	
Mixed	
Oats, ₱ bushel	
St. Louis	
Texas	
Galena	
Bran, choice, ₱ 100 lbs	
Hay, ₱ ton	
Prime	
Ordinary	
Corn Meal	
Whippoorwill	
Mixed	
Clay	

PROVISIONS.

Bacon, ₱ lb.	
Breakfast	
Shoulders	
Sides, clear rib	
Sides, clear	
Hams, sugar-cured	
Mess Pork, ₱ bbl	
Dry Salted Meats:	
Shoulders	
Lard, ₱ lb	
Choice, in kegs and pails	
Choice, in tierces and barrels	

ESCULENTS.

Potatoes, ₱ bbl	
Onions, ₱ bbl	
Apples, ₱ bbl	
Cabbages, ₱ 100	

WOOL.

Burry	
Louisiana	
Lake	

BAGGING, ETC.

Bagging:	
India	
Jute	
Ties, Arrow (per package of 1000 ties and upwards)	
Twine, best	

POULTRY AND EGGS.

Poultry, ₱ head	
Old chickens	
Young	
Ducks	
Geese	
Turkeys	
Eggs, ₱ dozen	
Western	
Louisiana	

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Wednesday, Jan. 15, 1879.

COTTON.

Under the influence of favorable advices from abroad, and the light receipts, a fair demand prevailed here throughout the day, and the tone of the market was steady, with sales of 7,500 bales.

The following report of the cotton markets is taken from the *Democrat*.

The following is the official closing of the Cotton Exchange:

	To-day	Yesterday
Low middling		
Ordinary		
Good ordinary		
Low middling		
Middling		
Good middling		
Middling fair		

Sales to-day, 7,500 bales. Market steady.

MOVEMENT AT PORTS.

The movement at ports, from we've M'on Friday up to twelv. M. Monday is given below:

	Receipts this week. Friday	Same time last week.	Same time last year.
New Orleans	15,756	9,965	35,986
Galveston	9,230	5,172	7,664
Mobile	926	8,469	10,307
Savannah	1,755	611	7,535
Charleston	500	5,120	5,000
Wilmington	1,[illegible]	187	966
Norfolk	4,935	5,511	7,631
Baltimore	200	658	5,000
New York	400	750	5,000
Boston	2,000	3,082	2,925
Philadelphia	[illegible]	475	[illegible]
Other ports	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]

FUTURES.

The position of the market at New York may be seen by the following:

January		
February		
March		
April		
May		
June		
July		
August		
September		
October		
November		
December		

Tone of market steady. Sales, 1800 bales.

Futile Gambetta.

The two freest of the great nations of Europe and Britain and France, and singularly enough, the presiding spirit in each is a Jew. Disraeli and Gambetta control in a great measure not only the destinies of western Europe, but of the Turkish empire. France has always taken a deep interest in Syria, and, maintained a protective attitude toward the Holy Places and Mount Lebanon, and she also has a deep interest in Egypt and the Suez Canal. It is something singular that the two wealthiest nations of Europe should both be virtually governed by Jews, and both take a special interest in Palestine and other Bible lands.

The advent to great power of these two members of a hitherto persecuted and despised race reminds the world of Joseph, Daniel and Mordecai, each of whom ruled the most powerful empire of his time. But the parallel between these ancient and modern Hebrew statesmen ends with their ability and eminence. The old Hebrews were men of faith and prayer, worshiping the true God in the way of his own appointment. Concerning the faith and prayer of the modern Hebrew statesmen we are not informed. Disraeli professes, we believe, to be a Christian. Gambetta, we presume, continues to be an Hebrew Jew. Whatever their profession, they must look with profound contempt on the mummeries and pilgrimages of Roman Catholics, and the imitation ritual in use in a portion of the Church of England. They must also uphold equal rights, religious liberty and popular institutions. As Queen Esther and her uncle Mordecai came to power at a particular time to save the Jews in Persia from annihilation, so these two eminent modern statesmen may have come to power at this time for some great purpose. Such, for instance, as the restoration of the kingdom of David and Solomon to its ancient greatness, and the gathering together from all lands of the Jews willing to return to it. Such a union, even if it did not become Christian, which we are led by Scripture to expect, would be an immense improvement on the Mohammedan tribes of Arabs, Turcomans, Druzes, and others now occupying that important region. It would also probably effectually bar Russia's further advance in that direction. And its power would doubtless extend rapidly, for as an eminent Jew recently said: "We would know how to manage those tribes."

All this appears visionary at present, but stranger things have happened, and there appears to be a remarkable preparation going on in various ways, probably unconsciously to the actors, for the fulfillment of important prophecies. Nothing more extraordinary can take place than an adventurer like Disraeli governing by their own choice all the old ground of Judea and the Bishops of England.

Rough work the polished. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep in the bosom of the land, and her girdled by the mountains, sheltered from storms, the pebbles on the beach are rough and beautiful. It is where long white lines of breakers roar, and the rattling shingle is rolled along the strand, that the pebbles are rounded and polished. As in nature, so in art or in grace. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, their God has no end in view but to perfect his people.—*Dr. Guthrie.*

While in the act of ascending the pulpit recently, a Milwaukee clergyman was stung between the eyes by a bumble-bee. His eyes became so much swollen that he couldn't see his notes, and the result was he preached the most eloquent sermon of his life.—*Courier-Journal.*

LAME BACK.
WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER.

This article is one which really possesses extraordinary merit. By combining reliable physicians in your own locality you will find that the above is true. It is far superior to the ordinary porous plaster all the so-called electrical appliances, and to all external remedies whatever, and contains entirely new elements which cause an instant pain at once, straighten and cure where other plasters will not even relieve. For lameness and weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female affections, and all local aches and pains it is simply the best remedy ever devised. Sold by all druggists.

Price 25 cents.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Franklin street, Mobile	January 5
Tomkinsville	12
Whistler	18, 19
Eastern Shore, at Delhi	25, 26
St. Paul's, Mobile	Feb. 2
St. Stephens, at St. Stephens	8, 9
Grand Bay, at Grand Bay	15, 16
Oaklappa, at Bethel	22, 23
Bladon Springs, at Zion	Mar. 1, 2
St. Francis street, Mobile	9
Citronelle, at Citronelle	15, 6
Suggsville, at Suggsville	22, 23
Grove Hill, at Grove Hill	29, 30

District Stewards will meet at Franklin Street Church the second Wednesday in April, at twelve o'clock.

J. WADSWORTH, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Prattville	Jan 11, 12
Autaugaville	18, 19
Lowndesboro	25, 26
Pleasant Hill	Feb. 1, 2
Bell's Landing	8, 9
Cahaba and Oakland	15, 16
Pine Apple	22, 23
Maplesville	Mar. 1, 2
Randolph	8, 9
Robinson's Springs	15, 16
Clanton and Verbena	22, 23

I decline making appointments at present for Monterey and Scranga.

A. H. MITCHELL, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro	Jan. 4, 5
Demopolis	11, 12
Livingston	18, 19
Cuba	25, 26
Belmont	Feb. 1, 2
Forkland	8, 9
Havana	15, 16
Newbern	22, 23
Gaston	Mar. 1, 2
Butler	8, 9
Green	15, 16
Gainesville	22, 23

We urge the attendance of every official member at these Quarterly Conferences. Preachers on circuits will please notify me of the place of holding these Quarterly Conferences.

My post office is Clarendon, Ala.

S. H. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Eufaula, at Eufaula	January 4
Bethel, at Providence	11, 12
Glennville, at Glennville	18, 19
Villula, at Jernigan	25, 26
Enon and Midway, at Enon	Feb. 1, 2
Claybourne, Louisville, at Louisville	8, 9
Perote, at Perote	15, 16
Pea River, at Liberty Chapel	22, 23
Newton, at Bethel	Mar. 1, 2
Ozark, at Pleasant Hill	8, 9
Columbia, at Midway	15, 16
Henry, at Lawrenceville	22, 23
White Pond, at Hasson	29, 30

The district stewards will meet in Eufaula, January [illegible].

R. B. CRAWFORD, P. E.

SELMA DIST.—FIRST ROUND.

First Selma	Jan. 4, 5
Summerhead	11, 12
Cahaba	18, 19
Orrville	25, 26
Uniontown and Circuit	Feb. 1, 2
Uniontown Station	8, 9
Brush Creek	15, 16
Selma	22, 23
Marion	Mar. 1, 2
Perryville	8, 9
Lower Peach Tree	15, 16
Rembert Hills	22, 23
Choctaw Corner	29, 30
Spring Hill	Apr. 5, 6

District Stewards meeting will be at Selma 10 o'clock A. M. February 22. Full attendance of members especially requested.

J. W. RUSH, P. E.

MARIANNA DIST.—FIRST ROUND.

Gordon circuit, at Gordon	Jan. 11, 12
Calhoun circuit, at Bethel	18, 19
Cerro Gordo mission, at Cherry Pond	Feb. 1, 2
Greenwood circuit, at Wesley Chapel	8, 9
Holmes' Valley circuit, at Moss Hill	15, 16
Big Creek circuit, at Wesley Chapel	22, 23
Culpola Mission, at New Britton	Mar. 1, 2
Marianna station, at Marianna	8, 9
Freeport and Walton, at Allqua	15, 16
Geneva mission, at Meginis	22, 23

Brethren, please attend your Quarterly Conference.

ELISHA PHILLIPS, P. E.

PENSACOLA DIST.—FIRST ROUND.

Milton	Jan. 4, 5
Pensacola station	11, 12
Georgiana circuit	18, 19
Powelton circuit	25, 26
Warrenton station	Feb. 1, 2
Gravilla mission	8, 9
Pollard circuit	15, 16
Stockton circuit	22, 23
Evergreen circuit	Mar. 1, 2
Montgeville circuit	8, 9
Perdido mission	15, 16
Yellow River mission	22, 23

The preachers will please inform me at which church on each circuit and mission the Quarterly Meeting is to be held. My post office, for the present, Greenville, Alabama.

J. M. POLAND, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Jackson and Pipkins, at Jackson	Jan. 18, 19
East Feliciana, at Manassa	25, 26
St. Helena, at Days	Feb. 1, 2
East Baton Rouge, at Beech Grove	8, 9
Clinton Station	15, 16
Woodville station	22, 23
Buffalo, at Perry's Creek	Mar. 1, 2
Watkinson, at Bethel	8, 9
Donaldson, at Pine Grove	15, 16
Amite, at Liberty	22, 23
Magnolia, at Magnolia	29, 30
Wilkins and Concord, at Wilkins	Apr. 5, 6
Bayou Sara, at Bayou Sara	12, 13

Note.—The district stewards will meet in Clinton on Saturday, the 14th day of February.

Recording stewards will please bring their Journals to Conference.

Lockhart will please report promptly on Articles of the Preachers and make their assessments for the year.

JAMES A. GODFREY, P. E.

JACKSON DIST.—FIRST ROUND.

Vicksburg	Jan. 4, 5
Silver Creek circuit	11, 12
Yazoo City station	18, 19
Tinsley circuit	25, 26
Tinsley circuit	Feb. 1, 2
Brownsville circuit	8, 9
Raymond	15, 16
Jackson station	22, 23
Madison circuit	Mar. 1, 2
Sharon circuit	8, 9
Camden circuit	Apr. 5, 6
Canton station	12, 13
Jackson station	19, 20

The District Stewards will meet in Jackson, April 9.

F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Hayeville	Jan. 11, 12
Kingston	18, 19
Natchez	25, 26
Port Gibson	Feb. 1, 2
Rocky Springs	8, 9
Cayuga	15, 16
Vicksburg	22, 23
Warren circuit	Mar. 1, 2
Mount Olivet, to be started	8, 9
Sandy Hook mission	15, 16
Rolling Fork	22, 23
Cover Hill	

The District Stewards will please meet at the Methodist Church in Vicksburg at 11 o'clock A. M. February 24.

W. L. F. HENNICOTT, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven and Wesson, Charge, at Brookhaven	Jan. 11, 12
Beat Guard, Circuit at Beat Guard	18, 19
Spring Ridge, Circuit, Union Station	25, 26
Crystal Springs station	Feb. 1, 2
Bayou Pierre, Circuit, at Union Chapel	8, 9
Hazlehurst station	15, 16
Deer Creek, Circuit, at Pleasant Grove	22, 23
Hushpuckenee Circuit, at Sarepta	Mar. 1, 2
Summit, Circuit, at Summit	8, 9
Scotland Circuit, at New Hope	15, 16
Meadville Circuit, at Oak Grove	22, 23
Bogue Chitto Circuit, at Johnson station	29, 30

The District Stewards will meet at Beat Guard, January 18, to estimate salary of Presiding Elder and apportion Bishop's collection, Conference collections, and Missionary Supplies; don't fail to be present, as business is important.

W. B. M. LINFIELD, P. E.

SEASHORE DIST.—FIRST ROUND.

Shiloh, Church at Bethel	Jan. 11, 12
Biloxi, at Biloxi	18, 19
East Pascagoula, at Salem	25, 26
Moss Point, at Moss Point	Feb. 1, 2
Pascagoula, at Ocean Springs	8, 9
West Pascagoula, at Pine Grove	15, 16
Whitfield, at Coxville	22, 23
Wolf River mission	
Pearlington, at Pearlington	Mar. 1, 2
Covington, at Covington	8, 9
Amite City, at Amite City	15, 16
Ebenezer mission, at Poplarhouse	22, 23
Clinton Grove, at Clinton Grove	29, 30
Mount Carmel	Apr. 5, 6
Westville, at Thomasville	12, 13

Meeting of District Stewards at Ocean Springs, March 4.

The District will please furnish me, at Ocean Springs, the Quarterly Conferences.

J. A. LIGON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise station	Jan. 4, 5
Waynesboro, at Waynesboro	11, 12
Meridian	18, 19
Shubuta, at Shubuta	25, 26
Wayne circuit, at Scott's Chapel	Feb. 1, 2
Chickasawha mission	8, 9
Marion circuit, at Union Grove	15, 16
Philadelphia, at Hopewell, East	22, 23
Enterprise circuit, at Zion Hill	Mar. 1, 2
Shady Grove mission, at Shady Grove	8, 9
Spring Hill circuit, at Scuba Chapel	15, 16
DeKalb circuit, at Pleasant Ridge	22, 23
Paulding, at Paulding	29, 30

District Stewards will meet at Methodist Church in Meridian, January 18, at 11 o'clock A. M.

R. J. JONES,
Meridian, Miss.

BRANDON DIST.—FIRST ROUND.

Trenton, at Trenton	Jan. 11, 12
Forest, at Forest	18, 19
Carthage, at Carthage	25, 26
Walnut Grove, at Walnut Grove	Feb. 1, 2
Newton, at Newton	8, 9
Union, at White Plains	15, 16
Leaf River, at Price's Chapel	22, 23
Rankin, at Bethel	Mar. 1, 2
Fannin, at Fannin	8, 9
Prairie, at Providence	11
Brandon station	15, 16

The District Stewards will meet at Forest Miss., on Saturday, January 18.

Recording Stewards will please have the records of 1878 at the Conferences at this round.

As the above are the Conferences at which arrangements for the year are to be made, a full attendance is solicited, and Stewards are urged to make as full collections as possible for the first quarter.

WILL H. LEITH, P. E.

Snake Poison at Second Hand.

A Mr. Bray, who lives at Six-Mile Canon, left a cane at the town of Sutro, and asked a friend, who was going to Sutro, to get the cane. The friend started home with the cane, but on the way came upon a rattlesnake. He struck the snake with the cane, and broke the cane in two. He then began punching the snake's head to pieces with the splintered end of the cane, and finally killed it. When he got home he told Mr. Bray about breaking the cane. Bray said he was glad the pieces were brought to him, as he could put them together. He took the two pieces and fitted them in place, and then sat down to his dinner. He had a small sore on his hand, and soon began to complain of a terrible jumping pain therein. In a few minutes it became evident that he had gotten some of the poison of the snake into the sore by handling the cane. He was put through a regular course of treatment for snake bite, and in about three days came out all right. The poison affected him as though the snake had bitten his hand.—*Virginia City (Nev.) Enterprise.*

Every man is more able to explain the subject of an art than its professors; a farmer will tell you in two words that he has broken his leg, but a surgeon, after a long discourse, will leave you as ignorant as you were before.

MISCELLANEOUS.

TUTT'S PILLS!

A NOTED DIVINE SAYS

THEY ARE WORTH THEIR

WEIGHT IN GOLD

READ WHAT HE SAYS:

DR. TUTT—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Less Spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I gave (until forty pounds solid flesh. They are worth their weight in gold.

REV. R. L. SIMPSON, Louisville, Ky.

A TORPID LIVER

is the fruitful source of many diseases, such as Dyspepsia, Sick Headache, Costiveness, Dysentery, Bilious Fever, Acne and Fever, Jaundice, Piles, Rheumatism, Kidney Complaint, Colic, etc.

Tutt's Pills exert a powerful influence on the Liver, and with certainty will relieve that important organ from disease, and restore it to normal functions.

The rapidity with which persons take on flesh will render the use for some of these Pills of especial benefit to those who are troubled with dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and impaired health and strength in the system.

CONSTIPATION.

Only with regularity of the bowels can perfect health be enjoyed. When the constipation is of recent date, a single dose of TUTT'S PILLS will suffice. But if it has become habitual, one Pill should be taken every night for many successive nights, to produce the desired effect. When a regular daily movement is obtained, which will soon follow

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LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its inchipient stages, BRIGHT'S DISEASE.

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STONE AND GRAVEL

In the Kidneys, Liver and Bladder. It is now for the first time given to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

Jenkin's ANNIHILATOR

The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *blood*, stimulates the *Liver* and *Kidneys*, and eradicates every vestige of the above diseases. *Price* $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

N. JENKINS & CO., Proprietors.
New Orleans, La.

FINLAY & THOMPSON, Wholesale Druggists (Agents), New Orleans, La.

DR. S. C. KRAM,

MANUFACTURER OF THE

SURE CURE TRUSS.

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THE BEST TRUSS IN THE WORLD!

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE Truss all that in many instances cure can be. All the ills attendant upon rupture. It is a BELT TRUSS, no springs, simply elastic in back, with small rubber pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office. No. 1 Elastic Trusses, the best manufactured warranted, $2.50; for single, $4 for double. Examinations free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

MISCELLANEOUS.

PHILIP WERLEIN,

IMPORTER AND DEALER IN

Pianos and Organs, Music, Etc.,

No. 135 CANAL STREET, NEW ORLEANS.



A MOST RELIABLE MUSICAL HOUSE.

AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price [illegible], $275, on payments of $10 per month until paid. ALL CASH, $260. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

Seven Stops, $185 style, for $120, on $5 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

as will suit your convenience, and cause you to recommend my house to your friends.

P. WERLEIN.

DIAMONDS

IN SOLID GOLD MOUNTINGS.

ONE DOLLAR. ONE DOLLAR.

THE WONDERFUL LEFEVRE DIAMOND TRADE MARK PATD



Lefevre Ring, $1. Set of Studs, $1. The Shah Stud, $1. Lefevre Ear Drops, $1.

THE ONLY PERFECT FAC-SIMILE OF THE REAL DIAMOND IN THE WORLD

Pronounced by the Academy of France that, *M. Lefevre has really obtained artificially the true diamond.* The base of these gems are pure crystals found in the Sierra Nevadas, from where they are exported to the Lefevre Laboratory in Paris, France, where they are submitted to a chemical and voltine process

BY WHICH THEIR SURFACES ARE COVERED WITH A COATING OF PURE DIAMONDS, imparting to them all the BRILLIANCY, BRARNESS, and refractive qualities of the natural diamond, and making them as desirable for **Wear, Brilliancy, and Beauty,** as the veritable gems themselves. The Ring, Studs, and Ear Drops, as displayed in this announcement, are accurate engravings of

SOLID GOLD MOUNTINGS, containing the Wonderful Lefevre Diamond, warranted by certificate U. S. Mint Assay,

ON RECEIPT OF ONE DOLLAR, we will send free, by REGISTERED MAIL, to any address in America, either article as above represented. Our Book on Diamonds, with illustrations of artistic Diamond Jewelry, mailed free.

I have seen imitations of diamonds, but never any that equal the Lefevre Brilliant.—M. ELLROY, Stamford, Conn.

I received a pair of the Wonderful Lefevre Ear Drops, for one dollar, to say that I am pleased with them hardly [illegible] are simply elegant.—ANDREW MORRIS, Hornellsville, N. Y.

The Wonderful Lefevre Diamond Ring, for one dollar, came to hand this morning; it is really elegant, giving entire satisfaction, and exciting wonder and admiration from all who see it.—W. H. REEDY, Martinsburg, W. Va.

The Lefevre Diamonds, mounted in solid gold, are truly marvelous.—B. F. AVERY & SONS, Home & Farm, Louisville, Ky.

The most successful experiments of M. Lefevre silence all doubt of the artificial reproduction of the true diamond.—M. DI TRENOY, the great French scientist.

The Lefevre Diamond most effectually dazzles the dwellers of the [illegible] ware of costly gems.—Journal of Science.

☞ We guarantee the Wonderful Lefevre Diamonds for **One Dollar** to be mounted in **Solid Gold**, and will cheerfully refund the money if found unsatisfactory. Address all orders to the

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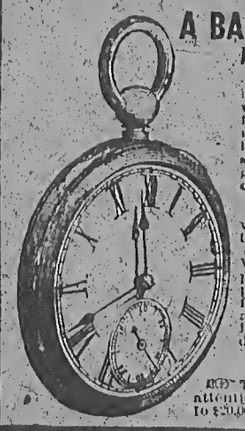
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CINCINNATI, O., October 1st, 1878.

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After the closure of sale of this bankrupt stock of Watches, which will continue 90 days from date of this paper, no order will be filled at less than $12.00 each; so please send your order at once. With each Watch we furnish our special warrantee for one year for accurate time. We will forward the Watch promptly on receipt of $3.00, or will send C.O.D. if customers desire and remit $1.00 on account.

Address all orders to Walters Importing Co., 180 ELM STREET, CINCINNATI, O.

☞ TO WATCH SPECULATORS: We call particular attention to these Watches, as they sell readily at from $12.00 to $20.00 each.

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BREECH-LOADERS.

WE take this opportunity of informing customers and friends that the first instalment of our fall stock of these goods (unexpectedly delayed a few weeks) has arrived, and is ready for inspection. In Breech-Loading Shot Guns alone our assortment in store comprises upward of 90 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not. FOLSOM BROS.,

9 Decatur (Old Levee) St., opp. Postoffice.

Guns, Pistols and Ammunition at wholesale and retail.

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This well-known preparation is highly recommended for Dyspepsia, Hyperacidity, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children, and its acidity and sweet taste makes it cooling and refreshing. Put up in elegant bottles. Prepared by

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Superior to Mineral Waters, Seidlitz Powders, Etc.

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A SOVEREIGN REMEDY FOR

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CHILLS AND FEVER.

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This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

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No. 72 William St., New York.

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JANUARY 23, 1879. NO. 4.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.
Great Master, touch us with Thy skillful hand:
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie!
Spare not the stroke! do with us as Thou will't!
Let there be naught unfinished, broken, marred!
Complete Thy purpose, that we may become
Thy perfect image, Thou our God and Lord!

Bonar.

NEWS OF THE WEEK.

DOMESTIC.

CHICAGO, Jan. 18.—Scout Girard, in the Reno inquiry, gave a long account of the movements of the troops on the day of the Custer massacre and the situation of the battlefield, and mentioned various orders given. He believed the fighting force of the Indians was 2,500 to 3,000.

Heard several volleys, from fifty to one hundred shots each, on the other side of the village, about the time the order was given, "every man to his horse." Reno's force, at that word, left the wood where they were stationed, and in ten or fifteen minutes saw Custer's command, or what he believed to be that command. He thought a force of one hundred and fifty men ought to have held the Indians in check for some time.

FORT ROBINSON, Jan. 18.—A courier has arrived and reports the savages assumed the most inaccessible position of any from which recently they held the troops at bay. Five soldiers, in trying to ascertain the Indian's position, got within short range of the Indians, and one soldier was killed. Capt. Wessels, believing the Indians could not be dislodged without great loss, sent to the Red Cloud Agency for a dozen Sioux scouts.

PORTSMOUTH, N. H., Jan. 19.—The break in the direct cable which occurred on the fourth instant has been located in water from twenty to twenty-five fathoms deep about six miles from Tor Bay. Arrangements are progressing to repair the break.

LOUISVILLE, Jan. 19.—A dispatch to the Journal states that the whole business portion of Allenville, Ky burned yesterday.

RALEIGH, N. C., Jan. 21. The legislature elected Z. B. Vance United States senator for six years from March 4. He received one hundred and ten votes. Judge R. P. Buxton, Republican, received fifty-one votes.

JACKSONVILLE, Jan. 21.—At Tallahasse to-day the legislature elected Wilkinson Call United States senator to succeed Conover.

BOSTON, Jan. 21.—George Stillman Hillard, lawyer and author, is dead.

FOREIGN.

CITY OF MEXICO, Jan. 15.—The commercial excursion party from the United States arrived at Vera Cruz on the 12th, and were cordially received by a committee of merchants of Vera Cruz and the City of Mexico. They arrived at the capital on the night of the 14th. The government prepared liberal entertainments for the party. The press commented on this peaceful invasion of Mexico with the utmost satisfaction.

Senor Avilas has finally left the department of foreign affairs. His successor is not yet known.

An agent of the Portuguese government is expected here soon to reestablish diplomatic relations between Mexico and Portugal.

The State authorities have closed a Catholic convent and monastery, which had been surreptitiously established at Queretaro.

A rich gold mine, apparently worked in past ages, has been discovered in Mount Lazarus, in the State of Vera Cruz.

The next coffee crop of Cordova is estimated at three million pounds.

LONDON, Jan. 17.—The Times' Berlin correspondent is assured that Russia is strenuously endeavoring to obtain a prolongation of the occupation of Turkey beyond May the third. Austria is favorable, but it is improbable that the other powers will consent.

A Berlin dispatch to the Times says: It is rumored Prince Bismarck is preparing a bill authorizing the opening of letters at the frontier.

Thomas W. Rooker & Co., Glamorganshire, iron masters, failed. They owe the Bristol and West of England Bank £600,000.

LONDON, Jan. 17.—Renter's dispatch from Rome states that in addition to the proposed apointment of several vicars apostolic in parts of America destitute of episcopal churches, the Vatican intends to establish several new bishoprics in the United States, and institute a new hierarchy different from the present one. The Pope has sent a circular to bishops outside of Europe, with a view of extending the collection of Peter's pence in all countries of the world.

LONDON, Jan. 19.—The North Wales Miners Association has resolved to vote £7 to every member of the union who desires to emigrate to America, and £14 to emigrants to America.

Notices were posted on Saturday by iron ship building yard and foundries in Liverpool and the district around, of a reduction of wages of seven and one-half per cent. after the 31st of January. It is thought the men will strike.

At a meeting of the Great Northern Railway employees, held in London to-day, the men pledged themselves to oppose any reduction of wages. The decision of the directors of the board will be announced Tuesday.

LONDON, Jan. 21.—The Standard's correspondent at Rome says the Jesuits have sent the Pope a kind of ultimatum, reciting the evils resulting from their exclusion from the government of the church. The Pope continues firm, and many of his friends fear the consequences.

BERLIN, Jan, 21.—Bismarck has sent the Privy Council for Finkelnburg to Vienna, to arrange with Austria sanitary authorities common measures against the spread of the plague westward.

Louisiana Legislature.

The bill repealing the act chartering the Lottery Company finally passed the House yesterday, to make its next appearance in the Senate. The vote stood sixty-three yeas to twenty nays, thus showing the absence of fourteen members, most of whom, however, were engaged in committee work. Quite a large number of bills were introduced, indicating no attention of early adjournment. In fact, the number now in the hands of the committees is as large as is ordinarily seen during any regular session, and if all are to be acted upon it will take no inconsiderable time.

Among the many bills introduced yesterday was one which evidently emanated from a man deeply imbued with the principles of temperance. His bill prohibits the sale of all intoxicating liquors, except by druggists, in quantities of less than one gallon each time.

The committee appointed to investigate the accounts of the State Printer for 1878 met yesterday and examined the experts, Col. Gerard Stith and Mr. John S. Walker, of the Picayune. Their evidence was substantially the same as that given by them to the Attorney General, when the Grand Jury report was on the tapis, and referred to the technicalities of printing.

Mr. H. W. Green was again put on the stand, and was asked by Mr. Dupre as to who instigated him in preferring charges against the State Printer before the Grand Jury. Mr. Green refused to answer, and, being told by the chairman to answer, he again refused. It was then resolved that the committee should report Mr. Green in contempt, on Monday, and have him brought before the bar of the House.—New Orleans Picayune, January 19.

Memphis Conference.

The Memphis Conference held its session, December 4-9, at Jackson, Tenn.—the yellow fever having made it expedient to change the place of meeting from Paris to Jackson. Bishop Paine presided, though he did not preach on Sunday—Dr. A. W. Wilson, secretary of the Board of Missions, filled the pulpit, and the secretary of the Conference, R. H. Mahon, says "he did it well." We doubt it not. The secretary has furnished the book editor with the minutes, save the memoirs of *seven* ministers deceased, and the numbers in detail, which will come in due time. Admitted on trial, 11; J. M Major into full connection, and ordained *deacon*; E. T. Hart received by transfer. Local preachers elected deacons, 6; ordained, 8; elders elected, 1; ordained, 2; traveling preachers elected and ordained elders, 5; superannuated, 6; white members, 29 511; colored, 14; Indians, 2; local preachers, 271. Contributed for foreign missions, $3,403 70; for domestic, $987 15; total, $4,390 85. Next session at Mayfield, Ky. Vote on ratio: yeas, 93; no nays.

APPOINTMENTS:

MEMPHIS DISTRICT.—*J A Heard, P E.* First Church, R H Mahon; Central, W T Harris; Hernando street, J C Hooks; Sallarans street, Thomas C Holmes; Georgia street, to be supplied; Springdale circuit, R N Freeman; Bartlett circuit, G B Baskerville; Bethlehem circuit, J S Renshaw; Collierville and Moscow, J A Fife; Macon circuit, S S B Adams; Williston circuit, T L Boswell; Lagrange and Sanlsbury, W A Cook; Middleton circuit, W S Malone; State Female College, John S Collins, professor; editor Western Methodist, W C Johnson.

SOMERVILLE DIST.—*A H Thomas, P E.* Somerville station, James A Moody; Somerville mission, W D F Halford; Bolivar station, William M McFerrin; Bolivar mission, William F Barrier; Whiteville circuit, J G Clark; Dancyville circuit, J M Spence; Stanton circuit, John Randle; Covington and Tabernacle, E E Hamilton; Covington circuit, W M Leatherwood; Randolph circuit, J A Corbett; Belmont circuit, R V Taylor; Gratitude circuit, N Futrell; Embury circuit, J P Walker; Braden circuit, A C Smith; Grand Junction circuit, R W Newsom, D C Wells, sup.

JACKSON DISTRICT.—*J H Evans, P E.* First Church, S B Strait; East and West Jackson, G K Brooks; Jackson circuit, James Perry, J H Johnson, sup.; Spring Creek circuit, A F Hendrix; Humboldt station, G Jones; Brownsville station, S W Moore; Brownsville circuit, W L Duckworth; Denmark circuit, Richard Hill; Mullin circuit, Z W Richardson; Henderson and Montezuma, S B Love, J S White, sup; McNairy mission, to be supplied, by William Ereeman; Purdy circuit, Thomas F Saunders; Adamsville circuit, D A Ross; Pinson circuit, R A Umstead; Memphis Conference Female Institute, A B Jones, president, A W Jones, professor; Wesleyan Female College, John Williams, president; Jackson District High School, B F Blackmon, principal.

DYERSBURG DISTRICT.—*A E Wilson, P E.* Dyersburg station, G T Sullivan; Newbern circuit, O P Parker, R S Harris, sup; Kenton circuit, Thomas G. Whitten; Yorkville circuit, W H Evans; Trenton station, J M Scott; Trenton circuit, N Sullivan; Alamo and Bellville, C J Mauldin; Alamo circuit, W T C Young; Friendship circuit, B F Peeples; Woodville circuit, G H Martin; Ripley and Durhamville, Warner Moore; Ripley circuit, T J Simmons; Hale's Point mission, T P Holman; Trimble mission, John T Wiggins.

DRESDEN DISTRICT.—*B A Hays, P E.* Dresden station, E B Plummer; Union City, A T Scruggs, J E Beck, sup; Martin circuit, E K Bransford, R E Graves, sup; Cottage Grove, R M Klog; McKenzie circuit, H B Covington; Boydsville circuit and mission, J G Pyrtle, W W Jenkins; Fulton circuit, J T C Collins, J Moss, sup.; Walnut Grove circuit, Finly Byuum; Hickman station, G W Wilson; Sharon circuit, W C Sellars; Tiptonville circuit, J D Bush; Troy circuit and mission, J A Russell, Job Bell, M D Robinson, sup; Hickman circuit, J M Flatt; E T Hart, principal of Dresden District High School.

PADUCAH DISTRICT.—*W H Leigh, P E.* Paducah station, N P Ramsey; Paducah circuit and City mission, J V Fly; Mayfield station, C J Nugent; Columbus station, J H Collins; Hinkleville circuit, C D Davis; Blandsville mission, J E Treadwell; Clinton circuit, R L West; Milburn circuit, J J Smith; Wingo circuit, W H Frost; Benton circuit, T E Hall; Wadesboro circuit, H C Gamble; Brienburg circuit, J R Hardin; Birmingham circuit, T M Ragsdale; Murry circuit, B B Risenhoover; Clinton station, W G Holley; Paducah District High School and Milburn station, L R Martin; Milburn mission, to be supplied; Pine Bluff mission, to be supplied.

PARIS DISTRICT.—*J H Witt, P E.* Paris station, A L Pritchett; Paris circuit, F B Davis, G T Peeples; Spring Hill circuit, R R Nelson; Paris Landing circuit, Giles Leath; Camden circuit, J D Sullivan, D M K Collins, sup.; Huntingdon circuit, H M Sears; Trezevant circuit, M M Taylor, T C Ellis, sup.; Salem circuit, T L Beard; Lexington station, J J Brooks; Lexington circuit, W H Blalock, R T Blackwell; Decaturville circuit, William Hay; Scott's Hill circuit and mission, R S Swift; Saltillo circuit, Thomas J McGill; Morgan Creek circuit, A N Sears; McKenzie station, J M Major; Lavenia circuit, W O Lanier; Big Saudy circuit, J B Sears; Milan station, J M Maxwell; William M Patterson, missionary to Mexico.

TRANSFERRED.—H B Scruggs, to North Mississippi Conference; W T Bolling, to Western Virginia Conference.—Nashville Christian Advocate.

Louisiana Conference.

APPORTIONMENTS FOR 1879.

For Conference claimants		$
New Orleans district	$1 500	
Delhi district	70	
Opelousas district	600	
Homer district	800	
Shreveport district	800	
Alexandria district	770	
		$4 530
For Bishop's claim		190
New Orleans district	$300	
Delhi district	100	
Opelousas district	100	
Homer district	125	
Shreveport district	125	
Alexandria district	150	
		1800
For foreign missions		$3 450
New Orleans district	$1,250	
Delhi district	500	
Homer district	550	
Shreveport district	550	
Alexandria district	350	
Opelousas district	350	
		3 450
For domestic missions		$1,375
New Orleans district	$450	
Delhi district	150	
Homer district	200	
Shreveport district	200	
Alexandria district	125	
Opelousas district	150	
		1,375

CONFERENCE APPROPRIATIONS FOR 1879.

New Orleans district	$ 50
Shreveport district	
Logan's Port,	$270
East Point	50
	320
Alexandria district	150
Opelousas district	50
Delhi district	75
	595

Woman's Missionary Society.

ALABAMA CONFERENCE.

MR. EDITOR: It has been made my duty to request a place in your paper, that the attention of your readers may be called to the organization of the Alabama Conference Woman's Missionary Association at Mobile during its session in December, 1878. It is an executive association, and has for its object and work the organization of auxiliary societies in the Alabama Conference, upon the plan and idea projected at the General Conference in May last.

The names of the officers of the Association are as follows: President, Mrs. Jefferson Hamilton, Mobile; Vice Presidents: Mrs. Mary Hart, Mobile; Miss Sallie Byrd, Selma; Mrs. M. Haltyclaw, Montgomery; Mrs. M. M. Young, Eufaula; Treasurer, Miss Jennie Dorman, Mobile; Recording Secretary, Mrs. T. Toma, Montgomery; Corresponding Secretary, Mrs. E. F. Chilton, Opelika.

This organization is a *nexus* between the General Executive Association at Nashville, Tenn., and auxiliary societies in the Conference. It will hold its meetings annually, elect officers, and make its report to the General Executive Association at Nashville. Its only object is to arouse and interest our sisters in the Methodist Church in behalf of *woman* in heathen lands, "Woman working for woman." We cannot now present to our sisters all that is meant or involved in this noble enterprise, but hope so to impress them by this simple announcement that they will be ready to co-operate with us at once by forming societies, and doing all in their power for its promotion. We expect, also, and earnestly desire the hearty co-operation of the *press*—the religious press I *mean*, of course. Without it we cannot do our work well, nor at all. We can send papers of organization to all auxiliary societies, and aid them in getting to work; but they need *more* than this.

It is a lamentable fact that our people are not in Christian sympathy with missionary work, and no effort will succeed, or last for any length of time, until their attention is called to this branch or root of Christianity more particularly than ever before.

They need knowledge first of missions; where located; then of missionaries; who they are; then of results.

The Adversary has his sentinels standing at the door of every Christian's heart, with his watchword on his tongue: "Charity begins at Home." And it is only the voice of the press that can put him to flight.

Let it send out books, papers and tracts that the people may read, and "who so readeth let him run."

The fruit of this labor will be a revival of true religion in our own midst. The best way to bring a church up to its full height of Christianity now is to go to work in China. Please excuse the length of this notice.

Respectfully and truly,

MRS. E. F. CHILTON,
Corresponding Secretary.

OPELIKA, Jan. 20, 1879.

Work and Pay.

MR. EDITOR: In human industries the sure prospect of liberal pay is a strong incentive to earnest and faithful work.

In the commercial world pay is regulated by supply and demand. If the supply be abundant, and demand small, the price is low; but if the demand be great, and the supply small, the price is high.

These rules and regulations, however, do not hold good in all the domains of human effort. Often the amount of pay is not in proportion to the service rendered. Frequently the amount of pay is in proportion to the skill of the contractor or collector. One man works hard all his days, and has but little, in the way of material compensation, while another plays half his time, and amasses a vast fortune. It is said of a lawyer that he charged a client $25 for legal advice covering one-fourth page of foolscap. Said the astonished client: "Twenty-five dollars for this small bit of advice?" "No," replied the lawyer, "not for that small bit of advice, but for all these books (pointing to his library) through which I have read, to give you this small bit of correct advice." In this instance skill was successful.

When we turn our attention to ecclesiastical affairs we see that the commercial law of demand and supply does not always regulate pay, nor even the just law of *quid pro quo*. In this department of labor the amount of material remuneration does not always indicate the value of labor expended, much less the quantity. If material compensation constitutes the standard by which to judge the workmen, then St. Paul, John Wesley and Bishop McKendree were poor laborers in the vineyard of the Lord. In hundreds and thousands of instances the pay in dollars and cents is no index to the value of the work performed. This proposition may be illustrated by the following unwritten "*scrap of history*:" During the year 187— a certain presiding elder in the Alabama Conference filled all his appointments on the —— charge, and did a good deal of work besides in protracted meetings, and for all these services received, in the way of material compensation, the sum of $65. The year following the same presiding elder on the same pastoral charge attended three Quarterly Conferences, spent six days and seven nights officially, and preached only eight sermons, and for these services received $108 70—$43 70 over and above the former year, and a little over half the amount of work performed.

From the above instance (out of many that could be given) it is shown that pay in dollars and cents cannot be looked to as a satisfactory standard by which to value the work of the preacher.

ANGUS DOWLING.

VILLULA, Ala., Jan. 16, 1879.

Acknowledgement.

MR. EDITOR.—Dear Sir:—I should like, through your columns, to acknowledge the receipt of a box from Natchitoches, containing clothing of all description, besides many remnants of cottonade, domestic, shoes, stockings, &c., &c. This most timely and generous donation was made by a society, formed some three or four years ago; first, (if I mistake not) by collecting a few persons for Sunday-school and singing, which, growing in numbers and interest, has, by the blessing of God, been the means of doing much good. They have, within that short period, furnished the house in which they meet to worship with chandelier, lamps, and pulpit furniture, a neat silver communion service and baptismal bowl, and one hundred and twenty-five dollars towards the maintenance of the Church. They have *now* assumed the rent of the parsonage and a portion of the Church expenses, while attending to several charitable claims outside the Church. They are now provided with a resident pastor (Rev. Dr. Hough), who is most acceptable to the people, and doing much good in their midst.

Some few weeks since this goodly band met together and prepared this box of well made clothing for some of the needy of our city. When it arrived, on consultation with the pastor of the St. Charles Avenue Church and some of its leading members; the contents were distributed among forty-five or fifty persons, and could the donors have seen and heard the gratitude expressed by word and look, I am sure they would have been compensated for their labor of love. In giving publicity to the efficiency of this "Church Aid Society," and this last generous deed, you may incite others to "Go and do likewise."

C. G. S.

Surface Work.

The Christian Neighbor would guard against this in religion, and says:

Preachers and other teachers in religion and morals should strive against what is too plainly a tendency of the times—superficiality or surface work. So *fast* is the age in other things—nearly every thing—it were a marvel if religious knowledge and experience did not catch the disease of a progress that is but another name for dilution or superficiality. To spread out and make a show seems, with many people, to be more an object than to have the faith and experience of catechumens and disciples rooted and grounded in the love of God. To do the work of the Lord thus "deceitfully," is very much like some ploughmen who will "scratch over" four acres of ground whereas the labor thus spread out would not more than plough one acre as it should be done. Such people will talk and boast of how many acres they have ploughed in a day, but the ground, the "fallow ground" is not *broken up*. And the evil of such "slighty" work will be manifest in dry weather—when the sun shines with a burning heat. A good ploughman will, in case his plow should accidentally "skim" over a few feet of ground, command his horse to "whoa," and draw back his plow and send it in, and, if any odds, break those few feet of earth a little deeper than behind him. People should plough deep and close in religious matters, as well as in the stubble-field.

The Review.

The General Conference appointed a committee to have in charge all matters pertaining to a "Review," and to do, or authorize to be done, whatever might be deemed best touching that matter. At a meeting held at Atlanta at the close of the Conference, the undersigned was appointed chairman of the committee charged with all correspondence and management of the "Review," except the editorial department. The Rev. J. W. Hinton, D. D., of Columbus, Ga., was elected editor, and the Rev. R. A. Young, D. D., of Nashville, Tenn., Secretary and Treasurer. Immediate steps were taken to ascertain what could be done; various propositions were carefully considered, differences of opinion adjusted, and difficulties uninteresting to the public overcome. But the way is now open, and the prospect is flattering. The "Review" will be published by our Publishing House at Nashville; the first number will be issued in January, and promptly every three months thereafter.

Terms $3 per annum in advance. All subscriptions to be sent to the Rev. R. A. Young, D. D., Nashville, Tenn. All communications in reference to the editorial department must be addressed to the Rev. J. W. Hinton, D. D., Columbus, Ga.

We intend to make the "Review" worthy the great ecclesiastical body it represents, an able exponent of advancing thought and culture, a vindicator of truth both old and new, and a fearless defender of the "faith which was once delivered to the saints."

We make an earnest appeal to the bishops, presiding elders, and preachers generally, to present the claims of the "Review" on all appropriate occasions, and in every proper way to aid the committee in placing this important work on a safe basis.

B. CRAVEN, Chairman.

TRINITY College, N. C., Dec. 27, 1878.

Feudal Civilization.

Dr. Fowler, editor of the great official organ of the Methodist Episcopal Church, "The New York Advocate," has been making, says the Southern Methodist, some invidious comparisons between the Northern and Southern civilizations. If he will consult Dr. Talmage, he will ascertain that the very city in which he lives is the pestilential pool in which is generated much of the mephitic gas that is tainting the tissues and fouling the blood of America. Let him read up the history of the Tweed ring if he would learn of the greatest political robbery of the age. Let him reflect upon the daylight robbery of the jewelry store by Broadway banditti. Let him snuff the feculent odors of the Stewart tomb-rifling. Let him peruse the Police Gazette and the Tabernacle sermons. Let him sift through the sieve of his mind the meal of the Beecher calumny, and see if he hasn't left much *bran*. Let him climb the rickety stairs of the "tenement houses," beneath whose smoked rafters and dripping roofs the sewing girls make a shroud for themselves while making shirts for gentlemen and *trousseaux* for brides. Let him visit the schools and see how sparsely they are attended, as compared with the truant mob of bootblacks, newsboys, and *gamin* of the streets and slums. Let him "walk down Broadway" after the gas is lighted, and behold the Cyprians who flaunt their seductive scarlet in the faces of strangers and under the very noses of the "men on beat." We undertake to say, the whole South, including the negroes, does not aggregate as much crime as New York city and Brooklyn. A row in a rural district, a riot in a county town, a murder in a Western county, are very objective, every one knows of it. Such a feud as exists in Breathitt county is a matter with which every one becomes acquainted. But in New York garrets and cellars lanes and thoroughfares, crimes are stealthily committed, nightly, of which the world never hears. How many victims of assassination have been plunged from the wharves and anchored to the bottom of East River? Where in the South have ever been found such demons as Dr. Webster, the murderer of Dr. Parkman; Fischer, the sextou, who slew the girl visitors to the tower of his church, and the boy butcher who gloated over the gore of his slaughtered? In what atmosphere was Free-love, Spiritualism, Free Religion, and the like social abominations born, and in what air do they breathe? When did the South ever produce such a social Amazon as Mrs. Woodhull? Who prints the corrupting books, with the lewd cuts, and the transparent cards, and where do they find a profit-paying market? When did a Southern community ever send a professional prize-fighter to the National Congress? What fertile fancy suggested the "Black Crook," "The White Fawn," and similar spectacular dramas? Who bequeathed us this *legacy*? What Southern city can duplicate the Five Points? What *civilization* is it that crowds Blackwell's Island and Sing-Sing with youthful and ageful criminals? What *Southern* family would ever have sought for money to rifle its ancestral line of all honor and honesty, as the Vanderbilt heirs are seeking to do? And what, pray, was at the root of Stokes' murder of Jim Fisk? What, too, of the Bennett-May duel?

But the catechism is too long for our column. "Physician, heal Thyself." Will the gifted editor of the New York Advocate preach from this text?

It is with flowers as with moral qualities—the bright are sometimes poisonous but, I believe, never the sweet.

The Christian Advocate.

THURSDAY, JANUARY 23, 1879.

DON'T STOP MY PAPER.

Don't stop my paper, printer,
Don't strike my name off yet;
You know the times are strigent,
And dollars hard to get;
But tug a little harder,
Is what I mean to do,
And scrape the dimes together,
Enough for me and you.

I can't afford to drop it;
I find it doesn't pay
To do without a paper,
However others may;
I hate to ask my neighbors
To give me theirs on loan;
They don't just say, but mean it,
Why don't you have your own?

You can't tell how we miss it,
If it, by any fate,
Should happen not to reach us,
Or come a little late;
Then all is in a hubbub,
And things go all awry,
And, printer, if you're married,
You know the reason why:

The children want their stories,
And wife is anxious, too,
At first to glance it over,
And then to read it through,
And I to read the leaders,
And con the book reviews,
And scan the correspondence,
And every scrap of news.

I cannot do without it,
It is no use to try,
The other people take it,
And, printer, so must I;
I, too, must keep me posted
And know what's going on,
Or feel and be accounted,
A fogy simpleton.

Then take it kindly, printer,
If pay be somewhat slow,
For cash is not so plenty,
And wants not few, you know,
But I must have my paper,
Cost what it may to me,
I'd rather dock my sugar, I
And do without my tea.

So, printer, don't you stop it,
Unless you want my frown,
For here's the year's subscription,
And credit it right down,
And send the paper promptly
And regularly on,
And let it bring us weekly
Its welcomed benizon.

—Interior

Diversity of Gifts.

"Many men of many minds" is one of the first chirographical lessons that I learned, and it is a remarkable fact that the most important lessons or truths are always simple and easy of comprehension. Much may be learned about the moral and intellectual standing of any community or nation of people by the aphorisms which have obtained universal currency among them. If the aphorisms of any nation or age were carefully collated it would constitute a key to the moral and intellectual status of that nation or age.

The aphorism, "many men of many minds," is not confined to any one nation or age of the world; it is one that has obtained universal consent, and the reason why it is so is that its truth is daily and hourly exemplified in the multifarious actions and pursuits of the human family. Its truth was deeply impressed upon the mind of St. Paul when he said to the Corinthians: "Now there are *diversities of gifts*, but the same Spirit; and there are diversities of administrations, but the same Lord." And the importance of this "diversity of gifts" is shown by what he further says: "But the manifestation of the Spirit is given to every man to *profit withal*."

If man had been so constituted as to have been able at the first glance to comprehend and exemplify every truth connected with the Holy Scriptures, with astronomy, geology, mathematics, and all the other sciences, and at the same time so well versed in rhetoric and logic as to enable him with St. Paul to proclaim truths in their most dazzling light—with the voice of thunder hurl the javelins of the law at the wicked, and then, with an overflowing heart of love, point to the Lamb of God, and say to those who, by his pointed javelins, have been pierced to the heart: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" if one minister of the gospel, or one class of ministers, could now acquire all these prerequisites, there would be no necessity for a "diversity of gifts" in the ministry and laity of the church. If such were the case, one minister could preach, exhort and pray to suit every man; but this is not, nor ever will be the case. Therefore, the same necessity now exists for "diversities of gifts" as in the days of St. Paul. Hence it is that God calls men to labor in His vineyard, from the rich, the poor, the learned, the illiterate, and of every order of talent, from one even to ten, and no man thus called of God has a right to bury his talent, or suffer any other man, or set of men, no matter how many talents they may have, to bury it for him.

Now take a walk with me into yonder well dressed vineyard, and behold the diversity of work that was and is yet necessary to be done. First, the ground had to be cleared, the brush and brambles to be burned, the ground broken up, and inclosed with a wall, the vines planted, and as they grew it was necessary that they should be trained and properly pruned. During all this time the ground had to be worked, so as to hinder the noxious weeds and briars from injuring the health and growth of the vines. We will suppose then that the stewards of the owner of this vineyard, now loaded with grapes, ripening for the vintage, and who had in their service, up to the present time, all the necessary laborers to prepare the ground, build the walls, plant the vines, and keep everything in repair—the brush removed, the weeds and briars destroyed, the vines pruned, and the grapes ripening in the sunshine of prosperity, that they will no longer call upon them to perform any more work; and if they wish to work they may go to some other vineyard that is not in such good repair as this, and if they do not seek work in some other place we will report them to the owner as worthless drones. What I ask would be the result of such a course? Those who had thus labored might for a season linger about their beloved vineyard, and look with deep interest at the crumbling walls, and the luxuriant leaves, fast spreading in every direction, not only concealing the fruit from the healthful rays of the sun, but also causing those that were ripening to decay, and others that were not so well matured to drop off.

It should be borne in mind that by the vineyard we are to understand the church of Christ, and that the Methodist Church constitutes one ward of that vineyard; and here it may be remarked that the organism of the Methodist Church is well calculated to call out and utilize all the gifts and graces of the Spirit. This vineyard has been brought to its high state of cultivation at the cost of a great amount of labor. Many have worked hard in it, for a long time, in removing the brush, building the walls, planting the vines, and removing the superfluous leaves, so as to give the rays of the Sun of Righteousness a chance to ripen the fruit. But much still depends upon the stewards, or itinerating ministers, in order to secure a good vintage in the future. It will not do for them to begin to conclude that, as the walls and hedges are in good repair, the weeds and briars cut down, they can now do all the work themselves. As good and faithful stewards, they should do all the work they can, not only in the pulpit, but also in their pastoral work, and then lay out work for others, and encourage them in the performance of the same. By such a course a "diversity of gifts" and graces will be called into exercise, and a glorious vintage secured.

God will not suffer his plans to be frustrated, for a great length of time, without showing His disapprobation, either by withholding blessings or by direct judgments. Consequently, if the church or those who have the oversight of it so act as to frustrate any of the wise plans of the Almighty, it may be expected, at least, that His blessings will be withheld. The question is often asked: "Why is it that we cannot have a revival? Our preacher is a talented man, he is a good orator, preaches sound doctrine, and labors day and night in his Master's cause; his sermons are edifying, and listened to with interest, still souls are not converted. True, he may be a man of ten talents, but where are the "diversities of gifts" recognized by St. Paul, which has been and always will be essential to the prosperity of the church. We might as well suppose that a man could run a race successfully with his feet bruised and mangled, as to suppose that a powerful and successful revival could take place in a church where some of her members, no matter how feeble they may be, are bruised and wounded in their feelings, or feel that they are cut off from the sympathies and brotherly love of the church. To have a revival the church must be one. A union of sentiment, of sympathy, and of brotherly love, must exist in every member of the body. "The eye must not say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary." The local preachers and stewards may be considered the hands and feet of the church, the class-leaders the ears, the membership the body, and the *itinerancy* the head and eyes; and as the head and eyes direct almost every movement of the physical man, and when in a normal condition, always sympathizes with other members of the body when in a suffering condition. So the constituted authorities, the *head and eyes* of the spiritual body, should sympathize with all the other suffering members, and shield them as far as possible from injury, and preserve them in a healthy condition.

When the church gets to acting as it did in the early days of Methodism, on the principle that every member has a work to perform, that the man with one talent is as much bound to work in the city full, the mountain region, or sparcely populated country, as the man who has ten, when the man of ten talents pushes those forward who have but one, and offers encouragement to them in their labors of love, then we may look for "times of refreshing from the presence of the Lord."

Fifty years of close observation and experience in the ministry has convinced me that in churches where the laity, both male and female, were pushed forward and encouraged in exhortations and prayers, and especially where sisters were called on to pray in public, and where they held female prayer-meetings, that there was always more life and power of religion than in other churches where only a select few were called on to exercise in public.

A question then arises here. How shall we, as a church, bring out and utilize the now dormant gifts and graces of the membership? Once, as an efficient factor, we had class-meetings and frequent love-feasts, by which even the gifts and graces of young members were developed, encouraged and utilized. Fifty years ago, when Methodism, as expressed by Chalmers, was "Christianity in earnest," when there were more sisters that would pray in public, and tell what the Lord had done for them in love feasts, than there are brethren now that will take up the cross, it was not unusual for sinners to be awakened and converted at ordinary appointments, at prayer-meetings and class-meetings.

May the Lord grant that the suggested *head and eyes* of the church may inquire for the successful way for the prosperity of "Zion with *their* faces thitherward."

W. SPILLMAN.

ENTERPRISE, Miss., January, 1879.

Errors of Authors.

AND OTHERS ALSO.

In a former article I mentioned ten popular errors which are quite current among us, and continue the list. It will be observed these are not only errors destructive of a proper understanding of the church, but far worse, they support the only pedestal or tap-root upon which Romanism and all high churchism rests. And so their importance is vital. The list continues:

11. When Pilate sought to release Jesus the great body of the Jewish people cried out: "Crucify him; his blood be upon us and our children." And this imprecation was answered by the destruction of the temple and dismemberment of the Jewish state.

Answer. The cry, "Crucify him," was the reckless exclamation of a little handful of rabble at the governor's door, where there could have been but a very few persons. Its connection with the siege of Jerusalem, forty years after, is mere fancy.

12. Prior to this time all worship was confined to the temple at Jerusalem, but now, in the new or Christian Church, men may worship anywhere.

Ans. At that time, and for hundreds of years previously, congregational worship was common everywhere, as it is now. There were several hundred churches then in Jerusalem alone. There was no change in this respect.

13. The Saviour not only abrogated the Jewish religion, but the church also, and set up a new and different one.

Ans. Jesus, so far as we know, never entertained an unfriendly feeling toward the church of his fathers. On the contrary, he loved and supported it to the hour of his death. A new church was never dreamed of in that age. A new church is not only historically untrue, but philosophically impossible. This great error is the sole and exclusive pedestal of all Romanism and all high churchism.

14. This new church was framed with new laws, new conditions of membership, new officers, new government, new ritual and new principles. It began with a few members, twelve or twenty or so.

Ans. He prescribed nothing of the kind.

15. The Saviour set up a new ministry on a new basis with a new commission, the old being dissolved, and the ministers all being deposed.

Ans. On the contrary, the ministry continued uninterruptedly. There were thousands of ministers then, as now, all over the church.

16. The new ministry of the new church was, at the first, composed of the apostles exclusively.

Ans. There the Romish primacy, prelacy, apostolic succession and high church principles follow naturally and plausibly, if not necessarily.

17. At the first meeting of note of the new church 3,000 were converted and joined the church.

Ans. It is entirely gratuitous to suppose that any of the 3,000 spoken of at Pentecost were then converted. They are generally spoken of as pious people. They were church members, with no intimation against their piety. As to their joining the church, that could not be, because they were already in the church.

18. The Lord also established new sacraments.

Ans. This involves an absurdity, as well as being historically untrue. New sacraments would imply a new deity, or new human nature, or both. He appointed new *modes of administering* the same old sacraments. Christ having appeared, to which event the old modes pointed forward, they must necessarily be changed.

19. Some of the first Christians apostatized and lapsed back into the religion of the Old Testament.

Ans. It is absurd to suppose a person to backslide into the religion of the Old Testament. The religion of the Old Testament is the religion of the New. You might as well say a man lapsed from the religion of John to that of Paul.

20. The Jews, at the time of Christ, were all the lineal descendants of Abraham. The Jews of the present day are their descendants, constituting their entire posterity, and holding their religion—that is, the religion of the Old Testament.

Ans. The Jews—that is, the members of the church at the birth of Christ—were probably not one in a hundred descended from Abraham's family in both the male and female lines. Both the law and the practice was that they intermarry with everybody who would come into the church. Modern Jews are not the posterity of the Jews of that day, but only of that branch which apostatized from the ancient faith by repudiating Christ, which was probably half or less of the whole church.

21. Jesus being divine, and the Head of the church, the founder and framer of its government and laws, the test of the identity of a church now must be its conformity to the original model. This model and government we gather from the New Testament.

Ans. There was no original model, no divine frame work, no new church, divine or human. So far as concerned laws of church government, the Saviour left the church as he found it. The church is, therefore, not a corporation, not an institution—that is, it was not instituted at a time and place—but is the natural and absolutely necessary product, outgrowth or emanation of individual religion in the hearts of the people. All branches of the church, Romish not excepted, do, and always did, make their own laws of external government.

This list of popular, but none the less dangerous errors, could be extended indefinitely. They all diverge from a single, central point—a single, central error—a fundamental blunder; it can hardly be called an opinion. This blunder is that *Jesus Christ founded a church and introduced a religion.*

Romanists fell into this error as honestly and as innocently as Protestants did; or, in truer language, they fell into it honestly, and we Protestants took it from them without a word of inquiry. It is not true that papists set up the fact and principles of a new church and new religion for the purpose of building the papal system upon it, but it is rather that papists, four hundred years ago, did not discover the blunder, and their church system grew naturally, plausibly, and, I may say, necessarily, out of it.

Look a moment at this naturalness and necessity. The formation of a new church means something. At the very least it means that on some certain occasion the Saviour, or some one or more persons authorized by him, organized a few persons—it could not possibly be very many—into a society, prescribing some laws of government in the nature of a charter, which were to be perpetual, to govern the external affairs of the company. A head officer was necessarily appointed; else it was not an organized government. This office was to be perpetual, and the incumbent to have perpetual succession. Hence the primacy. That *is* a primacy; and if any man denies this primacy to the Bishop of Rome I ask him to point out to me the true, legitimate incumbent.

Granting the historic fact of the formation of a new church, the primacy, or at least a primacy, is an unavoidable sequence. It is, therefore, demonstrable that the man who holds the new church theory, and does not find a universal primate elsewhere than in Rome, is a papist, or an inconsistent reasoner.

And more: This divinely-made society—call it a church—is a divine revelation, differing in form only from the verbal revelation in the New Testament. It is certainly of equal, if not superior, authority. It is superior in that it preceded the written, in the order of time, a few years. This, however, I should not regard as important. But the "church" is a revelation.

R. ABBEY.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MISS BETTIE LOCKETT, daughter of Lucius J. and Bettie K. Lockett, was born in Marion, Ala., May 20, 1858, and died at the residence of her uncle, Maj. A. M. Fowlkes of Marion, December 26, 1878, aged twenty years, seven months and six days.

In infancy she was baptized into the Protestant Episcopal Church, but receiving her religious training in the Sunday school of the Methodist Episcopal Church, South, she joined the latter, on profession of faith, May 9, 1875. She was an active and efficient member of the Sunday-school and choir of the church, and took an active part in all those church enterprizes which devolve upon the ladies of the church. She was an intelligent, cultivated lady; in disposition hopeful, cheerful, vivacious.

In March, 1878, she left Marion to visit her aunt, Mrs. J. K. Armstrong, in Decatur, Ala., and in July removed with Rev. J. K. Armstrong and family to Grenada, Miss., expecting to occupy a position in the Female College in that place, to the Presidency of which Brother Armstrong had been elected. In August the entire family were prostrated with yellow fever, which resulted fatally in the case of Brother Armstrong and one of his sons. Miss Lockett survived the fever, but did not recover her usual health and vigor. During three months of isolation, among strangers, cut off from home and friends, she remained with the survivors of the stricken family, awaiting an opportunity to return to the home of her childhood.

"Hope deferred maketh the heart sick," and while her heart yearned for home her bodily strength wasted away. On the 15th of November she reached Marion, in company with Mrs. Armstrong and her children, but the relief came too late. It was soon discovered that her decline had progressed too far to be arrested. From that time she sank rapidly, until death released her from the body.

It was the painful duty of the writer of this memoir, as her pastor, to visit her on the day on which it was deemed necessary to inform her of the approach of death, and to converse with her concerning her preparation for the life to come. I feared, as did her relations, that it would be a fearful struggle with her to transfer her hopes from earth to heaven, but I found her so calm, so RESIGNED, SO TRUSTFUL, SO CONFIDENT, that I left her bedside feeling that the visit had been a blessing to myself rather than to her. For her death had no sting. A few days later she calmly fell on sleep, and kind, friendly hands laid her mortal part in the grave, in confident hope of the resurrection unto life eternal.

J. M. MASON.

DR. JOHN R. APPLEWHITE, son of the late Rev. James Applewhite, one of the early itinerant preachers in Mississippi, was born in Marion county, Miss., February 21, 1818, when that part of the country was new and thinly settled, with here and there an old field school of a low grade, and none of a higher order. Beside this, at an early age the care and providence of his father's family, in a great measure, fell on John and his younger brother, their father being absent on his circuit twenty-eight days in every month. But none of these things seemed to discourage the sterling boy. After toiling all day for the support of those he loved, at night, by his pine-knot light, he would pore for hours over such books as imparted solid and useful information. Thus in boyhood and early youth he formed those habits of industry and self-reliance, and acquired that energy of character that would insure success in any walk of life he might be called to occupy. Some forty-five years ago his father moved to Carroll county, and settled near the present town of Valdew. In that and adjoining neighborhoods Bro. Applewhite spent the greater part of his life, and by pursuing his chosen vocation, the practice of medicine, and tilling the earth, he acquired a handsome property, the greater part of which was swept away by the late war. But he girded himself again for life's battles, and was soon surrounded with more than a competency.

Some four years ago he moved to Oregon, but the hand of disease was laid upon him. That fell destroyer of the large brained—paralysis—claimed him as its own, and he returned to the home of his early manhood to die among loved ones, and, though his mind wandered on many subjects yet in regard to his future well-being, it appeared to be unimpaired. On the twenty-sixth of October, 1878, after commending his wife and four little children to the care of a covenant keeping God, he breathed out his life in full assurance of hope. Bro. Applewhite was twice married—first to Miss Margaret Bonner, by whom he had four children. His second marriage was with Miss Rachel Williams, who, with four interesting little children, survives him. He was a man of strong feelings, warm in his friendship, and decided in his antipathies a kind husband and an indulgent father, and for many years had been a member of the Methodist Church, South, and also of the Masonic and Odd Fellow fraternities. But he is gone, and his body now sleeps in the family grave-yard beside the remains of loved ones, there to await the resurrection of the just.

W. H. HOLMES.

AT THE fourth Quarterly Conference for Fort Deposit circuit, Union Springs district, Alabama Conference, held at Fort Deposit, November 30, 1878, the undersigned having been appointed to draft resolutions, expressive of the sense of this Conference, concerning the death of BRO. THOMAS E. BRANSCOMB, who died at his residence in Lowndes county, Ala., October 21, 1878, submit the following:

Whereas, It has pleased almighty God, in His wisdom, to remove from us our beloved brother, Thomas E. Branscomb, a member of this Conference from the organization of the circuit to the day of his death; therefore,

Resolved, That in the death of Bro. Branscomb the church has lost a consistent and exemplary member, whose daily life was a testimony to the purity and power of the religion of Jesus; an earnest, diligent and effective steward, whose aim and constant effort was to do his whole duty in that responsible office, and a Sunday-school worker whose heart was in his work.

Resolved, That while to us this Providence is deeply mysterious, and we see not how his place in the church and community is to be supplied, yet we bow with submission and resignation to our Father's decree, and rejoice in the assurance that He has called our brother "from labor to reward."

Resolved, That we will earnestly pray God to raise up a man from among us who may be qualified to fill the place left vacant by Bro. Branscomb's removal.

Resolved, That a copy of these resolutions be forwarded to our brother's family, with the assurance of our great sympathy for them in their bereavement.

A. J. LAMAR,
D. C. WHITLEY,
A. M. MOSELY,
Committee.

JOSEPH RICHARDS died, of yellow fever, at his residence in Sharon, Madison county, Miss., September 17, 1878. He was born in Laurence county, Miss., March 6, 1819; joined the Methodist Episcopal Church, South, in 1867. During two years' pastorate I became intimately acquainted with him, always admiring his Christian deportment; possessing many qualities that are so essential to build up a Christian character—quiet, unassuming, peaceful and true—one that could be relied upon at all times, and faithful in every position of trust in which the church placed him. At the time of his death he was a steward, recording steward, secretary of the Sunday-school, and trustee.

His walk and conversation, day by day, was that of a Christian, ever careful to speak evil of no man, but to be gentle, showing all meekness unto all men. Bro. Richards leaves a wife, troubled and afflicted, yet not in despair, having a hope in the resurrection and life to come, asking our prayers that she may have faith and patience to triumph in Christ and say: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations." If his wife, friends and the church have sustained a loss, our loss is his gain. In his dying moments, realizing a Father's hand, and a Father's love, he exclaimed: "Whom the Lord loveth, He chasteneth." How expressive? Then passed over the river, and, no doubt, is at rest under the shade of the trees.

RALPH BRAMLEY.

MRS. F. C. ECLIECK died at the residence of her mother, Mrs. Newsom, in Nashville, Tenn., July 28, 1878. The daughter of an old friend, the late S. R. Davis, of Summerfield, Ala., the writer knew her from childhood.

She was first my pupil, and afterward an associate in teaching, and in both relations excelled. She was one of the few persons intimately known of whom I can recall neither failure nor fault. Her Christian course began in early childhood, and was consistent, uniform, beautiful. She illustrated Christian character with equal grace in the extremes of worldly fortune, and died the gentle, genuine saint she was through life.

Only five years a wife, she left her husband desolate, while she rejoined their babe that preceded her. Thus the families of earth are sundered.

But to Christian households this dread eclipse is only transient. Beyond "the dark valley" are unending joys, a perpetual home, and unclouded skies.

R. K. HARGROVE.

MRS. INDAUER S. ODUM, wife of J. E. Odum, and daughter of J. J. and S. M. Singeltary, died, October 16, 1878, in Rapides parish, La., aged twenty-seven years, five months and twenty-four days. She made a profession of religion in her sixteenth year, and was a member of the Methodist Episcopal Church, South, when she died. After her marriage she became a child of affliction, suffering much every way, and very soon sank down to rise no more in this life. She bore it like a Christian. I was with her in her afflictions, and talked to her about her pending dissolution. She was not afraid to die. She leaves one child. I think she is with the redeemed in glory.

P. G. HOCUTT.

JULIA OLLIA BARR, eldest daughter of J. B. and Sister Barr, died in Rapides parish, La., June 1, 1878, aged seven years. She had been consecrated to God by baptism in the early part of her short life. Ollia was one of my little friends. I was sorry when she died, but God knows best when to take his little folks to heaven. I thank God for a plan of salvation that saves the children. May God comfort the bereaved parents is the prayer of their pastor.

P. G. HOCUTT.

Saints and angels robed in glory
Listen to the sweet refrain
Of the never ending story
Once begun on Judah's plain.
Then in chorus grandly swelling
Rises one triumphant psalm,
Earth and heaven the notes are telling,
"Hallelujah to the Lamb!"

The Christian Advocate.

THURSDAY, JANUARY 23, 1879.

A TRIBUTE.

BY ELIZABETH STUART PHELPS.

Blinded I groped—you gave me sight.
Perplexed I turned—you gave me light.
You speak into a thousand ears:
I pay you tribute hid in tears.
I pay you homage in the hopes
That rise to scale life's scathed slopes.
I give you gratitude in this,
That, midway on the precipice,
You never trod and never saw,
Where air you never drank strikes raw,
And wan upon the wasted breath,
And gulfs you never passed, gape death,
And crags you gained some sunlit way,
Frown threatening ever me to-day,
That here with bruised hand I cling,
Because I heard you yonder sing
With those who conquer. If through joy,
Then deeper be our shame who toy
And loiter in the scourging rain,
And did not pass by strength of pain.
Laggard below, I reach to bless
You who are king of happiness;
You are the victor, you the brave,
Who could not stoop to be *her* slave.
Downward to me, rebuking, fling
My privilege of suffering.
I take and listen. Teach me. See!
Nearer than you I ought to be;
Nearer the height man never trod.
Nearer the veiled face of God.
I ought and am not. Comrade! be
Unconscious Captain unto me.
Unknowing, beckon and command;
I answer you with unseen hand.
You read in vain these lines between.
And, smiling, wonder whom I mean.

Sunday Afternoon.

Epidemics and Their Sanitary Bearings.

When such a scourge as yellow fever visits our country, and shows the virulence we find at New Orleans and such inland penetration as has driven away most of the population of Grenada, we may well pause and study its significance. Epidemics have great gravity, from various aspects. They mean all the terror that there can be in bereavement. They mean such stagnation and derangement of business as entails financial disaster upon citizens of every grade. They mean great searchings for causes; and even when these are obscure they point to various conditions which add to intensity and fatality. How, sometimes, they have changed the whole course of history! With the "Black Death" of the fourteenth century forty millions of people perished in the East alone. Twenty-five millions, or one-fourth of all the inhabitants of Europe, died. The people fled from the attendants; and even St. Augustine was once stoned in the street, on suspicion of being a plague physician. The traveler looks with wonder at the St. Maria della Salute, the appeasing cathedral of Venice; and many a statue, like that Vienna, tells of the awful sense of fearful judgment.

Although we are far away from the Southwest, yet our countrymen are in peril. We are to remember too that the disease has not always been a stranger in the North. New York City had its early and terrifying experiences. La Roche has given its history from 1699 to 1853. The great Philadelphia epidemic of 1793 had its description written by Dr. Rush. Up to 1820 it continued to reappear, with more or less intensity, in Philadelphia, and then there was an absence of over thirty years. The limited visitation of 1853 included but a few hundred yards of city area. It is but an intensified representative of scarlet fever, diphtheria, malignant, bilious fever, and other diseases whose origin is from without. It is conveyed by infective particles, and so may be carried from one point to another. The sick person—as distinct from his clothing, surroundings, etc.—is not thought to transmit it; and so it is said not to be contagious, but infectious, or to be caught from the secretions or surroundings. It is on this view that such active disinfection is carried on as has seemed greatly to limit the disease in New Orleans in the outbreak previous to the present one. In hospitals, where everything pertaining to the case that presents itself for admission is burned, and only the individual admitted and secretion well cared for, the disease does not spread to attendants. This teaches us much as to our sanitary control of all diseases which are transmissible in the sense of being infectious, but not in the sense of contagion, or communication by contact with the individual. It is because of the natural association of the sick man with his infective surroundings that the laity confound the two; but in a sanitary view the distinction is very preservative. The people at large do not know how, as to the prevention of cholera, small-pox, and some other diseases, they are continually indebted to some of our thinking, working, executing health officers. The trouble, however, with most of our epidemics is that they find such excellent soil in which to propagate, and at their start such inactivity for prevention. The public do not hear much about them until under headway. In 1873 the epidemic at Memphis began about August 15, moved very slowly, and had as the infected district the worst four acres to be found in the United States. It was the "Happy Hollow" below the bluff, into which, amid a degraded population, trickled all summer the sewage of Memphis. This is the language of the health officer: "During the hot summer months this accumulated mass of filth had been festering and rotting in the sun, exhaling mephitic gases, which in themselves are potent enough to induce infection, only needing the germ of yellow fever to be sown to yield all the fearful fruits of this great epidemic. This was a period of inaction on the part of the city authorities." When a bad weed gets prolific luxuriance by such cultivation, it spreads even to less fertilizing fields. Amid such culture, it is hard to keep these foul seeds from doing great havoc. But we can limit their productivity, their fatality, by securing the most discouraging conditions for their propagation. Cleanliness and disinfection greatly aid. So would the running away of the population, as it would diminish the susceptible material; but, alas! this often spreads the disease to other communities. A third method—not yet largely adopted, but proposed by one of our physicians, and advocated by some others—is that of personal sanitation of the individual, by putting the system, through hygienic and medicinal methods, in such a condition as that it will resist the infective particle which is always inhaled when the disease is taken. It is well for us all to know that the zymotic diseases are now being studied with a hopefulness most encouraging, and that most of them are "within the range and the duty of human control." They are *preventible*, but difficult to prevent, because the infective particle, like swarms of animalculæ, is hard to trace; because people will not use beforehand the means of prevention; and because they must become epidemic before we can excite the authorities to proper attention. We are studying the natural history of diseases, as others are studying that of birds, fishes, and all insects, and with results equally exact in observation, classification and description. Some day cities and States will come to realize that there are cheaper scavengers than epidemics; that not to create a disease is better than to combat it. The want of our country to-day is health boards free of politics, responsible for their applied sciences to men fitted to be their critics; financial freedom in proper spheres, and yet with close business accuracy; and such appreciation of health as a great civic trust as that it shall enter into the calculations of the statesman as a controlable material interest.—Independent.

Educating too Much.

Prof. Monier Williams, in his book on "Modern India and the Indians," gives a hint in regard to popular education that we in the United States might take, if it be not too late. He cautions against too much education, as tending to render young men unwilling, if not unfit, to pursue the trades of their fathers. He holds that offering to all children and advanced education tempts them to seek their livelihood by some other than manual employments, and so disturbs the working of the natural law of supply and demand. You force upon the labor market a host of educated men for whom there is nothing to do, and you deprive the country of workmen greatly needed.

In this country we see the influence of this system in such results. Our public schools now *give* to the children of the poor, and to the great middle class, an education that includes ornamental and many other branches. Children who have had a course of lessons in these studies are not willing to go from school to making baskets, or brogans. And they can find nothing to do in the line of business for which they are now fitted. They want situations in stores, banks, or professions. These places are filled. There is not any *demand* for clerks or lawyers. The supply is greater than the demand. If an advertisement calls for a young man to fill a situation in an office, or store, a troop answers the call. But in vain is the search for apprentices to a trade. No one wants to *work* who can get his living by his *wits*. If parents educate children at their own expense, and then cannot find congenial employment for them, the fault is with the parents. But if the State, at the expense of the taxpayers, supports a system of education that destroys the balance of the social system by producing more of one class of laborers than is called for, and diminishing the production of another, the consequence is disorder, disappointment and misery. The State itself trains its children for a department of service in which only a small part of them can be employed. It disqualifies a large part of its children for that service in which they are largely required. This makes misery.

There is no sphere of honest labor that is not respectable. And if the children of the people are not forced by hot-house education into seeking employment in spheres which are thought to be more genteel than such as are called *menial*, thousands who are now struggling or starving for want of adequate employment would be earning a sure and respectable support in an honest employment.

It is probably too late for us in this country to go back upon our system. We shall continue to teach music and mathematics and a score of other *branches* of fashionable or popular education, to the children of the people, making the taxpayers pay the enormous cost, and thus we shall do a positive injury to the many, greatly benefit a few, and by turning upon society an innumerable number of young people who will not now go into menial or manual labor, and who cannot obtain anything else to do, we shall, as we do now, force the supply of educated labor beyond the demand, and so injure those whom we seek to benefit.

The easy reply to this statement is that an educated young man is just as able to go out to a days' work as if he were not educated, which is very true. But give him education and he will not take to such employment, nor be happy in it if he does. A laundress sends her daughters to the public school, and they learn all the sciences and add the accomplishments. Neither they wish, nor their mother for them, to take in washing after they have had this advanced education. If they could obtain something better to do, and in which their education would be useful, we would by all means give them the education. But if they are now raised *above* the calling of their mother, and have no other in which they can be useful, their education has done them harm and not good.—N. Y. Observer.

Hearts Overworked.

No organ in the body is so liable to be overworked as the heart. When every other part of the body sleeps, it keeps on its perpetual motion. Every increased effort or action demands from the heart more force. A man runs to catch a train, and his heart beats audibly. He drinks wine, and the blood rushes through the reservoir faster than was ever intended by nature. His pulse rises after each course at dinner. A telegram arrives, and his heart knocks at his side. And when any one of those "excitements" is over, he is conscious of a corresponding depression—a sinking or emptiness as it is called. The healthy action of all the members of our frame depends upon the supply of blood, received from the central fountain. When the heart's action is arrested, the stomach, which requires from it a large supply of blood, becomes enfeebled. The brain, also waiting for the blood, is inactive. The heart is a very willing member, but if it be made to fetch and carry incessantly—if it be "put upon," as the unselfish member of a family often is—it undergoes a disorganization which is equivalent to its rupture. And this disorganization begins too often nowadays in the hearts of very young children. Parents know that if their sons are to succeed at any of those competitive examinations which have now become so exigent, high pressure is employed. Hence young persons are stimulated to overwork by rewards and punishments. The sight of a clever boy who is being trained for competition is truly a sad one. The precocious, coached-up children are never well. Their mental excitement keeps up a flush, which, like the excitement caused by strong drink in elder children, looks like health, but has no relation to it; in a word, the intemperance of education is overstraining and breaking their young hearts. If in the school-room some hearts are broken from mental strain, play-ground and the gymnasium others succumb to physical strain. "It is no object of mine," says Dr. Richardson, "to underrate the advantages of physical exercise for the young; but I can scarcely overrate the danger of those fierce competitive exercises which the world in general seems determined to applaud. I had the opportunity once in my life of living near a rower. He was a patient of mine, suffering from the very form of induced heart disease of which I am now speaking, and he gave me ample means of studying the conditions of many of those whom he trained both for running and rowing. I found occasion, certainly, to admire the physique to which his trained men were brought; the strength of muscle they attained; the force of their heart; but the admiration was qualified by the stern facts of the results." But, indeed, it is not by overwork so much as by worry and anxiety that our hearts are disorganized. "Laborious mental exercise is healthy, unless it be made anxious by necessary or unnecessary difficulties. Regular mental labor is best carried on by introducing into it some variety." Business and professional men wear out their hearts by acquiring habits of express-train haste, which a little attention to method would render unnecessary.

—Chamber's Journal.

Poets and Flowers.

Of living English poets, Mr. Tennyson alone shows any real love for flowers. And this love is scarcely shown so much in the well known song in "Maud" as by little touches here and there—the "long green box of mignonette," which the miller's daughter has set on her casement edge—the "wild marsh marygold," which "shines like fire in swamps" for the happy May Queen; or the water lilies which blossom round the island of Shalott. And who can forget the stanza in "In Memoriam?"

"Bring orchis, bring the foxglove spire,
The little speedwell's darling blue,
Deep tulips dash with fiery dew,
Laburnums, dropping wells of fire."

Of American poets, Mr. Longfellow has, rather strangely, written nothing very memorable about flowers; but there are some pretty verses of Mr. Bryant's, and an occasional good line of Emerson's, as where he speaks of the gentian as "blue-eyed pet of blue-eyed lover," or tells us that

"Every aster in my hand
Goes home loaded with a thought."

As we once again look round upon the "bards" that have sung, it is clear that their favorite blossoms have been the rose and the daisy—the one recalling all the delights of the summer garden, the other all the freshness of the open field—one loved for its beauty, the other cherished for its constancy.

"The rose has but a summer reign,
The daisy never dies,"

says Montgomery, in one of the best known of his poems. Cowslips, violets, daffodils, and "the beautiful Puritan pansies," as Edgar Poe calls them, are probably the next favorites. Painters have done more for lilies than the poets have.—London Athenæum.

"This is the message which we have heard of Him"—but what can it be, announced with such emphasis? Simply this—"that God is light, and in Him is no darkness at all." It seems, at first, almost a truism; but reflect, and ponder it. Things seem dark to us, but not to Him. Were there no darkness in us, there would be no unbelief, no jealousies, hatred, no secret sins.—Browne.

Some one speaking, in the hearing of the late Daniel Webster, of the sublime poetry of the Old Testament, the latter at once seriously replied: "Ah! my friend, the poetry of Isaiah and Job and Habakkuk is grand indeed; but when you have lived, as I have, sixty-seven years, you will give more for the fourteenth or seventeenth chapter of John's Gospel, or for one of the Epistles, than for all the poetry in the Bible."

Our Young People.

BABY'S PRAYER.

Lowly bowed the golden head,
Reverently bent the dimpled knee;
And the sweet lips softly said,
"Gentle Jesus, pity me."

Pity these, O gentle child,
Kneeling in thy robes so white;
Yes, a Saviour, meek and mild,
Hears the baby's prayer to-night.

And bright spirits He will send,
Guardian angels they will be,
Jesus is the children's friend;
He will love and pity thee.

How oft through life's long chequered way,
When tossing o'er life's troubled sea,
World worn pilgrims sadly say,
"Gentle Jesus, pity me."

When from His fold we chance to stray,
Of His commands forgetful be;
Let us, like baby, softly pray,
"Gentle Jesus, pity me."

—Maggie McNiech.

The Stranger's Story.

BY E. H. CRAIG.

"That boy will break my heart!" was the passionate exclamation of a respectable-looking woman, as, with an appealing look, she addressed a strange gentleman who passed by at the time. A large overgrown boy, of more than fifteen years, had leaped over a fence the moment before, and now, feeling himself beyond her reach, stood laughing defiantly at his mother, who had undertaken to reprove him for some mean conduct. Without making reply, the stranger turned a severe look upon the boy, which had the effect of checking his mirth and changing his color a little and then advancing to the rails and resting his arms upon them, related the following story, which might have been profitable to both his hearers:

"There is, perhaps, nothing more painful than to see children, and especially large boys, who ought to know better, uncivil and disrespectful to their superiors, but particularly so to their parents. When I was a boy myself, I regret to say, I fell into the very same sad fault, for which I was not alone blameworthy. I was considered remarkably smart for my years, and my singularly wise sayings and doings delighted admiring friends; I suppose I was looked upon by my parents as a young Solomon. They generally brought me into the parlor for the express purpose of entertaining company. But I remember that I was wise enough to understand and mark well all the praises they heaped upon me. All my wisdom was gathered from my friends, and yet they gave me credit for originality in everything I said or did. By these aids I soon discovered my great importance, and this made me very impertinent—a pest and a scourge to my parents.

"When I had grown up to the age at which I ought to have been a pleasure to them, I was disobedient and sadly disrespectful. When I think of the irreverence I was guilty of, and which they tolerated in me for a moment, I feel to this day crimson with shame. And if I thought it could make amends for my youthful vileness, I should like to undergo now the floggings which I ought to have received then. I was permitted to call my father such slang names as 'governor,' 'the boss,' 'the old man,' 'John,' and such like, to his very face, and he heard it good-naturedly and laughed. That most sacred of all names, mother, was seldom applied to her who loved me more than any other human being; I usually called her 'the old woman,' or 'Mary,' humorously, of course, and thought it looked well.

"This bad training showed on me everywhere else. At school, the teacher was a firm man, a first-class disciplinarian, and kept me in my place well; but I disliked him for what I styled his severity, and behaved as disrespectfully and disobediently as I well dared. I was afraid of an open conflict with him, knowing that, in that case, I must have fared poorly. In secret, however, I did what I could to disaffect the other scholars and make them disrespectful. In this I succeeded admirably, especially among the larger boys. We could plot mischief against him and sneer at him behind his back. His rebuke made us angry and revengeful, and we consoled ourselves with the hope of paying him for it when we grew up. In the meantime we enjoyed ourselves delightfully in making game of him, much to the entertainment of the scholars generally. I was the prime mover in these annoyances, and it never occurred to my mind that my heartless conduct could receive a sudden and unexpected check.

"On one occasion he reproved me. Thinking myself master of the situation, I tossed my head in defiance, and sneered contemptuously, looking for the approval of my rude companions. But before I had time to think what I was doing, the teacher made my ear ring with a blow of his open hand. I staggered a little, but instantly recovering myself, and shrugging my shoulders in contempt, dared him to repeat it. He commanded me to leave the room; glad of the opportunity, I went, and closing the door with an impudent farewell, ended my school education.

"In Sunday-school I was even worse. I knew that my teacher had no means of enforcing his instruction, except by moral suasion. I was irreverent, even in the most sacred things. I turned my pious teacher's instruction into ridicule to make the others laugh. More than once I used bad language to his face, and I am now convinced that he was a man of more than ordinary grace, or his temper could not have brooked my conduct for a moment. Yet, strange to say, I never knew of his having made any effort to obtain my removal out of his class. I think his prayers were answered, however, by my suddenly leaving the place. I went to business and was there but a month when my bad manners were directed towards my employer. He told me quietly that I might go home to my father; I went. I tried several other places with a similar unhappy result—*unhappy* for me; *happy* for my employers.

"I had now grown up to be a young man and knew that I was losing my time, that I could never be worth anything in the world. In weeks of despondency I had time to reflect. I saw that I had been turned out of school for my insubordination; that I had been disrespectful to my Sabbath-school teacher, though he desired my best interests; that my ill-breeding had turned me out of three or four situations, and prevented me from even occupying others. I next saw that if ever I expected to do well, I must govern my temper, suppress my insufferable pride, which had developed by this time into impudence, and practice obedience and respectfulness to my superiors. The disgrace of having been turned out of several situations, to the certain knowledge of my acquaintances, mortified me. To friends I explained, when opportunity afforded, that it was not my fault, but that of tyrannical masters; but no use; they had their own opinion, which was the correct one. My ill fortune had its good effect upon me. After the exercise of patience and practice of self-culture for a long time, I succeeded in obtaining another situation. When entering upon it, I made up my mind to 'try better conduct, and be as respectful as possible to all around me. I was able to keep my place this time, and learned that steadiness, honesty, and respectfulness to superiors, were indispensable to a young man's success.

"Young man," he continued, "if you wish ever to prosper in the world, you must begin by obeying the Fifth Commandment, which is 'Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.' If you neglect this, take care that you come not under the curse which declares that 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.'"

—New York Observer.

The "Rocket" Paying Tithes.

"Rocket!" Wasn't that a singular name for a sled?

In vain Aunt May remonstrated. "Surely," said she, "your sled will not go *up* like a rocket." In vain she suggested, "The Leopard," "The Reindeer," "The Firefly," "The Flash." None of these suited Master Edward's taste.

"I know when it *will* go like a rocket," he said. And thus his new Christmas gift received its name.

That evening, after his first day of coasting, Edward and his dear Aunt May were sitting by the twilight fire, talking over the pleasures of the day.

"Aunt May," said he, with eyes sparkle, "I made the 'Rocket' pay tithes to-day."

"You did," she said. "How? What do you mean?"

"Why, don't you remember, auntie, what you told me the other day about the Jews? You said it was a rule among them to give a tenth part of all their possessions to God; and that you thought we, who have been taught more about Him and more about the Saviour who has come to us, ought to do as much."

"But, Eddie, how could you give a tenth part of your sled to God?"

"Well, auntie, you know you explained to me one other day the meaning of those words of Jesus, 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me.' And I thought if I gave rides on my sled to some poor children who didn't have any, it would be the same as paying tithes, wouldn't it?"

"Yes, Eddie, I think God would certainly accept such an offering."

"And so," he continued, "every time I took nine rides, I gave one to ragged Joe. He hasn't got any sled, 'cause his father drinks, you know. Or to Bob Millman. His father and mother are both dead, and I felt sorry for him. Then poor Peter Roy is lame, so he can't coast a sled by himself, and I took him right before me in my rides—first him and then Benny Wright, 'cause he's so little he didn't know how to steer a sled if he had one. Sometimes," added Edward softly "I didn't wait to take nine rides."

"What, then? You gave the poor boys two instead of one?"

"Yes, auntie, two rides right together; and I think they were the best of all."

As the boy said this, his curly head resting on Aunt May's lap, his eyes looking thoughtfully into the fire, he felt her hand pass tenderly over his forehead; and God in heaven heard the prayer that went up at that moment from her heart, that He would keep her darling thus, and teach him by many more such experiences how, always, "It is more blessed to give than to receive."—Children's Friend.

Biblical Puzzle Story.

A little girl whose name was the same as that of David's grandmother, and who was as old as Jairus' daughter when she was raised to life, was to celebrate her birthday in the same month, and upon the same day of the month, as that upon which the ark rested upon Mt. Ararat. In the morning when she awoke she found several birthday gifts waiting for her. Her father's present was like that which Joseph directed should be put in the mouth of Benjamin's sack, her mother gave her the same kind of article that Pharaoh gave to Joseph when he set him over all Egypt; her aunt, who lived in a city whose name was the same as one of the seven churches in Asia, sent her something like that which Job wished his enemy would write; and her brother sent her a little pet animal like those which the Jews offered in sacrifice. She was very happy with her gifts, though she wished somebody had given her a pair of ornaments such as the Ismelite women gave Aaron, and of which he fashioned the golden calf. In the afternoon two of her little friends came to see her, one of whose names was that of Samuel's mother, and the other the same as that of Lazarus' sister who sat at Jesus' feet. Their present was an article like that used to pick up the fragments in when the five thousand were fed; and it was filled with the same thing that the spies brought from Canaan. After playing in the house awhile they went out and did what the boys and girls will do in the New Jerusalem; they went into a place like that in which Adam and Eve were put, and played under the shade of a tree like that under which Joshua put a great stone. After they had played till they felt as Sisera did, when he went into Jael's tent, they came in and sat down to the same thing which Simon made for his friends. There was upon the table something which if cast upon the waters will return again, and some of the things which Abraham and Sarah set before the three angels; and for dessert they had some of the things which Jacob sent to Joseph in Egypt; and what Abigail brought David; and after awhile they went home. Selected.

A Christian Child.

When I was a little girl, long ago, I walked by my mother's side, holding her hand while she talked with a neighbor on her way from church. I took no notice of their talk till I heard my mother saying, "I think Sophy is a Christian."

I was astonished. Sophy a Christian! She was very near my own age, and I played with her every day, and never knew that she was a Christian. I had been well taught, but still I had in my inmost soul a feeling that a Christian child should be very sober and quiet, and not care for play, but only for reading the Bible and other good books. I said nothing, but determined in my heart to watch Sophy and see if she acted like a Christian.

She did not know I was watching her as I played with my dolls by her side; but I remember today that she seemed cheerful and happy, and as much interested in our play as usual. She helped me kindly when I needed help; I saw her face flush as she kept back the impatient word when I vexed her; I noticed when she went without complaint to do an irksome task; and I knew when she retired for secret prayer. I was convinced that she was a Christian, and longed to be one myself.

So, though she knew it not, Sophy witnessed for Christ in her daily life. And so may every Christian child with Jesus' help, witness daily for him, speak of his love in the prayer meeting, and live for him at home and everywhere. "Even a child is known by his doings, whether his work be pure and whether it be right."—The Christian Mirror.

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The Sowers.

In their new fields and in their old, they have gone forth for another year. The parables of the sowor and of the tares, should be well studied by them at the beginning, and also in the progress of their work. At the beginning that they may not be discouraged by the obstacles which are sure to arise, and in the progress that they may not be surprised at the hinderances which the work itself seems to develop. With his field definitely assigned him, and with his seed-basket in hand the thing to be doue is plain. He is to go forth and sow. This is the simple line of duty. There may be some art in the work. All hands are not equally deft in scattering the seed. There is room for the exercise of judgment and discrimination, but there is no human skill or wisdom that can assure us that there shall not be some apparent loss.

These are the chances that the husbandman takes. The wayside, the stony places, the thorns, are in the account, while he looks to the good ground for a return for his labor. In getting a harvest from that he can afford to lose what is seemingly inevitable. He would choose to have nothing but good ground, and that every precious grain should grow to perfection. These waysido hearers are very trying, and to witness the withering and the choking of those that received the seed in stony places, and among thorns, is often well calculated to drive the preacher to despair.

The Great Teacher knew this, and he has prepared his servants by placing before them the troubles which they must encounter. The proportion of the good ground to the bad is not given. It is more or less in different fields. These hinderances are to be looked for. As far as may be, they are to be guarded against. Both preachers and hearers are warned and instructed. Some of the seed has never sprouted; some that grew off hopefully has withered. Every pastor can identify these illustrations in any year's experience. He can call them by name who answer to the several classes so graphically depicted. He may mourn over them, but his rejoicing is in those who have heard, understood, and are fruitful.

The tares present a still more gloomy view of what the gospel has to encounter in the world. The wiles of the devil are revealed as opposing the truth. While the Son of Man is sowing, the devil is counter-sowing. In the same field, and side by side, the powers of darkness and of light are struggling for the mastery. It is natural that a spirit of impatience should arise in the heart of the gospel-worker. To be thus circumvented and thwarted by Satan would seem to be a reproach to God and to his Son. Surely divine power ought to be put forth to pull up the tares. The armies of the living God should be commissioned and sent to uproot, by force, these intruders. The field is the world, but it is God's world, and not the devil's. Certain forms and aspects of evil arise in the shadow of Christian institutions, and owe their vitality and power for mischief to their semblance of the good. The tares are the children of the wicked one, but not all of his children. They describe a class, whether in the church or out of it, resembling, and yet antagonizing, godliness.

What is passive and what is active are displayed in these teachings as obstacles and discouragements to the gospel sower. Some of his work comes to nothing, and all of it has to contend with the subtle and tireless activity of Satan. The sower comforts himself with the thought that the good ground is secure, but he has disclosed to him immediately the startling fact that there are other and evil sowers in the field. He is wrestling against principalities and powers, "and against the rulers of the darkness of this world, against spiritual wickedness in high places." In all of these parabolic disclosures the sowers of salvation have a useful manual. They have before them what appears to be, and what is, in reality, a very plain and simple duty. But there is in it care, toil, anxiety and watchfulness. Let them not be surprised or discouraged when these revelations and predictions of their Lord are realized in their experience.

Let them be careful to sow the good seed of the word, the pure, unmixed and unadulterated gospel. Preachers may not be able to keep the thorns out of the church, nor the tares out of the world, but they can keep both out of their sermons. The sower in natural husbandry is most careful about the purity of the seed he sows. The spiritual sower must be equally careful. For the comfort of all we have this: "He that goeth forth and weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Sound at the Core.

Our Missionary Secretary, Dr. Wilson, said, in his address to the Louisiana Conference, that the missionary spirit was the core of Christianity, and that where the church was not sound in this respect there was neither health nor effectiveness anywhere. All this we steadfastly believe, and we put it in print that all our readers may think about the matter. He cannot be a sound Christian who is not constrained by the love of Christ. Individuals make up the church. A few of them are imbued with the missionary spirit, while the most are but little concerned about the conversion of the heathen. They have little thought of the kingdom of Christ beyond their own weekly prayer meeting, the support of their pastor, and the maintenance of the gospel in the locality in which they live. There are probably tens of thousands who do not care a button for China or Mexico. They imagine that it is as much as they can do to take care of themselves, and, until this is done, it is unreasonable to ask them to contribute to foreign missions. Had the apostles and their Christian contemporaries been of their mind, the gospel would never have spread much beyond Jerusalem, and they would themselves be heathens to-day.

That people give little for missions is only a symptom. The disease is at the core. The money is not the important thing at all. It is the lack of interest, the almost utter indifference that is alarming. If people have the right spirit, what they can give will be given without much urging. Instead of being straitened in our operations for want of money, the real trouble should be how to lay it out. The present state of things would be reversed if the core of the church were sound. The overflowing and abundant contributions would demand enlargement of the work. The new wine of a true missionary spirit would burst the old bottles of past methods and measures, and compel expansion. Cannot something be done to awaken an interest, and to arouse the conscience of the church? In the stations, why not devote one prayer meeting in the month to missions? and why should not several sermons a year be preached on the subject in every charge? Our preachers must give more attention to the matter, or there will be little improvement on the past.

It may be a disadvantage to preach on the subject *only* when a collection is to be taken. The effort should not be so much for money as for the enlightening and awakening of a right Christian conscience. What we should seek is that people have right views and feelings, and that they simply do their duty. The advocate of missions is on the true ground when he tells his hearers that the money he wants is the least of all. The more vital interest is that they be constrained by the love of Christ, that they adequately realize their responsibility to God, and that they do their duty as followers of Christ.

The chief business of every church is missionary. Its existence and organization are a base for advancing the work of God, and for aggressive operations. The Capua of the militant host is this resting in home-quarters, and losing sight of the conquests which the Captain of our salvation calls us to achieve. An enervated and feeble life is certain to obtain when the faith and effort of the church are withdrawn from the conversion of the world. The robust, energetic and self denying spirit which missionary enterprise develops infuses power into the entire body of Christ. Let the heart be stirred by an enthusiasm on this subject, and the whole system will be warmed, thrilled and beautified by the glow of health. It will quicken and vitalize every department of church work. The pastors will be better supported, Sunday-school interests will be revived, and revivals in the home fields will be promoted. If we would save ourselves we must aim at the salvation of the world. The chief thought of our churches now is simply to save themselves, their children, and the community about them. A handsome church, a bright and attractive Sunday-school, an entertaining preacher, and altogether a snug church home for our own comfort and enjoyment, are the sum of our plans. The real mission of the church is overlooked, and therefore the richest blessings are withheld.

Not sound at the core, there is something of decay in every part. A type of religion is being fostered that is selfish, narrow and enfeebling. Our people are being straitened in their own bowels when God would have them "arise, walk through the land in the length of it, and in the breadth of it;" and when he brings them forth abroad, bids them look toward heaven, and tell the stars, and declare to them, as to Abraham of old: "So shall thy seed be."

Read and Respond.

We very earnestly desire that our agents and subscribers furnish the ADVOCATE with items of interest from all sections of the church. The state of the church, methods of finance, what is being done in the way of church and parsonage buildings; accounts of revivals, the condition of the country, the crops, and everything that is likely to be of interest and of advantage to the church. It is manifest that such items of local church news can only be obtained for our columns by those who are on the ground. We shall be glad to hear from all, and frequently.

Especially would we urge our brethren in charge of schools and colleges within the bounds of the patronizing Conferences to keep these important educational interests before the people by supplying us with occasional communications representing their condition and needs. If any of them have not been fully represented in the columns of the ADVOCATE it is no fault of ours, as we have published everything sent us. It would be well for those at the head of these institutions to furnish us such data as they wish published, or to select persons suitable to do it. In furnishing accounts of commencements the matter should not be left to chance or haphazard, but let some competent person be selected who will do the business promptly and with judgment.

Our columns are, of course, open for contributions from all who have something to say. There are many gifted men and women in the church whose pens ought not to be idle. As a rule, we cannot publish very long articles, nor is it often expedient to publish serials. All contributions are necessarily subject to the judgment of the editor. His duty to the church and to the subscribers is to furnish them with the best paper he can, and to protect them from what is either hurtful, uninteresting or useless. They are supposed to pay for matter worth reading, and what is of no interest to the most of them should not be permitted to occupy much space. We can use articles from one-half to one column long promptly and with advantage when longer articles are necessarily delayed or declined. We are sure that our contributors will help us in their department by writing, and that they will, as far as may be, aid us in filling part of our columns with a varied and attractive array of original matter.

The Living Sacrifice.

Christianity is eminently a spiritual religion, and in this differentiated from all other religions. True Christianity has its "form" as well as its spiritual power, but the superstitious religions had nothing but "form." These material and sensual religions reared magnificent and costly temples, they had venerable and splendid priesthoods. They worship had smoking altars, fragrant incense, and swelling strains of music; but it was not the worship of the spiritual nature. They offered in sacrifices birds and animals, they hung the walls of their temples with votive offerings of silver and gold, but did not offer their affections and their consecrated lives. But the religion of the Bible demands the spiritual worship of a spiritual God. This sacrifice is not to terminate in local and temporary act, but the acceptable sacrifice is to be "a living," a life-long sacrifice. We are not in our auspicious times called to die for Christ—men have been, but it may be said, this has been exceptional, and has not entered into the contemplation of the great plan—rather we are to live for Christ—a thing may be quite as hard to do. A great authority in the science of human nature has said: "Men will pray for Christ, quarrel for Christ, fight for Christ, and even die, imagining it was for Christ, in short, do anything save live for Christ."

A consecrated life is a living sacrifice, saying ever: Not my will, but thine be done. It is a laying ones self upon the altar of God. "I give myself away; it is all that I can do." All my time, my talents, my wealth and substance consecrated to the praise and service of God, and through all life. A living sacrifice, a consecration of all my activities to God. Nothing dead, nothing silent, nothing still, but alive, vocal and alert; a life of prayer and love.

Such a sacrifice, such a man, is ever saying, by his whole intention and his entire influence: "Religion is the truest thing, the wisest thing, the best thing, and the most important of all things."

If a living sacrifice is the demand of God, and if we have justly conceived and described it, it remains to inquire are our lives "a living sacrifice." Anything less is a "blemished offering. It has some ill-favoredness, and is an abomination to the Lord. The first and great commandment is: "Thou shalt love the Lord thy God with all thy heart." Does any cursed idol lurk within, and strive to rival God, then turn it out: you are the temple of the Holy Ghost, and you may not innocently or safely defile God's temple.

W.

Well Explained.

That disparity seems to be a good sign and not a bad one. The Wesleyan Christian Advocate clears up the matter in the following article:

"The Christian Advocate, (Nashville) of January the 4th, has the following paragraph:

"'In looking over the statistics of the several Annual Conferences we are struck with the disparity between the number of Church members and Sunday-school scholars. For example, here is one Conference in which over forty thousand Church members are reported, and only fourteen thousand Sunday-school children. Considering the average number of children in Methodist families, this is a small showing. What is the cause? We hope this inquiry will put many to thinking.'

"We had been thinking before we saw the above, and had read the same figures with joy and hope. Thus: Suppose all the children in the Sunday-school, say from seven to eighteen years of age, are members of the Church, as they ought to be. Is not that a gratifying fact? But, in such a case, the children of the Sunday-school, being all counted as members of the Church, would go to increase the number of Church members, and increase the disparity between the number of Church members and the number of Sunday-school scholars. Now as you lessen the number of Church members among the Sunday-school scholars you lessen that disparity, other things remaining equal. But you have a much less desirable state of things. We are disposed to take this hopeful view of the disparity in question from the consideration of well-known facts. Some ten years ago, when the revival of the Sunday-school work began in the Church, South, there was a simultaneous revival of effort for the conversion of the Sunday-school children. Then followed a strong conviction that we had been negligent of duty towards the children in respect to their conversion. Sunday-school magazines and papers were filled with well written articles favoring the effort to secure the conversion of the children. Pastors, too, began to report to Quarterly Conferences and District Conferences, the number of Sunday-school scholars converted during the year, and the number of unconverted children in their Sunday-schools. Therefore, while we have not the statistics for a mathematical demonstration of our solution, we have good ground for the hopeful opinion that we express. We verily believe that the proportion of Sunday-school scholars who are members of the church is fifty per cent. larger to-day than it was even ten years ago. In most parts of our country the time is past when parents discouraged their children from professing religion, and joining the Church on account of their being so young. Thanks to the blessed Spirit, who has given us a better understanding of our Saviour's words: "Feed my lambs."

"Nevertheless, if in any Conference there is neglect of the children, and the disparity alluded to grows out of a failure to look up the children and get them into the Sunday-school, we would not in the least blunt the sting of the Christian Advocate's inquiring rebuke."

Notice.

Please to direct all communications on business simply to "the NEW ORLEANS CHRISTIAN ADVOCATE," 112 Camp street.

Communications for the editorial department should be sent to the editor.

Our agents and correspondents are requested to observe the above instructions.

Our Nashville cotemporary, Dr. Fitzgerald, has a good word in behalf of Presiding Elders. As he is not on a District he has a right to be heard. He says:

We read with pleasure the accounts sent us of the generous provision made for the preachers in charge. The people are doing the right thing in the right way for their pastors. But what of the Presiding Elder? He is put off from the perquisites that help the men on stations and circuits. Being always on the wing, he seldom gets a marriage fee. Donation parties and loads of provisions are not for him. He belongs to the whole district in general, but to no part of it in particular. He relies solely on his claim assessed upon the several charges. If it can be paid he can squeeze through, but with no margin. If it be withheld or delayed there must be trouble. This office bearer in the Church, who represents so fully its itinerancy, should not be crippled or embarrassed by failure to meet promptly his just claims. Do not send him on his toilsome rounds with an anxious and burdened heart. Pay him his due, and send him rejoicing on his way; pay him his due, and send him flying, having the everlasting gospel to preach to them that dwell on the earth.

From China.

The following from Bro. Lambuth is published in the Nashville Christian Advocate:

SOOCHOW, CHINA, Dec. 3, 1878.

J. W. MANKER, Esq.—Dear Brother:

I wrote you in October that our third quarter's draft had reached us. The fourth quarter's draft is already due, and will be needed in January next. This will be the last of the appropriation of 1877-78. I am anxious to get the first quarter of the appropriation for 1878-79 by the first of April next, if possible. I want Brother Parker to commence on his house at that time. Please let me hear from you. We are all well. The Lord is with us and is blessing this work. Miss Rankin is with us, and has commenced her work in earnest. What a joy it brings to our hearts to see one and another coming to help us in this glorious work! And now the news of Brother Reid's coming to help us; and bringing his dear wife with him; we can only praise God for all this good news. And to feel, too, that dear Christian friends are praying for us and holding up our hands! Praise be to our God!

Yours in Christ,

J. W. LAMBUTH.

A committee has been formed in Rev. Dr. Post's church, of St. Louis, to ascertain what families in it take no religious paper or magazine, and to call their attention to the importance of supplying themselves.

The above is clipped from an exchange. That committee is called for in many charges. It would be a good work everywhere to canvas for the religious paper. That is a good mark to work to: *A religious paper in every family.* When all the pastors and working members resolve upon it, the work will be done.

Mrs. Cynthia Nixon, widow of the venerable Thomas Nixon, late of the Mississippi Conference, died at the residence of her son-in-law, James E. W. Cook, near Cayuga, Miss., November 5, 1878. Sister Nixon was in her seventieth year. Her end was peace. An obituary notice will appear next week.

History of the Mississippi Conference.

A PROPOSITION.

MR. EDITOR: Please say to the brethren of the Mississippi Conference, and all concerned, that Bro. J. E. Jagers and I will be two of one hundred to give $10 each to have Bro. Jones' History of Methodism in Mississippi published. We are exceedingly anxious to see the book in print while Bro. Jones is among us. Let all who will give the amount specified send their names to the ADVOCATE at once.

Your brother,

H. P. LEWIS.

HOLLY SPRINGS, MISS., Jan. 15, 1879.

The Rev. J. H. Scruggs, Aberdeen, Miss., writes, January 8, that Bishop Paine's health is feeble—we infer that while it may not have improved, it is not worse. May we hear soon that his health is improving! Our correspondent writes further that the Bishop's wife has been dangerously ill, but, under the blessing of God, she was thought to be out of danger. We sympathize with our excellent sister, and at the same time rejoice to learn that she has been spared to her family and friends.—Western Methodist.

TO THE BRETHREN OF THE MISSISSIPPI CONFERENCE.—Please write to Bro. William H. Watkins, at Jackson, giving him your present postoffice address, also the amount of money you paid for publishing minutes, so he may know where to send your minutes.

H. P. LEWIS.

HOLLY SPRINGS, MISS., Jan. 15, 1879.

Indirect Preparation.

Bishop Simpson's fourth Yale lecture was on the above topic. We quote from the conclusion of the lecture as follows:

Various plans are pursued in collecting and preserving materials. The use of scrap-books and commonplace books cannot be too earnestly commended for preserving such items as may come under your notice, and for which you may have need of ready reference. In reading it is well to have a pencil in hand and a note-book convenient, not only for the sake of quotations, or for marks of reference, but what is still more valuable, to preserve the thoughts which are suggested to your own minds, rather than stated by the author. As an element of preparation, the pen should be freely used. I speak not now of the question of written or extemporaneous sermons, but of that facility in writing which a minister should possess. This habit is absolutely essential. You should write much, and strive to write well; yet, first, write much. All nature is luxuriant in infancy. What an immense number of leaves crowd each other and fall away, what a profusion of buds and flowers, ten times more than any tree can develop in fruit; so it is with the young writer—write first, trim afterward; pour out your thoughts as they occur, even should their order not be the most harmonious, or the connection the most perfect. The more rapidly you write, the more naturally. The great difficulty with many is that their ideal is so high, their standard so perfect, that they fear to write at all. They commence, and are discouraged. While correcting one sentence they lose the glow which would have given warmth and beauty to the next. Write much, if you only write letters or articles for the daily or weekly press. Write frequently on theological topics, and occasionally write sermons—whether you deliver them or not—for the purpose of securing proper form and length, and the proper relation of the various parts.

The studies of a minister should not be confined exclusively to theological reading. He should, as opportunity serves, make himself master, as far as may be, of the general principles of every valuable science, especially of mental philosophy. He should also love to roam throughout nature. Everywhere there are marks of his Father's hand. The rocks of the earth, the plants and animals of its surface, the currents of the sea and of the air, and the great globes that move through space, all display the wisdom and power of the great Creator. The minute as well as the vast may furnish lessons of value and illustrations which will both interest and profit. A minister should, as far as practicable, intermeddle with all wisdom, yet so as ever to keep Christ as the great central figure. He should also keep in view the work which he is performing—the erection of a great spiritual edifice. All subsidiary knowledge is but as the scaffolding.

The range of knowledge is so wide, the wants of congregations so varied, and the current of public opinion so changeable, that every department of literature and science may become tributary to the preacher's influence. In my childhood and youth I had a constant passion for study. To some extent I examined the chief languages of western Europe. It was with me a simple curiosity; but I have since found that every branch of study has come to my aid. It has been my lot to hold Conferences or ministerial meetings in all those countries whose languages I had studied. I was not able to talk to any extent in those languages, but I read them, and could soon understand the deliberations of my brethren.

In keeping abreast of the day, let him not spend too much time on the daily press or the lighter class of magazines. It is one of the triumphs of Christian civilization that we can have news at our breakfast table from all parts of the globe; but the daily press is not of itself an unmixed benefit—it tempts the student to dissipation of thought, and oftentimes his morning hours wear rapidly away while he is reading matters which interest him, but which are not essential to his important work. Like the bee, he should know how, in a few moments, to extract the honey from the flower, and then fly on without stopping to count the number of the petals, or to dwell on the beauty of the coloring. He should be like the business man who rapidly glances over the most important items, and then confines himself to the duties of his counting-room or office. In scientific and theological reviews there are frequently articles of great value, which the preacher cannot too carefully read and ponder; but while he is interested in the lighter reviews, and pleased with the style and structure of articles, he is very liable thus to spend his moments, which ought to be devoted to more solid reading or to pastoral duties.

Still it is difficult to fix any precise rule on this subject. The times breathe a free spirit. A wide range of topics is discussed in the daily press. Among the masses there are minds stirred with thoughts of great value. The preacher must not unfrequently grapple with specious forms of errors which are prevalent among the people; he must understand the arguments which are employed to sustain them, and which captivate so many. The more thoroughly people find him posted in matters of interest to them, the greater will be his influence over them; yet that influence will be of little value unless it helps him to draw them to the Saviour.

The subjects for preaching cover an immense realm, and only a glance can be cast over them. Negatively, the object of the pulpit is not simply to teach or enforce morality from any heathen or natural standpoint; it will teach a high and pure morality, but it will present it as the issues from a heart changed and purified and filled with love to God and man. Morality that springs not from the heart is like a tree from which the

limbs that bear bad fruit are pruned and cut and cast away. Christian morality is the life of a young tree, permeating every limb and twig, and producing beautiful flowers and healthy fruit. The tree itself must be changed in its nature. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Nor is the object of preaching the correction of mind by the explanation of its laws. No amount of knowledge or metaphysics can change the human heart. The knowledge of machinery will not correct its errors, or set it in motion. Nor is the great theme of the ministry to be natural religion. Motives of value and power may be drawn from nature. Men may be taught the influence and results of their actions, but neither these nor the voice of nature have power to change the currents of the human soul. Much less should the minister preach himself. The pulpit is the place for the Master. The teacher utters divine thoughts, and he who brings himself, in the form of supposed argument, oratory or rhetoric, for personal exhibition, degrades and pollutes the sacred desk. Luther said: "I myself know nothing of Luther; will know nothing of him. I preach nothing of him—only Christ. The devil may take Luther (if he can.) If he leave Christ in place, it will be well with us too."

The great question for the pulpit to ask is that propounded by the Master himself: "What think ye of Christ?" and the answer which it gives to the world, which still echoes the question, must be a clear exposition, not only of his character, but of that character manifested in the salvation of men. When John sent to ask questions concerning Christ, instead of answering them directly, he appealed only to his wonderful works, which proved him to be the Son of God.

The minister should grapple with great themes, and not occupy the time of the people with trivial subjects. The interests of eternity may to some individual, rest on the issue of a single sermon; and in some form, directly or indirectly, every sermon should lead to Christ. With what wonderful topics is the pulpit permitted to deal! The character of God in his omnipotence, omniscience and omnipresence, the responsibilities of man as a creature of God, formed by his divine hand, bearing the impress of his glorious image, breathing of his own breath, the object of a Saviour's death, the possible Son of God, and joint heir with Jesus Christ, who is the Creator and Lord of all, his responsibility as shown in his domestic and social relations, in the leadership of thought, the investigation of science, and the government of the world. Then, too, his glorious destiny; his conflict with and triumph over death and the grave; the resurrection of the body, strange and incomprehensible as it may be, and an immortality coeval with the duration of God himself. Then, too, the thought that his destiny is in his own hands—that, accepting Christ and obeying the divine law, he may dwell beside the throne of God himself; but that, rejecting Christ and the offers of mercy, he "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." These are topics of immense moment, and which interest every one of his hearers. How pitiable is it to hear leaders of thought say that they cannot tell whence they came, nor whither they are going; that life, in its origin and its end, is wholly involved in mystery, and that eternity has no voice which has reached the sons of time.

Springing out of these great questions is the whole circle of human duty. All men are our brothers, because we are the offspring of a common Father. We cannot deny or ignore that common brotherhood, or shrink from its duty, without grieving the Father of us all.

Not only must the various topics of preaching be carefully studied and selected, but the relation of these parts, each to the other, is a matter of no small moment. The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. The effect of these utterances will be that consciences shall be awakened, and hearts shall tremble. Some will say with Moses, "I do exceedingly fear and quake," when they behold the majesty of the law, the purity of God, and their own impurity. Others may be repelled, and will say: "Let not God speak to us any more." Some will object to the sternness of the law, and will say: "Prophesy smooth things;" but still that law must be preached. It brings the sinner to a recognition of his sins in having transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see and feel that, deep as are the stains of his transgressions, the blood of Christ can wash them all away. There are many preachers who love to dwell on the gospel alone. They talk sweetly and beautifully of the fatherhood of God and the brotherhood of Christ. This is well. It is more than well—it is essential. But sometimes they go beyond this, and disclaim against the preaching of the law—intimate that it belongs to a past age, a less civilized society; that men now can best be moved by love alone, and rely wholly on its attractive power. Such a gospel may rear a beautiful structure, but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without gospel is dark and hopeless; the gospel without law is ineffident and powerless. The one leads to servitude, the other to antinomianism. The two combined produce a godly out of a pure heart, and of a good conscience, and of faith unfeigned."

RELIGIOUS INTELLIGENCE.

—Ex Governor Curtin is publishing some papers on Russia in the Christian Union, of which the following is an extract: "The Bible is an open book in Russia. You see it everywhere; there is no restraint. All religious worship is free. When the Emperor Joseph II, of Austria, visited St. Petersburg he was asked by Catharine, who was then the sovereign, what struck him as being the most remarkable thing in St. Petersburg. He said the Nefska Prospec, which is the great street, the 'Broadway' of the city. 'Because,' said he, 'at every fifty yards a man can worship God according to the dictates of his own conscience. Swedish, Armenian, Roman Catholic, Lutheran, German, Reformed, English Episcopal Church, the latter regularly connected with the Bishopric of London, and Greek Cathedral and churches are all in that street, and protected by the government in the full enjoyment of their faith and belief. In the English Episcopal church, during the entire Crimean war, the Emperor Nicholas never interdicted the prayer for the Queen, and the British people resident in that city, who are generally very prosperous, were never interrupted in their business or limited in their rights of person or property. How long a Greek priest could have remained in London, and prayed for the success of the Czar over the Queen at that time, is a question easy to be answered. In a sense, an Oriental sense, the Russians are a very religious people. Whatever may be the defects of their religion, the Russians believe it thoroughly. It is a very crude kind of religion, and the worship is attended with a great deal of parade, music, and chanting; but the worshippers are very sincere. The priest has very little influence—indeed, almost no influence at all. The Russian takes his religion, he does not care whether the priest is sober or drunk. It is the religion he respects. The priests do not influence sentiment, nor do they attempt it. Many of them, it is true, are learned, highly cultivated men, devoted to their duties, and command the highest measure of veneration and respect. But there are others who are unlettered, of gross habits and bad morals, who do not deserve or receive such consideration."

—The statement has been made that the proclamation of the Queen Ranavalona II. of Madagascar, freeing the Mozambique slaves, has not been carried into execution. But the fact seems to be that it has been executed as far as could have been expected. Rev. J. Pearse gives the following account of his inquiries in one of the outlying provinces, where the proclamation was likely to be most disregarded:

"Nine months have passed away since the public reading of the proclamation; and, so far as my personal observation goes, the liberty then announced to the Mozambique slaves has been generally accepted and is fully enjoyed by them. Not to depend, however, on my own general observation since reading Mr. Street's letter, I invited one of the most respectable of the Mozambiques in this town to call upon me he is a member of our church, and the following are the questions I put to him and his replies to them: 'Are you free?' 'Yes.' 'What made you free?' 'The royal proclamations, made last year.' 'Are any of your companions free?' 'Yes.' 'What made them free?' 'That which made me free.' 'Do you know any Mozambiques here or round about here who are still slaves?' 'I do not know one adult; but there are several children born in this country, whose parents are dead or not known, and who have no tattoo marks upon them, as we adults have, and about them the owners dispute and have not given them up.' 'Of all the Mozambiques in Ambatondrazaka, how many do you know who are still with their previous owners?' 'One woman with and one woman and her child with.' 'Have they been forced into staying with their late owners, or is it their own choice to stay?' 'I do not know, but will inquire.' Having made inquiries, he returned, saying: 'They say that it is entirely their own choice, and they acknowledge that those with whom they are staying have no power whatever over them, either to sell them or to compel them to work for them.'

"I have made inquiries of another Mozambique, and he assures me that not one who has the tattoo marks upon the person, the distinguishing feature of the Mozambiques, is still held in slavery here; but, at the same time, he corroborates the remarks of the other man that there are children born in Madagascar, and having no tattoo marks who have not been given up by the owners."

—The Catholic priests take advantage of the presence of large numbers of Indians at New Westminster, British Columbia, to have special services for them. On a recent Sunday there were two masses, the church being overcrowded with Indians, some kneeling outside. They heard sermons in Chinook and sang the Lytie, Gloria, and Credo.

—The activity and energy of the Seventh Day Adventists are shown in the extent and results of their missionary labors. In each of their thirteen annual conferences there are missionary and tract associations, which circulated the past year millions of pages of tracts and periodicals and paid 170 families missionary visits. These societies report 3,102 members as the result of their labors.

—The question agitating the Free Church of Scotland now according to an advertisement of the "United Kingdom Anti-Papal League," is "Shall God's appointed music of the harp or the Devil's music of machinery prevail in the churches of Scotland?" If the latter, the nation will be made to walk with Popery that a Papist may then ascend the throne. To fight this battle, funds are required."

—The three leading Presbyterian churches of Scotland raised, last year, £70,000.

Books and Periodicals.

SELECT NOTES ON THE INTERNATIONAL SABBATH-SCHOOL LESSONS FOR 1879. Explanatory, illustrative and practical. With maps and chronological chart; table of signification, and pronunciation of proper names. By Rev. F. N. and M. A. Peloubet. Boston: Ira Bradley & Co.

The work is a handsome octavo of 251 pages. The scriptural text of the lessons is given with the usual references. The notes are voluminous, and in the main excellent. Some of them are not in accord, however, with our Methodist theology, but they are generally pertinent and valuable expositions. The illustrative notes are particularly entertaining, and will prove of great use to teachers. The work is for sale by our esteemed friend and brother, D. L. Mitchell, Presbyterian Depository, 94 Camp street, New Orleans. Price, $1 25.

—The Western Farmers Almanac, published by John P. Morton & Co., Louisville, Ky., is a very handsome publication, and filled with reading matter, both entertaining and useful. This is the fifty second year of its issue. Price, only ten cents.

—Appleton's Railway and Steam Navigation Guide for January has been received. This valuable publication is revised and issued monthly. D. Appleton & Co., New York. Price, twenty-five cents.

—Rev. Dr. Ahrens has laid on our table a copy of the minutes of the German Mission Conference. A handsome pamphlet, but all in the German tongue.

VICK'S FLORAL GUIDE.—This work is before us, and those who send five cents to James Vick, Rochester, N. Y., for it will be *disappointed*. Instead of getting a cheap thing, as the price would seem to indicate, they will receive a very handsome work of 100 pages, and perhaps 500 illustrations—not cheap, but elegant illustrations, on the very best of calandered paper, and, as a set-off to the whole, an elegant colored plate, that we would judge cost twice the price of the book.

LITTELL'S LIVING AGE.—No 1805 of the Living Age, for the week ending January 18, contains an instalment of George MacDonald's "Sir Gibbie," and of Sarah Tytler's "The Bride's Pass;" an article by Prof. Goldwin Smith, on "The Greatness of England;" the conclusion of "Holidays in Eastern France;" "The Phœnicians in Greece," by A. H. Sayce, from the Contemporary Review; "A Worldlet within the World," Spectator; "Poor Creatures," Saturday Review; "The Death of the Princess Alice," Spectator, and the usual choice poetry, etc. The publishers still present to new subscribers for 1879 the six numbers of 1878, containing the first parts of MacDonald's "Sir Gibbie."

For fifty-two numbers of sixty-four large pages each—or more than 3 000 pages a year—the subscription price $8 is law; while for $10 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Gay, Boston, publishers.

MARRIED.

MELTON—EVERETT.—At the residence of the bride's father, Dr. George C. Everett, January 9, 1879, at Emory, Miss., R. H. Melton and Miss E. E. Everett, all of Holmes county, Miss.

Publisher's Department.

ATTENTION of farmers and planters is called to the advertisement headed Good News. Mr. Clymer has good references, and his proposition is worthy of a trial. See advertisement on this page.

PAGES of names of our leading citizens testify to the great benefit to be derived from the use of the New Louisiana Remedy, and this home production is no doubt the greatest cough syrup of the age. It is guaranteed to contain no poison, is splendid for children, as well as adults, and now is the time to prove its efficacy by calling on your druggist for it. See advertisement in another column.

THE KOWANCO AUTOMATIC WINDMILL is said to be the cheapest made, and is protected by two patents. Certificates and testimonials of its value are mailed to parties interested, with an illustrated catalogue giving full particulars of its merits and superiority of other windmills, of which the leading features are lightness, strength and durability. See advertisement in another column.

SCHOOL BOOKS are a necessity, and many schools and teachers are seriously inconvenienced from lack of supply or facilities for procuring what are so essential to the advancement of their pupils. By the advertisement of the book depot, in another column, it will be seen that Mr. G. T. Lathrop makes that branch a special feature of his business, and offers inducements for regular supplies to the educators, as well as the derives of the Southwest. There is also a matter of interest to teachers or schools, drawing teachers, in his advertisement in another column of this issue.

NEW ADVERTISEMENTS.

THE METHODIST

BOOK DEPOSITORY

AND

Depot for S. S. Union Books

All the publications of the SOUTHERN METHODIST CHURCH on hand and supplied at same prices and discounts as at NASHVILLE, thus saving the trouble and expense.

NEW DISCIPLINES in stock, and all new books as soon as issued and supplied as soon as issued.

CATALOGUES Mailed on application.

In addition to our own publications we have made special arrangements with the leading publishing houses in the country that enables me to supply

THEOLOGICAL AND SUNDAY SCHOOL Publications at short notice and at publishers' prices. Also, a supply of

CATECHISMS, QUESTIONS OF LIBRARIES, American Sunday-School Union.

And sold at Catalogue prices, no extra charge for postage when ordered.

All supplies

GOSPEL HYMNS AND SACRED SONGS as well as all the various Sunday-school and church note books used in the South.

HEADQUARTERS FOR School Books, Stationery, WRITING PAPER, ENVELOPES, INK, PENS, PENCILS, BLANK BOOKS, At the lowest prices. A postal card will bring you prices.

SCHOOL BOOKS OF ALL KINDS.

Supplied, from a single book, mailed post paid on receipt of price, to a complete stock for the largest school, at a liberal reduction.

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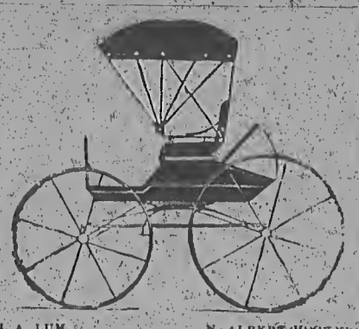
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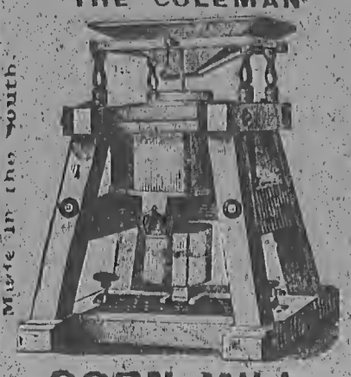
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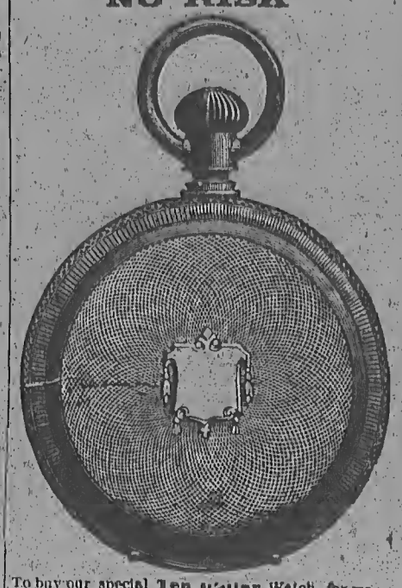
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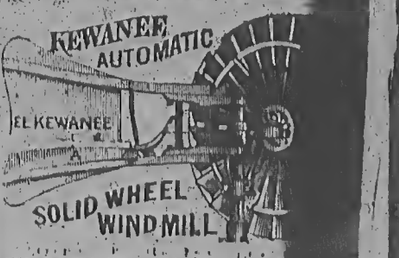
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SCIENTIFIC.

EFFECT OF ELECTRICITY ON VEGETATION.—Probably every one who has entered a wood or a forest has noticed the stunted or scraggy growth of the underwood, and the cause of that peculiar condition has always been attributed to the fact that the shrubs or smaller trees were overshadowed by the foliage of the larger ones, and deprived of the light and air necessary to their full development. M. Grandeau, professor of the Ecole Forestiere, states that his researches on the subject led him to the conclusion that, although a certain effect was to be attributed to that cause, it was not sufficient to account for the great depreciation in the vegetation. After long reflection he came to the conclusion that the large trees acted as conductors of electricity, and thus deprived the undergrowth of an element necessary to their full development. In order to test his views he tried a series of experiments on various plants, but we need only to refer to one, which, although not the most striking, will fully elucidate the principle he advances, the means he employed, and the results obtained. In April, 1877, he took two tobacco-plants, each weighing 3 1-2 grammes, and having four leaves. They were both planted in boxes containing mold of identical quality, and placed side by side in a position favorable to their growth. But one of them had placed over it a cage, consisting of four iron rods 1 meter 50 centimeters high, who joined at the top, and covered with wire gauze, which permitted the free circulation of air, light and water, but completely protected the plant from the action of atmospheric electricity. They were left uninterfered with until the middle of August, when the results obtained were as follows: The plant in the open air had attained a height of 3 feet 5 inches, while the other was only 2 feet 4 inches; the former weighed 273 grammes, and the latter 140 grammes; when dried their respective weights were 30 grammes and 15 1-2 grammes. Similar experiments made with maize and wheat gave precisely analogous results, so that M. Grandeau has come to the conclusion that the electricity of the atmosphere is equally necessary to vegetation as sunlight, air and water.—Galignania's Messenger.

—In a communication to the British Association on Left Handedness, Dr. H. Muirhead thinks that peculiarity depends on which half of the brain takes the lead. Left-handedness once begun in a family is likely to run in it. Left-handed people, he had noticed, had the left foot one-third to one-eighth of an inch longer than the right.

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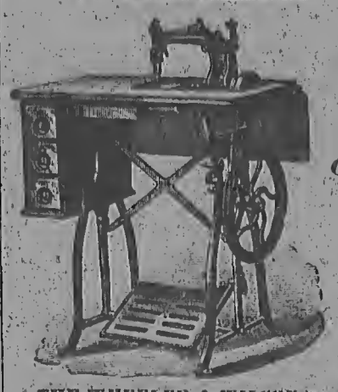
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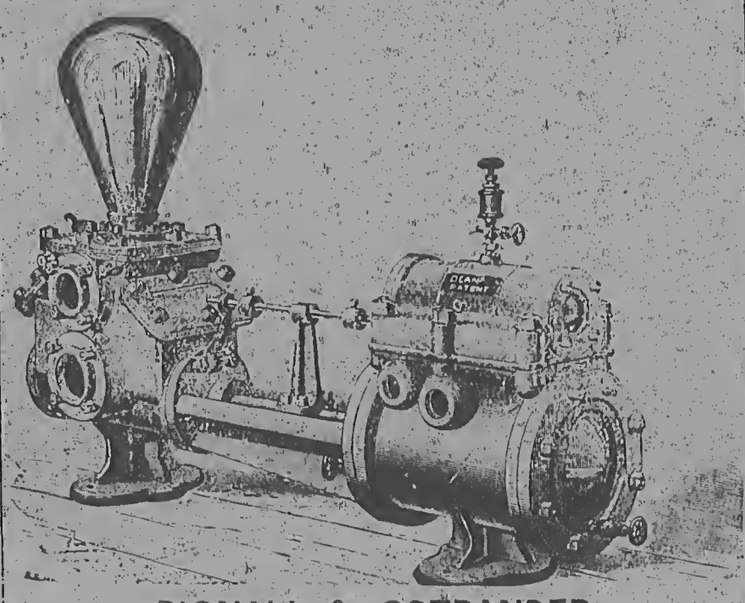
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DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing; and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Pulsed, no string in my faith, I will send

ONE BOTTLE FREE,

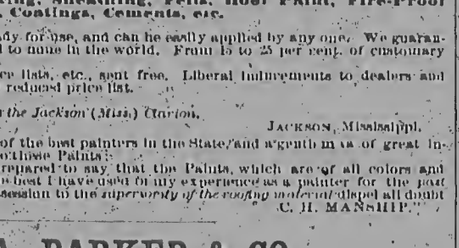
together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease and oblige. Respectfully yours,

DR. H. C. ROOT, *183 Pearl Street, N. Y.*

MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEART BURN, SOUR STOMACH and HEADACHE as caused by acidity of the stomach.

The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The susceptibilities of this preparation, and its perfect suitability are made fully apparent in the following illustrations. They represent a fractional part of a single drop, magnified 25 diameters. The first the Calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas the undissolved crystals and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable properties; in fact *perfectly dissolved*.



Be sure to get Milk of Magnesia. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing

C. B. PHILLIPS,

Manuf'g Chemist,

P. O. Box 674, NEW YORK.

MISCELLANEOUS.

SEND FOR ILLUSTRATED PRICE LIST.

BRINLY PLOWS

BEST & CHEAPEST IN USE.

BRINLY, MILES & HARDY, SOLE MANUFACTURERS, LOUISVILLE, KY.

SUITED TO EVERY KIND OF SOIL OR WORK.

MEDICATED RAW SILK FOOT PROTECTOR.

PAT'D APRIL 25, 1876. MANF'D. BY S. TUTTLE & SONS PHILA.

Composed of wool and silk felted together with the silk next to the body. A specific for **Rheumatism**, and proof against **cold** and **damp feet**. Many a cold and the attendant consequences prevented by using these goods. Sent by mail to any address on receipt of twenty-five cents or four pairs for one dollar. State size of shoe worn, and if for gent, lady or child. Canvassers and Agents do well with these goods.

D. W. JOHNSON,

323 Arch Street, Philadelphia, Pa.

BLANCARD'S PILLS

Of Chloride of Iron. APPROVED BY THE ACADEMY OF MEDICINE OF PARIS. After [illegible] the medical profession in the world for the cure of Scrofula, Glandular Weakness, Impurities of the Blood, Rheumatism, Boils, Pimples, Ulcers, Sore Eyes, Tumors, Humors, Female Complaints, Debility, Loss of Appetite, Dyspepsia, Indigestion, Sick Headache, Jaundice, Dropsy, Gout, Erysipelas, Neuralgia, Piles, Etc.

Beware of Counterfeits! Sold by Druggists everywhere.

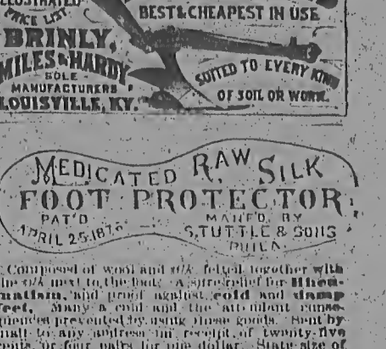
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PATENT SKIRT-SUPPORTING

CORSETS,



21 E. 14th St. New York.

BRANCH OFFICE,

No. 14 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

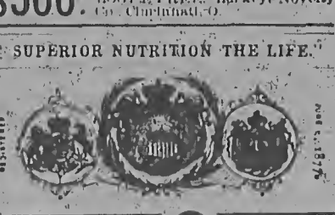
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Before purchasing look for Stamp and Trade Mark.

$57.60 AGENTS PROFIT per week. Will prove it or forfeit $500. New articles, just patented. Samples sent free by mail. Address W. H. CHICHESTER, 218 Fulton street, New York.

$500. MADE IN 87 DAYS. CATALOGUE FREE. Buckeye Novelty Co. Cincinnati, O.

SUPERIOR NUTRITION THE LIFE.



IMPERIAL GRANUM

The Great Medicinal Food.

Nature for Infants and the Aged. An Invaluable Aid to the Growth and Production of Infants and Children. A Supporter, Assistant, to Convalescent Persons and a Reliable Remedial Agent in all Diseases of the Stomach and Intestines.

THIS justly celebrated DIETETIC PREPARATION, in the composition of which the GLUTEN derived from the WHITE WINTER FLINT CHOICE is used exclusively (the invention of an eminent Chemist) has not only been highly recommended, but certified to by a large number of Chemists and Physicians, representing a very high degree of medical science as the

Safest Most Acceptable and Best Adapted for the Growth and Preservation of Infants and Children, and the Mother's Life-long Safeguard. Nonpareil for their Offspring.

Unlike those preparations made from animal or vegetable matter, which are liable to stimulate the brain and irritate the digestive organs, it embraces in its elementary composition

That which is Derived from Most Muscle. That which makes Good Flesh and Blood. That which is easy of Digestion, never overtaxing. That which is free from Acidity, the Bane and Bane which acts as a preventive of Sour Stomach and Disorders incident to a Debilitated.

And whilst it would be difficult to conceive of anything in Food to present more CREAMY and DELICIOUS or more NOURISHING and STRENGTHENING Nutriment in a form of Palatable Combination, its superior and general Reputation as RARE MEDICINAL EXCELLENCE in all INTESTINAL DISEASES, especially in

Dysentery, Chronic Diarrhœa and Cholera Infantum,

Is Universally Proven.

SOLD AND RECOMMENDED BY WHOLESALE AND RETAIL DRUGGISTS Pharmacists

THE PRINCIPAL CITIES OF THE UNITED STATES.

JOHN CARLE & SONS, NEW YORK.

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AROMATIC

SALICYLINE

TOOTH WASH

FOR THE

TEETH, GUMS & BREATH

Warranted Pure, Harmless and Infallible, imparting the most fragrant Perfume to the breath. Oil of Roses and Myrtle gives a healthy tone to the gums, cures all sores in the mouth, and by the action of its Salicylic acid principles removes all unpleasantness of the breath, cleanses, sanitizes and preserves the teeth, applied to decayed teeth it annihilates the pain almost immediately. Endorsed by the most eminent Physicians and Dentists of Europe and America. It contains no acids or poisonous ingredients such as used in other preparations now in the market. Price $1 per box, containing a large bottle of the finest Wash, and box of finest Powder. Send to any address on receipt of price. Manufactured by Johnson & Co., 40 Cortlandt and 39 Dey St. All druggists keep it. Sold by Druggists, Perfumers and Fancy Goods Dealers.

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THOMAS HANAN.

LUMBER.

CARS MADE TO ORDER.

Keeps a large assortment of LUMBER always on hand. Also Sash, Blinds, etc.

Mills and Office: Corner FRENCH AND ELYSIAN FIELDS Streets, New Orleans, Louisiana.

T. W. HOTHICH,

UNDERTAKER

471 CAMP STREET, NEW ORLEANS.

Embalming and Disinfecting done carefully. Hearses and Carriages furnished to hire.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots and that in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₰ lb.
Western
New York, good to choice

Coffee, ₰ lb.
Rio fair
Rio, good
Rio prime

Candles, ₰ lb
Star, best brands

Corn Meal, ₰ bbl.
Best K D

Cheese, ₰ lb.
Factory
N. Y. cream, and English dairy

Fish:
Mackerel, extra No. 1, ₰ kit
Mackerel, extra No. 2, ₰ kit
Sardines, quarter boxes

Flour, ₰ bbl.
Superfine
XX
XXX
Choice XXX
Choice family

Fruits:
Dried apples, ₰ lb.
Dried peaches, ₰ lb.
Raisins, ₰ quarter box
Raisins, ₰ half box
Raisins, ₰ whole box
Bananas, ₰ bunch

Crackers, ₰ lb.
Soda
Butter
Sugar
Gingernuts

Oil:
Coal, in cases, net
Coal, in barrels, net
Linseed, in cases
Linseed, in barrels
Lard, in barrels, best

Molasses, in barrels
Common
Fair
Prime to choice
Golden and Cooper sirup
Half bbls 5c. and kegs 10c. extra.

Rice, Louisiana, ₰ lb.
No. 2
Ordinary
Fair
Prime to choice

Soap, in boxes, ₰ lb.
XXX Palm
Keiler's magnolia
Keiler's olive

Starch, ₰ lb.

Salt, in sacks
Fine
Coarse

Sugar:
Good fair
Prime
Choice
Yellow clarified
White clarified
Crushed
Powdered

Spices, ₰ lb.
Allspice
Pepper
Cloves
Cinnamon

Tea, ₰ lb.
Black Oolong
Green Imperial

Tobacco, manufactured, ₰ lb
Chewing, common
Chewing, fair
Chewing, prime
Chewing, choice
Smoking

GRAIN AND FEED.

Corn, ₰ bushel
Yellow
White
Mixed

Oats, ₰ bushel
St. Louis
Texas
Galena

Bran, choice, ₰ 100 lbs

Hay, ₰ ton
Prime
Ordinary

Cow Peas:
Whippoorwill
Mixed
Clay

PROVISIONS.

Bacon, ₰ lb
Breakfast
Shoulders
Sides, clear rib
Sides, clear
Hams, sugar cured

Mess Pork, ₰ bbl

Dry Salted Meat
Shoulders

Lard, ₰ lb.
Choice, in kegs and pails
Choice, in tierces and barrels

ESCULENTS.

Potatoes, ₰ bbl

Onions, ₰ bbl

Apples, ₰ bbl

Cabbages ₰ lb

WOOL.

Burry
Louisiana, clear
Texas, clear

BAGGING STUFFS.

Bagging:
India
Jute

Ties, Arrow tied, per bundle of ten and bindings

Twine, hemp

POULTRY AND EGGS.

Poultry, ₰ dozen
Old Chickens
Young
Ducks
Geese
Turkey

Eggs, ₰ dozen
Western
Louisiana

Some one speaking of the poetry of the late Daniel Webster, of the sublime poetry of life and of nature, the latter at once replied: "Ah, my friend, the poetry of Isaiah and Job and Shakespeare and Milton and Webster and Longfellow and Bryant, and who else have lived, as I have, only seventy years, you will find in the fourteenth or seventeenth chapter of [illegible] Gospel, or for one of the [illegible] that for all the poetry in the [illegible]

Mr. Spurgeon's Metropolitan Tabernacle will hold [illegible] persons. It is [illegible] London, Paris, and [illegible] stand of every kind in the [illegible] the pulpit, [illegible] each, [illegible] and lozenges [illegible] grate, [illegible] and [illegible] the [illegible] of the [illegible]


LAME BACK.
WEAK BACK.
BENSON'S CAPCINE
POROUS PLASTER

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Wednesday, Jan. 22, 1879.

COTTON.

Liverpool reports a quiet market, with sales of only 1 337 bales. Here the market ruled quiet, easy and irregular, and transactions were restricted in consequence of the poor offerings. The sales aggregated 5 300 bales.

The following report of the cotton market is taken from the *Democrat*:

The following is the official closing of the Cotton Exchange:

	To-Day	Yesterday
Low ordinary	7¾	7¾
Ordinary	8⅛	8⅛
Good ordinary	8½	8½
Low middling	8⅞	8⅞
Middling	9¼	9¼
Good middling	10	10
Middling fair	10⅜	10⅜

Sales to-day, 5 300 bales. Market irregular and easy.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. on Friday up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	19 402	15 729	31 463
Galveston	7 181	5 229	6 979
Mobile	10 187	9 076	12 592
Savannah	9 187	11 142	16 700
Charleston	7 600	5 429	4 230
Wilmington	1 597	1 454	1 175
Norfolk	4 700	4 765	7 952
Baltimore	950	250	848
New York	300	461	1 921
Boston	950	250	2 225
Philadelphia	550	200	200
Other ports			
Total			

FUTURES

The position of the market at New York may be seen by the following:

Months	To-day.	Yesterday.
January	9.36 @ 9.36	9.14@ 9.16
February	9.40@ 9.41	9.37
March	9.52@ 9.52	9.51
April	9.58@ 9.59	9.56@ 9.57
May	9.62@ 9.64	10.01@ 10.02
June	10.03@ 10.05	10.12@ 10.14
July	10.11@ 10.15	10.22@ 10.23
August	10.20@ 10.26	10.31@ 10.33
September		
October		
November		
December		

Tone of market steady. Sales, 67,000 bales.

What is Christ to Us?

He is our Way, we talk in Him. He is our Truth, we embrace Him. He is our Life, we live in Him. He is our Lord, we choose Him to rule over us. He is our Master, we serve Him. He is our Teacher, instructing us in the way of salvation. He is our Prophet, pointing out the future. He is our Priest, having atoned for us. He is our Advocate, ever living to make intercession for us. He is our Saviour, saving to the the uttermost. He is our Bread, we feed upon Him. He is our Food, we enter it by Him. He is our Shepherd, leading us into green pastures. He is our true Vine, we abide in Him. He is the Water of life, we slake our thirst from Him. He is the fairest among ten thousand, we admire Him above everything. He is the brightness of the Father's glory, and the express image of His person, we strive to reflect His likeness. He is the Upholder of all things, we rest upon Him. He is our Wisdom, we are guided by Him. He is our Righteousness, we cast all our imperfections upon Him. He is our Redemption, redeeming us from all iniquity. He is our Healer, healing all our diseases. He is our Friend, relieving us in all our necessities. He is our Brother, cheering us in our difficulties.—N. Bishop.

OSCAR A. POLSE, (COMMISSION MERCHANT, and dealer in Western Produce, 80 Delta (consignments of Cotton, Sugar, Rice, Potatoes, etc. 95 DECATUR ST. (Rot 2683,) New Orleans, La. 8p

BUENA SALUD.

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (erythroxylon coca), and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICAUA COCA CO.,

No. 72 William St., New York.

STAMPING PATTERNS Stamped with Perforating Machine for 2c. The best method of all. A. BERNARD, Cohoes, N. Y.

DRY IN VACUO ROSEY'S POWDER
CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant

[illegible] known for [illegible] in higher repute [illegible] Paris [illegible] Schemes of [illegible] Hotels and Mineral Waters. It [illegible] Rosey's Citrate of Magnesia [illegible] the known [illegible] Aperient [illegible] Refrigerant [illegible] Fevers, [illegible] Bilious Affections, [illegible] Headache, [illegible] Indigestion, [illegible] Gout, [illegible] Rheumatism, [illegible] Piles, [illegible] Diseases of the Urinary Organs, [illegible] Gravel, [illegible] Stone, [illegible] Diabetes, [illegible] Dropsy, [illegible] Scurvy, [illegible] Eruptions of the Skin, [illegible] Boils, [illegible] Pimples, [illegible] Blotches, [illegible] Ringworm, [illegible] Tetter, [illegible] Ulcers, [illegible] Sores, [illegible] Scrofula, [illegible] Impurities of the Blood, [illegible] Female Complaints, [illegible] Children [illegible] Teething, [illegible] Worms, [illegible] Colic, [illegible] Diarrhœa, [illegible] Dysentery, [illegible] Cholera Morbus, [illegible] Cholera Infantum, [illegible] Sea Sickness, [illegible] Nervousness, [illegible] Sleeplessness, [illegible] Hysteria, [illegible] Hypochondria, [illegible] Vertigo, [illegible] Neuralgia, [illegible] Tic Douloureux, [illegible] Epilepsy, [illegible] Paralysis, [illegible] Spasms, [illegible] Convulsions, [illegible] Nervous Affections, [illegible] Debility, [illegible] Loss of Appetite, [illegible] Impotency, [illegible] Nervous Prostration, [illegible] Nervous Headache, [illegible] Sick Headache, [illegible] Nervous Irritability, [illegible] Hypochondriasis, [illegible] Blues, [illegible] Mental Depression, [illegible] Loss of Memory, [illegible] Softening of the Brain, [illegible] Premature Decay, [illegible] Wakefulness, [illegible] Mercurial Affections, [illegible] Poisoning, [illegible] Intermittent Fevers, [illegible] Bilious Fevers, [illegible] Scarlet Fever, [illegible] Yellow Fever, [illegible] Typhoid Fever, [illegible] Typhus Fever, [illegible] Spotted Fever, [illegible] Pneumonia, [illegible] Inflammation of the Lungs, [illegible] Pleurisy, [illegible] Inflammation of the Kidneys, [illegible] Inflammation of the Bladder, [illegible] Inflammatory Rheumatism, [illegible] Erysipelas, [illegible] Measles, [illegible] Whooping Cough, [illegible] Croup, [illegible] Influenza, [illegible] Hoarseness, [illegible] Quinsy, [illegible] Sore Throat, [illegible] Bronchitis, [illegible] Consumption, [illegible] Inflammation, [illegible] Congestion, [illegible] Organic Affections of the Heart, [illegible] Dropsy of the Heart, [illegible] Ossification of the Heart, [illegible] Fatty Degeneration of the Heart, [illegible] Hemorrhages, [illegible] Apoplexy, [illegible] Paralysis, [illegible] Tumors, [illegible] Cancers, [illegible] Ulcers, [illegible] Fistula, [illegible] Diseases of the Womb, [illegible] Ovarian Dropsy, [illegible] Ovarian Tumors, [illegible] Ovarian Inflammation, [illegible] Ovarian Neuralgia, [illegible] Uterine Hemorrhages, [illegible] Uterine Inflammation, [illegible] Ulceration of the Womb, [illegible] Falling of the Womb, [illegible] Incarceration of the Womb, [illegible] Anteversion of the Womb, [illegible] Retroversion of the Womb, [illegible] Obliquity of the Womb, [illegible] Induration of the Womb, [illegible] Induration of the Neck of the Womb, [illegible] Prolapsus of the Womb, [illegible] Hypertrophy of the Womb, [illegible] Atrophy of the Womb, [illegible] Scirrhus of the Womb, [illegible] Cancer of the Womb, [illegible] Polypus of the Womb, [illegible] Ulceration of the Neck of the Womb, [illegible] Hypertrophy of the Neck of the Womb, [illegible] Elongation of the Neck of the Womb, [illegible] Scirrhus of the Neck of the Womb, [illegible] Cancer of the Neck of the Womb, [illegible] Inflammation of the Womb, [illegible] Suppression of the Menses, [illegible] Irregularities of the Menses, [illegible] Painful Menstruation, [illegible] Profuse Menstruation, [illegible] Leucorrhœa, [illegible] Whites, [illegible] Sterility, [illegible] Barrenness, [illegible] Impotency, [illegible] Sexual Debility, [illegible] Nocturnal Emissions, [illegible] Spermatorrhœa, [illegible] Seminal Weakness, [illegible] Involuntary Discharges, [illegible] Spermatic Diseases

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JANUARY 30, 1879. NO. 5.

GOD'S CALL TO REST.

"And they heard the voice of the Lord in the cool of the day."

At morn each day God's angel wakes,
Kindles his lamp in heaven;
And its rays he flings
On both serfs and kings;
So his call to labor is given.

His lamp goes out; he lieth down,
And bids men follow him now.
From the warehoused street,
From the fishers' fleet,
From the plain and the mountain brow.

And though the voice be soft and low,
As soundless as the dew,
'Tis the Friend above,
'Tis His call of love,
Who through rest maketh all things new.

Then heed it well, and quiet be;
Follow this lead of heaven,
And in kindly shade,
That thy God hath made,
Take the rest to weariness given.

B. W. G., in Sunday Magazine.

NEWS OF THE WEEK.

DOMESTIC.

MACON, Ga., Jan. 20.—A special to the Telegraph and Messenger says a fire in Talahassee, Fla., destroyed the Episcopal Church rectory and school-house. The loss sustained is $8,000.

NIAGARA FALLS, Jan. 23.—The Vice-regal party spent yesterday visiting the scenery about the Falls. At Luna Island her Royal Highness set foot on American soil for the first time. The party then went to Prospect Park, which was beautifully decorated with flags and arches, and descended the inclined plane to the ice mound below the American Falls; they then crossed on the ice bridge to the Canada side.

RICHMOND, Jan. 24.—The East Hanover Presbytery to-day, by a vote of fifteen to six, removed the sentence of suspension from Dr. E. T. Baird, late secretary of the Presbyterian Board of Publication, who was suspended last year for alleged irregularities in connection with the funds of the concern, and restored to the office of the gospel ministry.

GALVESTON, Jan 27.—A special to the News, from Luling, says: A tornado struck the town of Lockport, Sunday evening, demolishing forty houses, including churches, court-house and the Masonic hall. One child was killed and several persons badly hurt.

FOREIGN.

ROME, Jan. 23.—The Vatican will shortly take steps to re-establish relations with the Mexican Government. Should negotiations prove unsuccessful, the wants of the Mexican church will be supplied in the best manner possible, without the intervention of the government.

LONDON, Jan. 23.—A Vienna dispatch says: It is expected that the importation of woolens, leather and other Russian products, likely to carry infection, will shortly be prohibited.

The Sanitary Commission is instructed to take all sanitary measures, without regard to trade interests. A case of plague is reported at Nijni, Novgurod.

LONDON, Jan. 23.—Severe cold weather prevails. Much suffering and destitution is reported in all parts of Great Britain.

MARSEILLES, Jan. 23.—Ex-President Grant and family embarked to-day on board the French mail steamer Labourdonnais, for India.

LONDON, Jan. 24.—The Times, in its financial article this morning, says: On account of the dearth of good investments people are beginning to look towards United States four per cent. bonds. We believe the syndicate has already sold to jobbers and others here a considerable portion of the amount it has just contracted for.

TIRNOVA, Jan. 24.—The constitution for Bulgaria has been ratified by the Czar of Russia, and has arrived here. It will be translated into the Bulgarian language and committed to foreign consuls and the Bulgarian Assembly. The time consumed in translation will retard the meeting of the Assembly to the 10th of February, when it will be opened by Korsokoff, Russian Governor of Bulgaria.

LONDON, Jan. 25.—According to the British Medical Journal, great alarm prevails in Eastern Europe over the spread up the Volga river, in Southeastern Russia, of an extremely fatal disease believed to be the plague.

It is thought to have been brought to Russia by two regiments of Cossacks returning from the war in Turkey. The disease was regarded at first as a variety of typhus fever, and neglected, but its mortality soon compelled the logical authorities to take steps for its restriction. Rigid quarantine was enforced against Astrakan, where it originated, but the panic stricken inhabitants of that city fled in all directions and scattered the germs of infection over the province of Samara and Saratov, lying along the river Volga, higher up.

In spite of all efforts at restriction, it soon reached Tsaritzin Baritzin, an important trading town on the Volga, connected by rail with the whole of Russia and Eastern Europe, and finally appeared in Nijni Novgorod, only a few hours distant from Moscow. Some Russian newspapers consider the diseases only a species of malignant typhus fever; but the St. Petersburger Medecinische Wochenschrift, of January 11th, says it cannot be doubted, from the tenor of communications to official papers, that it is plague. Dr. Zoiekauer and Prof. Botkin conclude from its rapid spread and extraordinary mortality (there being few if any recoveries,) that it is the plague in its worst form. The most rigid quarantine is enforce against infected towns and villages, which are divided into districts and not allowed to communicate with one another.

The Vienna Medical Review states that about one-third of the physicians in Russia died during the late war, and insists upon the importance, in the interest of the whole of Europe, of sending medical assistance to Russia and helping her to keep down her malignant enemy.

LONDON, Jan. 26.—Advices from Rio Janeiro to the 7th state that drought and small-pox are increasing in the north and east provinces. Four hundred and seventy-three deaths from small-pox have occurred in the capital of the province of Ceara in twenty days ending December 21st.

CONSTANTINOPLE, Jan. 26.—The Russian and Turkish governments have agreed to a clause of the definite treaty of peace, stipulating that the Russians shall evacuate Turkey within thirty-five days of the signature of the treaty.

Pre-Millenarians and the Kingdom.

A series of very powerful and convincing articles has recently appeared in Zion's Herald, by Rev. Dr. Daniel Steele. The sixth article of the series is as follows:

We object to the pre-millenarian theory because its definition of the kingdom of Christ makes it an institution altogether different from the church, and entirely in the future. A glance at the diagram will show the church as coming to an end on the earth before the kingdom is set up. The Chiliast represents the kingdom as coming only at the descent of the King in person, and as then set up suddenly by almightiness without the aid of human agency. But when we look into the New Testament we find no such difference in the use of the terms "church" and "kingdom." They seem to be used interchangeably. The kingdom is to be established by preaching, and it is to develop gradually till its ultimate triumph. The generation to whom John the Baptist and Christ preached were urged to repent because the kingdom of heaven was at hand. We fail to see the cogency of this motive if the kingdom was not to be set up till after 1,800 or 18,000 years. St. Paul writes a thanksgiving epistle to the Colossians, in which he expresses his gratitude to the Father "who hath translated us into the kingdom of His dear Son." Christ himself spoke of the kingdom of God as within, or among, His hearers. The disciples were taught to pray for its complete triumph on the earth. Parables illustrative of its slow progress, but ultimate universality, were spoken. The kingdom of heaven is like a grain of mustard-seed, which becomes a tree so great that the birds lodge in the branches. The astonishing development of Christ's kingdom from small beginnings through long ages is here plainly taught. It is perfectly puerile to assume that these birds are foul birds of prey, symbolizing the gigantic corruptions of the Christian church. Yet we have again and again met with this exegesis in the writings of modern millenarians.

In Christ's comparison of the kingdom to leaven deposited in the meal, He intended to teach the gradual diffusion, the pervasive and assimilative power, and the universal prevalence of the kingdom of heaven. Every unprejudiced reader, even in the Infant Sunday-school, sees this meaning in the parable. How do the Chiliasts dispose of this parable? The wise ones do as the Scotch preacher did with a passage which he could not harmonize with predestination: "My brethren, let us look this verse square in the face and pass on." But some millenarians are not wise enough to follow so good an example, but confidently expound it thus: "Leaven always is used in the Bible to represent evil or corruption." Hence in the language of Rev. H. M. Parsons: "The parable of the leaven represents the results which will be manifested in the same kingdom during the age from the corruptions introduced by those who are within the church. The meal will be leavened with heresies and perversions during all this dispensation." Rev. W. T. Machny, who was imported from England to strengthen the Prophetic Conference, stood up in the Clarendon Street Baptist Church in Boston, November 21, and endorsed this exegesis, adding that "Christ speaks of only three kinds of leaven—that of the Pharisees, which is hypocrisy; that of the Sadducees, which is infidelity; and that of the Herodians, which is worldliness." This I declare to be the leaven of the parable, the working of which can be seen everywhere in the church."

One knows not which to wonder at the most—the shallowness of this piece of sophistry, or the presumption of the man who attempts to impose it on a cultivated Christian audience. "Let us examine it for a moment." What is it that is like leaven, the symbol of corruption? The kingdom of heaven. What do the three measures of meal represent? The church. What is the lesson of the parable? The progress of corruption and deterioration in the outward visible church. How long is the leaven to spread? Till the whole church is corrupted. When is the kingdom of Christ to be set up? After the leaven of corruption, the kingdom of heaven, has completely ruined the church by its "heresies and perversions." Well may Dean Alford say: "It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable of the mustard-seed. The two are intimately related. The latter was of the *inherent, self-developing power* of the kingdom of heaven as a seed containing in itself the principle of expansion; the former (the leaven) represents *the power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it. And the comparison is not only to the *power*, but to the *effect*, of leaven also, which has its good as well as its bad side; and for that good is used, viz.: to make wholesome and fit for use that which would otherwise be heavy and insalubrious." This gifted annotator, a strong Chiliast, but not run mad with millenarian vagaries, proceeds at length to show the power of the gospel leaven. 1. To penetrate the *whole mass of humanity*. 2. The transforming power of the "new leaven" on the *whole being of individual*. Says Trench: "In fact, the parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent renewal of the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." Thus we array these scholarly and sober expositors against the strange and erroneous exegesis of millenarians so intent on removing a difficult text out of their way that they foist upon it a meaning never intended by Christ, in order to make Him teach their doleful doctrine that the church is becoming more and more corrupt, the world is hopelessly shipwrecked, and the pentecostal dispensation is a stupendous failure. From such a dismal view of Christianity, and from such a misinterpretation of a plain parable, giving a hopeful view of the expansion and universal prevalence of the kingdom of heaven established by Christ, we beg to be delivered.

We believe with Neander that the relation of the church to the kingdom is that of a species to a genus, or of a part to a whole. The church is the kingdom begun.

The millenarian conception of the earthly kingdom of Christ, entirely different from His present spiritual reign in the church, is strikingly like the Jewish idea of the Messianic kingdom, founded on a literal interpretation of the prophecies. If their gross literalism is at last to be realized in an earthly and visible kingdom, we do not see the culpability of the Jews in rejecting the Nazarene, who failed to exhibit those signs of Messiahship which their own prophets had taught them to expect when His kingdom should be set up. For it has been well said that there is no perspective in prophecy. Hence it was absolutely impossible for the Jews to discriminate between Christ's first coming to found His church, and His second advent to found His kingdom. The brightness of the earthly kingdom so entirely eclipsed the colorless, spiritual kingdom, or church, that the Hebrew nation seem to be justified in discarding the spiritual kingship of Jesus Christ, who was attended by no such signs of world-wide temporal dominion as the millenarians now find in the Old Testament prophecies. But there is no such vindication of the Jews possible, because their culpability lies in the fact that while there is but one kingdom of Christ on earth, and that is spiritual, they were, as a nation, not dwelling in the spiritual altitudes which would have enabled them to view the Star of Bethlehem in its true character, undimmed by the clouds of sensuality and worldliness. Hence, on the commonly-received view that the church is the spiritual kingdom of Christ, and the only kingdom which He will establish on earth, the ancient and modern Jews have no excuse. On the theory of the Chiliast, they have an excuse for rejecting Him who came to them without the prophetic insignia of a king.

Another very curious fact in the millenarian scheme is that the nearer the Second Advent, the less influential is it to induce in the Jew submission to Christ. Let me amplify this point: My commission is to preach the gospel to every creature. This includes the Jews. Let me suppose that I have a congregation of Hebrews whom I wish to lead to Christ. My first effort would be to gain an intellectual assent to the proposition that Jesus is the true Messiah, by reasoning with them in Pauline style out of the Scriptures. Having produced an intellectual conviction, I should next proceed to sway their wills to an immediate acceptance of the Nazarene as their personal Saviour. What would be my great argument? "The Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." My Israelites, in terror, ask me if this is a final and irreversible sentence for disobedience to Christ. I tell them, with tears, that it is even so. Under the power of the Spirit attending the word, some are constrained to bow the knee to Christ crucified, who had been a stumbling block to them all their lives. Knowing the terrors of the Lord, I have saved some. But suppose that I had called in a millenarian to do this critical work of presenting motives to sway their stubborn Jewish wills? His course of argument would be thus: Repent of your sins, and receive Jesus as your Saviour and Lord, because He is soon coming to set up a kingdom, gathering the Jews, at least a third of them, to Jerusalem, where they will all be suddenly converted, and be the chief promoters of His kingdom among the Gentiles. "How long," ask they, "before this great event?" "It may occur to-day; all the signs indicate that it is near," is the answer. "If this is so, we think that we will not put ourselves to the inconvenience and suffering of the persecution of our brethren for embracing Jesus. We will wait and take our chances of being alive and of being converted *en masse* when Jesus comes. This will be easier, and will be attended by no persecution by a stubborn remainder." Thus the nearer the Second Advent, the less is its motive power for the Jew to believe in Christ.

Can such a system of doctrine be true which thus weakens the grand motive to evangelical faith? The common or orthodox view of the second coming of Christ to pass final sentence upon the race, affords just as great inducements to repent to the Jew as to the Gentile, and the motive in both cases is intensified by the near approach of the Judge eternal.

Fraternity.

Dr. Whedon, of the Methodist Episcopal Church Quarterly, and Dr. Wiley, president of Emory and Henry College, Virginia, have had some controversy lately. From Dr. Wiley's letter to Dr. Whedon, which Zion's Herald refused to publish, and which we find in the Richmond Christian Advocate, we quote:

The facts ought to be known widely, especially through the Methodist Episcopal Church. Here they are—briefly but truthfully stated:

In the city of Knoxville, Tennessee, the church edifice belonging to the Southern Methodist Church was used by the United States' troops during the late war, and after the war application was made to the government for damages done thereto. Damages were allowed to the amount of $3,600. This money was paid in the form of a check to a preacher who is now in good standing in the Holston Conference of the M. E. Church. Preachers and members of this church say that six hundred dollars of this money was used in repairing the old Southern Methodist Church building, and that the other three thousand went towards paying for a lot of ground on which the Clinch Street Methodist Episcopal Church in the city of Knoxville now stands. A suit was brought by the trustees of the Southern Methodist Episcopal Church, for the recovery of their old church edifice and for the $3,600, which suit was afterwards compromised, the Southern trustees being anxious to build a new church, and preferring to get out of court, even at a heavy sacrifice, rather than to wait the slow issues of chancery.

In October last the Southern Methodist Holston Conference held its session in the new Southern Church edifice on Church street in the city of Knoxville. During the session a member of the Conference moved to send fraternal messengers from this body to the Holston Conference of the Methodist Episcopal Church at its next session. In the debate on this question, I opposed the motion and among other reasons assigned some of the above stated facts. You will observe that this old church property and the $3,600 belonged to the Southern Methodist Episcopal Church and not to the Methodist Episcopal Church. Now, before Dr. Whedon grasps the whip again will he take his pen and show to the public when, where and how the church acquired the moral right to this property and to this money? Will he contend that the differences between the parties were all adjusted when the compromise was made? Will he or his church declare that legal compromises or suits withdrawn from court dockets, cancel moral obligations? I cannot favor a move toward Christian fraternity with a body that ignores the first element of genuine piety, "to do justly," nor will I grasp the hand of a man, fraternally who has taken money, belonging, of moral right, neither to him nor to his church, and who will not deliver it to its rightful owners; no, not even though his presiding elder, at every session of his Annual Conference, when the question is asked, "Is there anything against him?" shall say, "Nothing against him;" not even if, in turning the pages of Bishop Simpson's Cyclopedia of Methodism, I should see the likeness of this same man in company with the great and good of our land? Fraternity? I am for it; but it must be Christian fraternity.

And as the Methodist Episcopal Church supposes fraternity can come by means of legislation, allow me to suggest that when the Mission Committee shall assemble next year, in their rooms, 805 Broadway, that Dr. Whedon step in from his office and when the question is up for appropriations to the South, call the attention of the committee to this $3,600 with interest, for the Southern M. E. Church in Knoxville. Since the Methodist Episcopal Church there will not pay it, had not this Mission Committee, or the Methodist Episcopal Church at large, better look to it?

It is fair to presume, from the high position which Dr. Whedon has been holding for many years in the Methodist Episcopal Church (having been placed there by his General Conference,) that he represents the leaders in his Methodism. His moral, as well as his intellectual make up, qualifies him admirably, in their judgment, for superintending this fraternity business; and so, courting the Northern we-are-the-people element, "by out-doing," ever and anon, "its worst utterances," he has done more probably than any other man to make fraternity little better than a name. Then again, he has watched from his high position the movement of the ecclesiastical machinery so long as to believe that the springs of its power are somewhere in himself, and if he should disappear its wheels would stand still. May I commend to his consideration the fable of the old cock that discovered that the sun rose always soon after he had finished his morning crowing: therefore, the sun rose because he crowed. Long continuance in a high position may impair the logical faculty. If my old professor will allow the suggestion, I will say beware of supercilliousness.

Again, he begs me to "count him out" when I select my men "for the honor of my fraternity," for I had said that I preferred to take them one at a time, and not in a body. Let me assure him that I "counted him out" years ago; and began to do so at the moment I read this passage in a letter which he wrote me in the year 1866:

"If this is Southern Methodism it may go to the devil, where it belongs."

I had written him about the plans and animus of our church at that time. Nor did I count him in again when he sent that loving telegram from the New York East Conference in April, 1866 to New Orleans, asking our General Conference then and there to pray with them. Reading as I have, through all the year since, his deliverances touching the South and fraternity, I have not been able yet to "count him in."

A large Missionary Convention, under the auspices of the Methodist Missionary Board, gathered in the Central Methodist Church, on Seventh avenue, New York City, on December 16. The spacious church was filled. Meetings were held in the afternoon and evening. General Clinton B. Fisk presided, and addresses were delivered by Bishop Harris, Dr. Reid—one of the Secretaries—Rev. Drs. J. P. Newman, C. H. Fowler—editor of the Christian Advocate—and O. H. Tillany. On December 1st the debt of the missionary treasury was $91,967 88, against $102,383 86 on December 1st, 1877. The decrease has been accomplished more by a reduction of the appropriations than by an increase of the gifts of the churches at home. Bishop Harris delivered an address of special practical value. The following extract from a full report in the Christian Advocate deserves general attention at this time:

"To administer the affairs of this Society judiciously and satisfactorily is a work of great difficulty, delicacy, and responsibility. In order to its successful accomplishment, two things must be kept steadily in view, namely:

"1. To occupy such mission fields, and employ such a missionary force, as to require the outlay from year to year of the whole amount contributed for missionary purposes. Yearly contributions are made to meet yearly demands, and they are to be used, not hoarded. A large accumulation of unused funds in the treasury would be, not even excepting a debt, the greatest calamity that could befall us. It would then appear as if the liberality of the church had outrun the plans of Providence and the wants of the world, and the fountains of her munificence would be dried up.

"2. To avoid large and unmanageable debts. Temporary loans to meet temporary deficits in the income at certain times of the year may be allowed. Corresponding surpluses at other times of the year will make compensation. But a weary, wearing, persistent indebtedness, absorbing large portions of our revenue from year to year in the payment of interest, is not to be thought of with toleration for a moment. Next to an overflowing treasury of unused funds, a large debt, with its attendant train of expenses, embarrassments, and dishonor, would be most destructive of confidence in the wisdom of the management of the Society, and most enervating and paralyzing to the liberality of the church.

"So that, in order to a satisfactory and successful administration of our missionary affairs, all the annual contributions must be used annually, and no unmanageable or expensive debts must be contracted. How can such an administration be possible? The answer to the question is in two parts.

"1. There must be no important deductions in the revenues of the Society from year to year. In the very nature of the case, there are two things which must always be considered together in planning missionary work, and their relation to each other must always be influential, and, indeed, controlling, in a wise administration.

"They are (1) the opportunities for missionary labor, and (2) the liberality of the church in supplying means to support missionary laborers. Plans which the munificence of one year may seem to justify and require may be utterly defeated by the diminished income of the succeeding year. It is plain, therefore, that a successful administration of the work of the Missionary Society cannot be carried forward with an income which fluctuates from year to year.

"2. The income must increase each succeeding year, and with some degree of regularity. To say nothing of the calls to enter new fields, which are frequent and pressing, and which cannot be heeded without an increasing revenue, it should be borne in mind that the wants of a prosperous mission will be greater each succeeding year of its history for a generation to come, and till it ceases to be a mission and develops a self-supporting church; and if the income of the Society does not increase correspondingly, our very success may prove our failure, and our victory be turned to defeat. It is, therefore, of the greatest importance that our revenues have a good degree of stability, and that they increase uniformly from year to year."—Christian Intelligencer.

A Word from Eufaula.

MR. EDITOR: Our new presiding elder, Bro. R. B. Crawford, has chosen Eufaula as the place of his residence, and is domiciled "in a cottage on the hill." He has held his first Quarterly Conference here, and he presides well—just like he was used to it.

We are hoping and praying for a year of prosperity in this charge. Yesterday (Sabbath) was a day of spring-like warmth and beauty. Quite a large congregation, made up of Presbyterians (as their pastor is sick) and Methodists, in the morning followed by a profitable Church Conference.

I rejoice that the NEW ORLEANS CHRISTIAN ADVOCATE abides yet in health and vigor. Long may it live to help the ministry and membership of the Methodist Episcopal Church, South, within the bounds of the Alabama Conference.

Your brother in Christ,

JOSIAH BANCROFT.

EUFAULA, ALA., Jan. 27, 1879.

Caleb Cushing's Working Power.

Caleb Cushing was one of the most extraordinary men of this age, for this reason: He had a memory probably unequaled by any man now alive. He could read sixteen hours a day for a month, and never forget an important fact obtained in that time, and this faculty made him the profoundest authority on federal law in this country. His memory and his power of work were the secrets of his success. As an illustration of this, the following anecdote is told: In 1853, or thereabout, he was appointed Chief Justice of the Supreme Bench of Massachusetts. He was out of practice; and, to use his own words, "very rusty." He set to work, however, and in nineteen days had read sixty volumes on different laws—questions of precedent, laws of contracts, laws of exchange, etc. About seventeen volumes were devoted to Massachusetts laws, twice as many more were made up of reports, and the reading was altogether extremely varied. Now for an example of his power of work: Between the ages of twenty-seven and fifty-four he never knew what it was to be sick. He was accustomed in Washington to get to work in the evening at five o'clock, and labor tremendously through meal hours, and without taking a rest, until eleven o'clock at night. Then he would smoke a cigar, get into bed and read history until he fell asleep. In one winter he finished in this manner thirteen octavo volumes of scientific travel and recent history. While Attorney General he would have his meals brought to him, and hold on his writing desk. His custom often was to eat the entire meal without looking at it, or resting from his work.—New York Observer.

QUARTERLY REVIEW.—The Quarterly Review will be published. The first number is nearly ready for the mail. Let all the names and money taken at the late sessions of the conferences be sent to me immediately. Changes in postoffices should be mentioned. All who intend to take the "Review" should subscribe now. Then we should know how many copies to bind. All the Bishops and presiding elders in the church are so much interested in the success of the "Review" that they will urge the claims before each forthcoming District Conference. Each member of the Review Committee is expected to send up a long list of paying subscribers. This number has one hundred and two. Our church papers will please copy this notice.

R. A. YOUNG,
Publisher of the Review.

The remembrance of a beloved mother becomes the shadow of all our acts in life that either goes before or follows.

The Christian Advocate.

THURSDAY, JANUARY 30, 1879.

LAY LENTEN.

How [illegible] while an Easter
Each [illegible] has taken wing has stayed
To [illegible] of happy hours
We [illegible] aside with tender care
A [illegible] red buds a cluster of pale
[illegible] of faded flowers.

When [illegible] with [illegible]
Our [illegible] to the spirit land,
A while we sit beneath
And [illegible] we rise
Our [illegible] being blessed from [illegible]
We gather what is left.

The [illegible] they loved, the songs they
The [illegible] whose music rang
So [illegible] of old,
These things we have watched them by
The [illegible] flower, with odor [illegible]
Pressed from fingers cold.

We [illegible] with fond fold with reverent [illegible]
The [illegible] they, living, used to wear
And [illegible] pulses stir,
As [illegible] the relics of our dead,
With [illegible] rain of tears we [illegible]
The purple lavender.

And when we come in after years
With only tender April tears
Our [illegible] white with care,
To look at treasures put away
Despairing on that far off day
A [illegible] scent is there.

Dew-wet and fresh we gathered the
These fragrant flowers—now every [illegible]
In [illegible] of all its bloom
Dear wet and sweet we strewed them [illegible]
To bind our relics sacred, dear
The [illegible] perfume.

That [illegible] abides in book and [illegible]
Our [illegible] and flower, and with its [illegible]
But [illegible] appeal,
[illegible] us from us a deeper sob,
For [illegible] lost dead—a sharper throb
Than we are wont to feel.

[illegible] whispers of the long ago
To [illegible] its loss, its aching woe
And [illegible] sorrows stir
And tears like those we shed of [illegible]
Roll down our cheeks, as we behold
Our [illegible] lavender.

All the Year Round.

Popular Errors.

The catalogue of errors of writers and others, heretofore given, was little more than a mere catalogue. I now propose to introduce a few quotations from popular authors, looking to the same general result, viz: the support of Romanism and other forms of high church doctrine. It is surprising how direct and strong is this tendency, and how little both writers and readers are conscious of it. Strange that it has not attracted more attention!

Objectionable Romanism consists solely in its doctrine of infallibility. Let that be conceded, and this is a complete answer to all other objections: "*The church says so.*" Infallibility does not mean that the Pope, or anybody else, is personally infallible, but that the church is so protected in its judicatories by divine authority and grace that she cannot cease to be orthodox in doctrine, or fall into error. Popery is primacy.

In discussing the question of primacy, it is of infinitely little importance to inquire whether Peter was or was not the first primate. The only question worth discussing is: Was there a primate at all? If so, who cares who was the first incumbent? I would as soon have Peter as anyone else.

And how is a primacy proved? Obviously, there is but one way. If a *new church* was then formed, then, of course, there was a primate. A government without a head is not a government. Proof of a new church, framed by divine authority, is proof of a primacy. Stick a pin there. And now let us look for a moment for some proofs of a primacy.

Dr. Timothy Dwight is an elaborate and popular writer on theology. He says: "Christ established his church in a new form with new ministers, new discipline, and new peculiar duties." Theo. viii., pages 94, 6, and in various forms of language, the same thing is plainly repeated a hundred times.

History of Doctrines, by Hagenbangh, page 44, says: "Jesus is not the founder of a school, but, in the most exalted sense, the founder of a religion and a church." And yet nothing is more certain, or indeed better known, than that the founding of either a church or a religion was never dreamed of in that age.

Butler, in the *Analogy*, says: "A visible church was established in order to continue miraculous powers throughout all ages."—Part ii, chapter 1. Again he says: "He founded a church."

"For then the Jewish Church was abolished, and the Christian entered in its stead."—Scott's Com., Gal. v, 1.

Mr. Watson's Dic., Art. "Church," explains fully and explicitly that there was never but one church. He will not allow us to speak of the Jewish Church and Christian Church as though they were different. And yet, forgetting himself, and following in the ruts, he says, just page 622: "The ancient visible church, as constituted upon the ground of natural descent from Abraham, was abolished by the establishment of a spiritual body of believers to take its place." Many other such quotations could be easily made.

My very highly-valued friend, Dr. L. M. Lee, of the Virginia Conference, following in the ruts with others, in *Rite of Confirmation*, speaks of "the organization of the church as established by Christ."

Archbishop Whately, an exceedingly valuable writer, in *Kingdom of Christ*, page 22, etc., is very particular and explicit, as well as elaborate, in explaining all about the organization of the new church.

Hopkins' *Evidences of Christianity* is a school book largely used among Presbyterians. Among many other such like statements, at page 241, he says: "The New Testament contains a fair and plausible account of the origin of the church." The New Testament contains not the remotest allusion to such a subject.

Macknight, in his treatise on the Epistles, speaks of "the rejection of the Jews, the destruction of their church, the abrogation of their laws," and other such like legendary tomfoolness which, because Dr. McKnight was a man of learning, have gone considerably into the teachings of the pulpit.

Dr. Philip Schaff, a largely accepted theologian, now living in Philadelphia, in his *History of the Church*, says: "The *beginning* of church history is properly the incarnation of the Son of God."

These rut-following authors—alas, that they are so plentiful!—tell us also that not only did our Saviour destroy the church wholesale, and organize a new one, but he also destroyed the religion of the Old Testament wholesale, and introduced an entirely new system. This you will read in many places.

Seame Jenryus, a barrister at law in England, more than a hundred years ago, wrote an essay on the *Evidences of Christianity*. This is republished in this country, and probably more than twenty editions have been made. It is a standard publication of the American Tract Society and Presbyterian Board, and is now in all the Presbyterian and many other Sunday-schools of this country, and is highly recommended by Dr. Paley and others as a valuable religious classic. He says:

"First. There is a book entitled the New Testament. Second. From this book may be extracted a system of religion entirely new, both with regard to the object and the doctrines, not only infinitely superior to, but totally unlike everything which had ever before entered into the mind of man."

Now it is not so very strange that a lawyer should write such a mess of literary falsehood and absurdity, but that it should pass so current in the church so long without a word of objection—nay, with such high commendation—this is strange.

But then you remember that Dr. Clarke, in one of his fits of somnambulism, is nearly as bad. He says: "The change is not a change of merely our religious sentiment or mode of worship for another, but a change of *temper, passion, prospects and moral conduct*. All before was *earthly, or animal, or devilish*, or all three together. But now all is *holy, spiritual and divine*."

Of course I quote italics correctly.

Now everybody half intelligent knows that in the time of Christ's appearance there was not the least change in religious doctrine, temper, passion, prospect or moral conduct, more than there is or ought to be now, or at any time, viz: mere improvement. And, everybody also knows that long before this time we see some of the sublimest and most holy examples of religious life and conduct known to the history of religion. Spirits of Abraham, David and of Isaiah, and your noble compeers in Christian holiness and godly example, you shall be vindicated from such censures, though it be never so feebly!

Thus it is that Protestant Christianity has an onerous load to carry, as unjust as it is damaging and illogical. Romanism is, at least, consistent. Starting with a great fundamental and historical untruth, it maintains, strangely unmolested, its integrity of sequences, and prospers in it.

Protestants are mainly responsible for these papal hinderances to the spread of a pure gospel. They assent to the great central falsehood. With Mr. R. I. Wilberforce they "go back to the time when the church existed in its embryo form in the College of the Apostles." Why not be consistent and go the rest of the way?

R. ARNEY.

An Interesting Letter.

MR. EDITOR: I herewith hand you the copy of a portion of a letter sent me a few days since by our esteemed Sister Mitchell, wife of our venerable friend, A. H. Mitchell, D. D., one of the presiding elders of the Alabama Conference, which letter was written to our sister by our lamented Bro. B. B. Ross, of precious memory, dated at Mobile, February [illegible], 1851. Few men were better known to very many of your readers than Bro. B. B. Ross. He being dead, yet speaketh.

MOBILE, February 13, 1851.

"MY DEAR SISTER: Last August Bro. W. H. Carter, his wife and myself, covenanted together to pray for each other for the blessings of perfect love. One day, while riding along the road, I asked myself: Why may I not employ these precious moments in prayer to God for this blessing? But the suggestion came: 'You are not ready for it;' and my heart immediately responded: 'All things are ready. You can have it now. *Have it by faith, naked faith*, whether you feel or not.'

"That comforted me much. A few days afterward, at the St. Stephen's quarterly meeting, my heart was drawn out in prayer for this work of grace, and on Monday morning, while at family prayers, October 6, and leading the devotions, my heart was *strangely warmed*—a sweet stillness and unusual peace swept over the chords of my heart. I was oppressed with a sense of my nothingness, and God's majesty and glory. My heart was all prayer and praise and thanksgiving. For three days this festival of grace continued. Peace, peace, peace, that flowed like a river, was mine. But then the tempter came, and from that time, till within a few days, continued to annoy me.

"'You are not perfect in love, because you are impatient. Speak short, etc. You understand his devices.'

"'You are not perfect in love, because you think too much of *self*.' I had not then learned to discriminate between temptation and sin; in fact, during this time many have yielded to temptation, but I feel I have no condemnation resting upon me. Reading the Life of David Stoner, and more lately that of Mrs. H. A. Rodgers, whose lucid statements about this doctrine are only rivaled by Mr. Wesley himself, the distinction between temptation and sin became much clearer to my mind, and I came to firm anchorage at once.

"Night before last, at the same altar which we have so often found a bethel, while at prayer, my heart was emptied of self, and filled with humble, adoring love. I prayed for a full baptism of the spirit, and spent some time in prayer. Yesterday and last night was as the night before, only more abundant. My heart was enlarged; my faith increased; my heart glowed with the sacred fire. The Lord condescended to come into his temple, even my poor worthless heart, and fill it with His presence. Mrs. Rodgers says, on page 243: 'The lowest degree of this salvation is to have all contrarieties to this love cast out of the soul. We may be said thus to love Him with a pure heart, when proud *self* and great I are slain, and we feel only humility;' and much more with which you are familiar. This lowest state or degree, by the grace of God, I have reached. And how shall I praise him enough! Have just reached the margin of that 'ocean without bottom or shore,' 'what shall I render to the Lord for all His benefits to me?' Now, my dear sister, do not think me tedious—my heart is full. I have much more to say, but forbear. I now have the sweet assurance that I am His who bought me with a price, and His alone.

"Blessed Jesus, thou art my King, my *sole* King, my Prophet, Priest, Guide, Friend, my wisdom and righteousness, and *sanctification* and redemption. 'Nay, but I yield, I yield. I can hold out no more. I sink, by dying love compelled, and own Thee conqueror.' Pray for me, my dear friend in Christ, that God may *uphold me*, and enable me to preach, wherever I go, a full salvation from sin.

* * * * *

"Well, I have written long enough for the first letter. Retaliate on me, if you please. My wife, I find, is panting earnestly for holiness. My home here, when in the city, is henceforth at Bro. William Otis', who is my *beloved Gaius*. Write soon and fully. Grace, mercy and peace attend you and yours.

"Yours in Christ,

B. B. ROSS."

A copy taken from the original by myself. I hope you will publish this beautiful record written as a private outflow of a soul filled with the love of God. It seems fitting now that it should become a part of the history of our beloved brother.

PRICE WILLIAMS.

MOBILE, January 6, 1879.

From Greenville, Miss.

MR. EDITOR: It was a great astonishment to me when my name was read for this place. I felt like taking a real childish cry. My horror of "the bottom" had been really intensified; my feeling was worse than when entering a battle.

Well, after the usual experience of leaving where there is no parsonage, bartering off our chattels, we arrived here at four o'clock A. M., January 4. An entire stranger to the place and the people, I concluded, while waiting for breakfast, I would reconnoiter a little. I was soon directed to Judge Trigg's, and as soon as I announced my name his little daughter enthusiastically ushered me in to the fire, and, quicker than I can tell you, the judge, followed by his good wife, was in. I was soon treated to breakfast. "Now," said the judge, "we will go to the parsonage."

As the young ladies would express it, everything was "perfectly splendid." Though the house was almost depleted by the epidemic, yet it is well furnished. The larder and pantry were loaded with good things to eat, sufficient for quite a time.

To show how careful the good ladies were, they had notified a porter to watch every boat, and when we came be sure to take us right to the parsonage. But he neglected this. The ladies had made all this preparation, without even knowing certainly whether they would have a preacher.

Did I not fear it would consign this to the waste-basket, on account of its length, I would itemize to show you why we are pleased, and also to endeavor to stimulate the ladies of other charges to go and do likewise.

Emphasize that part, Mr. Editor, for if the ladies will take hold it will not be long until there will be a well-furnished parsonage in all our charges. This one, and all that is with it, as well as much of the church furnishing, is the result of a mite society. Dear sisters of the Methodist Episcopal Church, South, up in your might and say: It shall be done! Don't let the cry of hard times delay you. You can be gathering the mites, and you will be surprised to see what a sum they will make. Organize now, this month, and let the preachers compare notes next Conference, and see how surprised you will be at the results.

J. L. FUTRELL.

District Conference.

MR. EDITOR: In a recent number of the ADVOCATE appeared a communication signed "Layman," and dated "Mississippi Conference, December 10, 1878," its object being to secure "more permanency to our District Conferences from the lay element." This obscure sentence is, to some extent, explained by the sentences following it in the letter referred to, so that "Layman's" object seems to have been to get the Mississippi Conference to make district stewards "ex-officio members of the District Conferences," because, as he says, the district stewards, "as a rule, are selected by the Quarterly Conference for their zeal and public spirit in church matters."

Now, Mr. Editor, "Layman's" experience and observation do not coincide with mine. I was a district stewart, *but am not now*. I was made one when I became unacceptable in other offices, and the members of the Quarterly Conferences wanted to "let me down easy." Like "Layman," I tried and tried to "magnify the office" into some degree of dignity and usefulness, but all my efforts were vain. It is useless to try in the Mississippi Conference, whatever may be done in other Conferences. You can't elevate a district steward any more than you can a Sunday-school agent, or you could have done one of those "evangelical tramps" that the General Conference would have nothing to do with. "Layman" need not call them "a valuable set of men," or talk of their holding office "during good behavior;" they have nothing to cause them to misbehave; they are not fit to be trustees or stewards—in brief, they come within Dr. Wintield's definition of "gum-log," only they are not preachers. The rule in the Mississippi Conference, so far as my experience and observation goes, is that when the preacher and presiding elder, and the Quarterly Conference, come across a church member who *must* hold an office, although he is fit for none, they make a district steward out of him forthwith. I found that out from experience, and so I gave up the office, and am now only a plain, criticising, grumbling church member, contributing to support the various institutions of the church.

Take my advice, Bro. "Layman," and follow my example. Don't seek to magnify your office, and be made a permanent member of the District Conference. It is useless for you to try. The presiding elders will not hear of it, the preachers will not tolerate it, and the zealous and public-spirited church members are radically opposed to it. Again I say: *Don't!*

NOBODY.

MISSISSIPPI CONFERENCE, Jan. 2, 1879.

Our own hands are heaven's favorite instruments for supplying us with the necessaries and luxuries of life.

Whispers of Immortality.

The pages of the poets are strewn thick with the immortelles of Christian faith. Gerald Mnssey, the half-inspired Eitglish laborer, exclaimed in one of his fiery lyrics:

"Take heart! the rude dust, dark to-day,
Soars a new-lighted sphere to-morrow
And wings of splendor burst the clay
That wraps us in death's fruitful furrow."

An unknown Scotch poet stirs our longings with his quaint yearnings for the coming life:

"We've His guid word of promise that some great
some day the King,
To His ain royal palace, His banished hame will bring.
Wi' cheerfu' hearts rounding o'er we shall see
The King in His beauty, and our ain countree."

One of the loftiest of Mrs. Browning's sonnets thus deprecates human discontent:

"I think we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed, beyond the zenith and the slope
Of yon gray back of sky, we might be faint
To accuse upon eternity's constraint,
Round our aspirant souls. But since the scope
Must widen early, is it well to droop
For a few days consumed to loss and taint?
O pusillanimous Heart, be comforted,
And, like a cheerful traveler, take the road,
Singing, beside the hedge. What, if the bread
Be bitter in thine inn, and thou mishod
To meet the flints? At least it may be said
Because the way is short, I thank Thee, God!"

Whittier, whose nature is saturated with the tranquillity of trust, has written many lyrics which, like harp-strings, swept by every passing breeze, send forth sweet melody. He who says so simply

"Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun,"

has put on record often his waiting for a future in the land whereof the Lamb is the light, and his expectation of meeting many dear friends there.

There is a bit of verse entitled "Over the River," which is a favorite with many because it touches our lives so nearly. One stanza concludes:

"I shall know the loved who have gone before,
And joyfully sweet will the meeting be
When over the river, the peaceful river,
The Angel of Death shall carry me."

We like this, and we like the "Sweet Bye-and-Bye," and other hymns of heaven, because they contain whispers of immortality, because they are only notes by the way on the declaration of our Lord: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."—Margaret Sangster, in Christian Intelligencer.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss,' etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

THE tragical death of ROBERT J. LUM, near Port Gibson, Miss., on the twenty-seventh of November, 1878, excited universal sorrow among his acquaintances, and the deepest sympathy for his afflicted parents. He was the son of William J. and Lucretia Lum, of Rocky Springs, Miss., who, being worthy members of the church, brought him up under the principles of our holy Christianity. He was born August 6, 1854, and was in his twenty-fifth year at the time of his death. In 1875 the citizens of this county succeeding in electing Dr. C. E. Buck, one of our best qualified men, to the office of sheriff, who drew around him three of the most worthy young men as his deputies, one of whom was the subject of this obituary.

On the ninth of December, 1876, our very worthy Chancery Clerk, John P. Bitseoe, was fired upon from the roadside and instantly killed; it was supposed by one Harrison Page, a negro. A true bill was found against Page, and a writ placed in the hands of the sheriff for his arrest, since which he has alluded all attempts to arrest him. Dr. Buck, having obtained reliable information that Page was at home on the night of November 26, 1878, summoned two of his deputies, Thomas M. Harwood and Robert J. Lum, to proceed with him to Page's residence early next morning to attempt his arrest. They surrounded the house, when a negro was seen running off, who was ordered by Mr. Lum to halt. Instantly a window was thrown open and Mr. Lum received a fatal shot from within. He exclaimed: "My God, Tom, I'm killed," and expired. Dr. Buck also received two shots as he was entering the door; one shattering his left arm, and the other entering his body, from which he died in a few days. He was an official member of our church, and one of the best examples of a faithful officer and a Christian gentleman I ever knew. From early boyhood Robert J. Lum was remarkable for the purity of his morals, and his reverential respect for the worship of God, both at the family altar and in the house of prayer. Sobriety and temperance in all things were the striking characteristics of his whole life. He rigidly abstained from all alcoholic beverages, card playing and all other amusements which he thought contrary to good morals. He was more observant of the holy Sabbath than too many whose names are on the church register; he was nearly always present at public worship in the church of his forefathers; he was liberal to all charitable purposes, and, as soon as he went into business on his own account, he adopted a rule to give a certain per cent. of his net income to the support of the gospel ministry. He kept his bible in his room, a lesson in which he read daily, and was attentive to private prayer. When solicited to do so, he declined joining any temperance society, for fear he might, like too many others, somewhere along life's journey, violate his pledge, and thereby bring a reproach on himself and a good cause. Having been baptized in infantcy, and brought up in the church, when urged to assume his baptismal vows, he was, we think, morbidly afraid to do so, lest he might in some way bring reproach on the Christian profession. He was one of the purest and noblest young men, and one of the most religious I ever knew to remain out of the church. If universal love and respect for their noble son, and sympathy for them in their great bereavement, could assuage the sorrow and dry up the tears of his smitten parents, it would be done at once.

J. G. JONES.

ANOTHER aged and beloved veteran of the cross has gone to her eternal reward—I allude to the sainted mother in Israel, Sister CYNTHIA NIXON.

She was the endeared wife of our own cherished and lamented brother, Thomas Nixon, deceased, late of the Mississippi Conference, and the affectionate daughter of James and Susanna Hutchins.

She was born in Georgia on the 26th day of August, 1809, and her parents moved to the territory of Mississippi, during her infantcy, and settled in Big Sand, in Claiborne county, in the year 1810.

Sister Nixon died in the solace of Christian ripeness, at the residence of her son, James W. Cook, near Cayuga, Hinds county, Mississippi, November 5, 1878, aged sixty-nine years, three months, and twenty-one days.

In early life she felt, and acknowledged, the necessity of the Christian religion, to give her enduring comfort, even in this world. This feeling was not the result of the absence of earthly treasures, for with this she was richly favored. But none of these things so absorbed her heart's affections as to deprive her of an intense consciousness that there was a higher and ennobling place for the elevated capacities of the human heart.

So she gave her heart, with all of its warmest, fondest, tenderest emotions, to *Him* who gave Himself for her. She died just as we would expect to see a veteran die on the battle ground, with her face toward Jerusalem.

During her illness she was frequently heard soliloquizing, and when overheard it was ascertained that she was talking about the comforts of dying grace and the "home of the blest."

A few minutes before her death she was heard to say: "*Almost there.*" O! what a margine of thought in that brief sentence escaping the fevered lips of a dying saint. How exceedingly happy do we feel, after a long absence from home, and loved ones, as we hear the place: How joyously does our heart anticipate the meeting!

How impatient do we become when we are "almost there!" But O! how feebly does this represent the feelings of one just on the summit of earth's loftiest pyramid, with just one step more to make and we are in Heaven!

Who? O! who! would not be a Christian? die in the triumphs of faith, and live with God forever!

Her Pastor, C. A. POWELL.

MRS. SUSAN GILDER, wife of Dr. J. A. Gilder, was born in 1811, and died of pneumonia, at the residence of her husband, on the eighteenth day of December, 1878. She had been for many years a member of the Methodist Episcopal Church, South. Being questioned by her husband in reference to her readiness to depart from this life, she replied that she was both ready and willing to go if it were the will of God; but she preferred to remain longer with him and her children.

Her life was one of marked devotion to the interest of her husband and children, who sadly miss her now. We miss her busy hands about the household duties of each day. And we miss her at the family altar of prayer, where each night we could hear her whispered prayers accompanying our father in his petitions to the throne of heavenly grace.

Our mother desired but little of what are called the pleasures of this world, and we, her children, centure ourselves now that we did not strive harder to "Gather one garland of cool repose for the tired brow that watched and wailed and labored unto the end."

But we know she now has rest. May God bless us, and grant that we may meet her in heaven.

B. F. G.

OSCAR L. ROSS, was born in Adams county, Mississippi, December 9, 1809, and died at the residence of Mr. W. H. Morris, in Washington county, same State, January 5, 1879, aged seventy years.

Brother Ross never married. The most of his life was spent out of the church and without hope. His numerous friends in Adams county, and elsewhere, will rejoice to know that he died a Christian. He gave himself to Christ and united with the Methodist Episcopal Church, South, about two years since, from which time he lived a devoted Christian, at the time of his death being a class-leader. He was a sweet spirited man, and beloved by all who knew him. He expressed himself as prepared and ready to go. Our loss is his gain. He is in Paradise.

W. P. ANDREWS.

MRS. CARRIE BURTON,—nee Garrett—died at the home of her brother-in-law, Mr. H. P. Roswell, in the neighborhood of Silver Creek, Mississippi, October 25, 1878, aged about forty years.

Sister Burton was for a number of years a member of the Baptist Church, but connected herself with the Methodist Episcopal Church, South, a short time before her death. She was a sufferer for some months with that dread disease, consumption. She assured us that she was willing to go, and bade her sisters not to weep for her. "Blessed are the dead which die in the Lord." God will care for the little orphans.

W. P. ANDREWS.

The Christian Advocate.

THURSDAY, JANUARY 30, 1879.

THE FAIRY ENCHANTMENT.

BY ADELAIDE STOUT.

The fairy camp is broken up,
That whitened yonder dell;
So silently each snowy tent
Was folded, none can tell
If late at night, or at the morn,
These tents were from the place upturn.

We look where once their stakes were set,
And miss their golden glow;
The tents that, yellow at the first,
Bleached out as white as snow,
We watched them heavy with spring dew
And loved to see the light shine through.

Ye beautiful and airy tents!
We wonder by what stream
Your silken tissue in the light
Of early spring shall gleam.
It matters not if children hold,
As very dear, each gleaming fold.

For we should teach the dear young eyes
The beauty hid away
In every wayside growth;
And they should win each day
Some thought that takes a brighter hue
From flowers that blossom in the dew.

The Alliance.

Early Religious Experience of the Rev. John Newland Maffitt.

BY THE REV. THOMAS CARTER, D. D.

When Mr. Maffitt was hardly twenty-six years of age, and before he became known as the great orator and preacher, he wrote his own life, entitled "Tears of Contrition; or, Sketches of the Life of John N. Maffitt," which was published in New London in the year 1821. The very first sentence of his introduction to this volume illustrates his style: "From the romantic retreats of far-famed Erin—borne on the fickle winds of adverse fortune—a lonely stranger brings his mite of sorrow, and lays the dew-starred treasure at Columbia's feet."

He was born December 28, 1794, in the city of Dublin, Ireland. His father was a pious member of the Methodist Church, who died when he was young. At the age of fourteen he describes himself as seeking every pleasure which the world could bestow until arrested by a serious sickness, during which he promised to amend his life; but, on his recovery, with an appetite sharpened by confinement, he gorged himself in pleasure by "ranging at large all the gardens of luxury and dissipation, visiting every place formed for amusement, and in particular that nest of malignant blandishments—the theater." When he was nineteen "the arrest came from Heaven, or it is impossible to know where my madness would have hurried me."

"I had frequented," he says, "the Methodist meeting-house from a child. It was the practice of the Methodist preachers frequently to visit my mother, at which time I generally found some pretext to be absent, lest their arguments should prevail on me to forsake those pleasures to which I was so closely wedded. One day, within a few weeks of the night I was taken in the toils of the gospel net, there was some company at my mother's that proposed to go to a Methodist meeting to be held at a private house not far distant. I joined with a view of making sport, and accompanied them to the place appointed.

"The minister throughout his sermon repeated several times in a rough, loud voice: 'Repent, ungodly sinner!' This was a novel way to address an individual, as I thought he noticed me in particular, which excited the risibility of my countenance so much that I was obliged to rise and abruptly leave the room, lest, by staying any longer, I might transgress the bounds of propriety; and after our company returned I continued for some time attempting to describe the manner and method of the preacher, to the amusement of every one present.

"On that Sabbath, which was so memorable in the history of my life as the last that I was to spend in the service of sin, nothing very remarkable occurred until evening, when my mother expressed a desire that I should accompany my sisters to Whitefriar Street meeting-house. With reluctance I was prevailed upon to go, and, as usual, left them at the threshold of the door, wandering forth in search of what I considered preferable to being confined in the house of God for a dreary hour. At the usual time for their dismissal I returned, and, after waiting without for some time, I ventured in to hurry them home, as I then thought their time might be better employed in gayety and sport, but found their attention was drawn and their minds fixed to await the conclusion of the service, as the society was about entering into a solemn covenant with God—a performance generally attended to once every year in all our societies throughout Ireland.

"Not aware at first of their intention, I went into the gallery, expecting my sisters would join me; and while anxiously waiting for them to rise, the doors closed, and I was consequently detained to witness this very solemn exercise. While the preacher was reading I felt no particular sensation whatever; but when I saw the solemnity that sat on every face, and beheld the congregation kneel with devout awe, lifting up the hand and promising to be for God, I began to tremble, and, looking around me, perceived that all were engaged—all were praying—and I left mine. I thought of the last day, when perhaps I should be left alone, a standing monument of His vengeance. But, like Pharaoh, I hardened my heart. 'What,' said I, 'make a covenant with God! I cannot do it—I will not do it.' Then, putting my fingers in my ears, stopped them, determined not to join or give one moment longer to reflection. I despised them for their meanness to groan and weep in such a manner, and, as if beset by all the engines of infidelity, was ready to curse them and deny the being of a God. Maddened by the horrors of my mind, I started to fly the house, but at the head of the stairs was again arrested by some unknown power. I could not proceed. My alarm increasing, I trembled lest I should fall, as every one in the house seemed to condemn me. In a few minutes, however, the meeting closed, and I was released from agony insupportable."—Methodist.

The United States Mint.

It was founded very nearly one hundred years ago, and in it was coined the first money used in the United States. Until 1816 all the work was done by hand or horse-power; the building was guarded by watch-dogs, and the artisans were supplied with plentiful quantities of liquor as a fatigue ration, the ancient and simple-minded citizens looking upon them with especial favor. The earliest director was appointed by Washington. The original copper cents were made in 1793, the silver dollars in 1794, and the gold eagles in 1795. Both the metal and machinery were imported; but in coining, as in many other things, the American has made such progress within the century that the implements of his own construction are now superior to the models after which they are patterned.

The casual visitor is welcomed from nine A. M. until noon, and is taken in hand by polite and garrulous ushers, who, in common with all the other employees, bear themselves with the dignity that belits persons living in such close contact with enormous wealth. "I've seen five hundred and fifty million dollars go in and out of this place," said one of the employees as he led us into a dimly-lighted vault, where the pale bricks of silver were piled from floor to ceiling; "five hundred and fifty million dollars in twenty-eight years," he repeated, with particular gusto, and at the statement our fancy immediately took a wild flight among the enchanting possibilities of such treasure, for when Mammon mounts Pegasus no adolescent Muse can career through realms so luminous and varicolored as this metallic deity, who is worshiped and despised, courted and reviled, by the best and worst of men. The very contemplation of so immense a sum was dazzling to the imagination. It was the aggregate fortune of five hundred millionnaires, the income of scores of thrones and the value of a State! What a Protean influence it must have exercised! corrupting and sustaining, how many lives, paying the scant wages of the ten-hour laborer, and sullying for the extravagance of princely spendthrift; carrying happiness with it now, and then capriciously destroying the beneficiary; seducing the virtuous and breeding sedition among the honest; forever doing good and harm by fickle strokes; forever indispensable and forever alluring. In one of his clever essays, Junius Henri Browne says with Emersonian sententiousness: "Cash is the cause and consequence of civilization," the measure of its breadth, and the plummet of its profoundity. Every true ideal must rest on the real, and the real to-day is the coinage of the mint."

In passing through the deposit-room all the metal is carefully weighed. The largest scale, with a ponderous beam and huge trays, combines extreme delicacy with its strength, and balances from six thousand ounces to the one-hundredth part of an ounce; another scale tells three thousand ounces at a time, and a third tells three hundred ounces. They are adjusted several times a week, erected on solid masonry, and are true to a grain. Having been weighed, the silver is carried to the melting-room, where it is mixed with copper, in order to give it sufficient hardness to endure the friction of constant handling, and melted in stone crucibles, heated to 1,800 by charcoal fires. This heat is so intense that the workmen must protect their hands and arms by gloves and gauntlets. The stone crucibles are placed within others of plumbago, in order to insure them against breaking. Reduced to a molten fluid, the metal is now poured into iron moulds, whence it emerges in the form of ingots, which are transferred to rolling-mills which shape them by a rapid process of attenuation into long, narrow slips.

The coining-press is a massive engine of mirror-like steel and brass. It is fed with the blanks through a vertical brass tube in the same way that the milling machine is fed, and a very charming young lady satisfies its appetite, which demands eighty blanks a minute. Its power is that of the toggle-joint, and it moves with the coniferous rock of a baby-giant's cradle. As the blanks reach the bottom of the tube they are seized singly by a pair of steel feeders similar in motion to human fingers and thumbs, and carried forward and lodged in the collar between the upper and lower dies. At the same moment the lever is descending, and, by the time the *planchet* is in position, the toggle-joint, brought into a vertical position, imparts to the piece a pressure which, within the narrow limits of its motion, is almost incalculable. The immediate relaxation of the joint causes the upper die to be lifted, when the feeders, coming up with a second *planchet*, push away the one already coined. The *planchet* before being struck is slightly less in diameter than the steel ring or collar into which it drops; but the pressure upon the dies causes the piece to expand into the collar, and takes from it the reeding or fluting of its edge." The tinkle of the falling coins, and the measured swing of the machine, are musical, and would interweave with other instruments in a miser's symphony. Do they awaken far-reaching thoughts in the girl who tills the tube, and sees the lineasate press casting off the coins at the rate of more than fourteen millions a year? Every time she hears the tinkle in the box near her feet an inestimably powerful agent is entering the world, and from the machine to which she is so carefully ministering come the multifarious evil and good of all civilization.—Appleton's Journal.

The Quakers and Temperance.

Canon Farrar, addressing the Friends' Meeting upon temperance, thus referred to the influence of one of their body: "It was William Mackin who had the honor of converting to this cause Theobald Mathew, he (William Mackin) being also a member of the Society of Friends. Theobald Mathew was working hard as a Roman Catholic priest among the degraded population of Cork, and one day, un William Mackin visiting the hospital, he saw a sight which you may see any day in any London hospital—the sight of numbers brought there by the appalling diseases and brutal violences of drink—and turning round to the young Catholic priest, with his heart stirred within him, he said: 'Oh, Theobald Mathew, what mightest thou not do if thou wouldst take part in this great work!' Young Mathew thought of it. For several days it was in his mind; for several nights it kept him almost sleepless; and at last, after long prayer, he came to the determination, and, rising up, he said words which have since become so memorable: 'Here goes, in the name of God.' That was how Theobald Mathew—guided, influenced, converted to the cause by a member of the Society of Friends—began a crusade which, for the time being, did much to cripple the whisky trade in Ireland, and which was carried also to England, and gave the first great stimulus to the work in which we are engaged. It was incidentally through him (Father Mathew that Dr. Guthrie became an abstainer. You know he was being driven in a part of Ireland one very rainy day, and he went into a public house to get a little whisky, under the mistaken notion (which is not even dispelled yet) that thereby he could keep out the cold. He said to the poor, drenched car-driver: 'Won't you come in and have something?' He replied: 'Faith, I won't touch a single drop of it.' 'How is that?' said Dr. Guthrie. He had taken the pledge from Father Mathew. Dr. Guthrie, thinking over it, considered that here was a poor, uneducated peasant who was strong enough to resist temptation because he saw it would lead to his own ruin; and Dr. Guthrie thought that if the car-driver was strong enough to exercise that resolution he ought to be. Thus it was that he became an abstainer, and carried on the work in Scotland, and through him thousands in England and Scotland carried it on also. Therefore you are obliged, as members of this society, not only by the general traditions of the body to which you belong, but also by their special influence in this particular work in the past to promote it."—Leisure Hour.

A Fallacy Exploded.

Prof. Swing, on a recent Sunday, preached a sermon from the text "No drunkard shall inherit the kingdom of Heaven," in which occurs the following:

"It may well give dignity to the temperance cause that its virtue has reached first the minds that possessed most education, and hence reflection, and that drunkenness lingers longest where the mental power is weakest. Many years ago it was my good fortune to serve my country by being secretary of a temperance society, and in that official dignity I addressed letters of inquiry to presidents of colleges and professors to ask what was the quality of the young men who in those days marred their college course by the use of ardent drinks. Long letters came from President Woolsey, of Yale, and from Horace Mann, then of Boston, and from Prof. Moffat, of Princeton, and they all bore testimony that genius in their colleges and schools drank less than stupidity; that whisky was passing away from the higher order of mind, and was to be found only in the possession of the more sensual and less bright. Of course there would be vivid exceptions to the generalization, but the fact stood that the temperance reform had reached first the minds that were most gifted. Thus the purified quality of the pulpit, the bar and the medical profession, and of the student life and of the scholar life, point out the fact that the temperance reform is a sunrise which touches first the mountain top in the world of mind, and more slowly creeps down to the humbler vales of mental and spiritual condition. When you remember that the active organized reform is not more than fifty years old, you cannot but conclude that no form of moral good has advanced more rapidly."

Tall and Fruitless.

The woods of Missouri are literally festooned with grape-vines. They climb to the tops of the tallest sycamores of the bottoms, and climb about the undergrowth which fringes the fenced fields. But the lawly vines produce the best fruit. The immense vines which stretch to the high places and show so much girth of trunk and expanse of branches and foliage, are uniformly barren. Grape-vines illustrate certain forms of organized Christianity—here and there are mammoth establishments, aged, ambitious, far-reaching and impressive. They climb to the top places among the trees of the woods. They have every semblance of fruit-bearing power; but someway, all their forces go into woodiness of form and greenness of leaf. The sap is exhausted in self-enlargement. There is no fruit. And, sure enough, among the lowlier, younger vines, content to clamber along the fences, or to twine close to the modest bushes which skirt the borders of the forest—there hanging their purple clusters within reach of the hungry stranger, we find the true vine of the Husbandman's right-hand planting.—Methodist Recorder.

Censure is most effectual when mixed with praise. So, when a fruit is discovered, it is well to look up a virtue to bear it company.

Our Young People.

BABY HAS GONE TO SCHOOL.

The baby has gone to school; ah, me!
What will the mother do
With never a call to button or pin,
Or tie a little shoe?
How can she keep herself busy all day,
With the little "tottering thing" away?

An ther basket to fill with lunch,
Another "good bye" to say,
And the mother stands at the door to see
Her baby march away;
And turns with a sigh that is half relief,
And half a something akin to grief.

She thinks of a possible future morn
When the children, one by one,
Will go from their home on into the world,
To battle with life alone,
And not even the baby be left to cheer
The desolate home of that future year.

She picks up garments here and there,
Thrown down in careless haste;
And tries to think how it would seem
If nothing were displaced;
If the house were always as still as this,
How could she bear the loneliness?

The Shepherd Lad.

In a small scattered village, in a lonely part of Scotland, near the border land, where the hills, although not high, are wild and imposing, and where you may travel for many miles without seeing any living being, except the scattered flocks and their shepherds, lived an old man called James Armstrong. Many a tale could he tell, more wonderful, may be, than true, of the feats of his border ancestors; and often by the peat fire he would make the bright eye glisten, and the young heart beat, as he recounted the deeds of the covenanting forefathers; who, with all their mistakes, to which the best are liable, were, in the main true-hearted, God-fearing men, although driven to extremities by the spirit of those fiery times. James Armstrong had stout and hardy boys and strong, bare-footed girls, who would have shown you many of the hiding-places of the covenanters, and they shared in their father's love for the memory of that land. These little Armstrongs were trained in the love and fear of God, and were faithful in word and deed, honest and kind; and their parents were followers of the meek and lowly One.

Every Sabbath the good mother was wont to lead her young flock of children to the house of God, the nearest Kirk; and how far, think you, was that?

I have heard of children complain of a walk of half a mile; and sometimes heat, sometimes cold, sometimes rain, has been thought a sufficient excuse to keep them from a place of worship; but the Armstrongs went as far as four miles every week to offer up praise and prayer to their Maker. True, the snow was often thick upon their path, the rain and the bitter north wind many a time made the little ones cower and cling to their mother for shelter; and the father and mother often remarked how happy and peaceful were those journeys, even amid the raging tempest.

James Armstrong was a shepherd and a poor man; but his tastes were simple and his wants few. He often said that his life was one of daily lessons; and when he lay watching his flock on the mountain-side, or led them to the stream in the valley, he was wont to recall the beautiful words of Him who spoke of himself as "the Good Shepherd," or to repeat in his solicitude those beautiful lines of David, "The Lord is my Shepherd, I shall not want."

Hardy had been the lowland shepherd's life; but weakness, and gray hairs, and old age, aye, and death, too, must come to the strongest. The firm step began to fail, and the strong voice to tremble, and the brain now and then to grow dizzy as he came down the steep hill-side; and Janet, the loving wife, used to watch more anxiously than in old times if he did not return at the accustomed hour, or as she said to Alick, the oldest boy, one day: "Love's eyes are keen Alick. I know your father is failing. I must take you from the school, my man, and you must help to keep the sheep."

Alick, like many a Scotch boy, loved his books, and I am not sure he relished the idea of keeping sheep. He was just thirteen, and he was a bright, clever lad. Visions he might have had of being a great man some day, at least the village schoolmaster had said he might be so. But no, he must go and tend the sheep, and follow his father's calling. He wished from his heart that the elder ones were not girls, for now on him fell all the weight of the service.

"But wishing is no use, Alick; you must go with your father," said Janet sadly, "and learn his way with the sheep."

Winter's frost came on, and the old man (old before his time) was chilled more and more; and one Sabbath morning he said to his wife: "Janet, I canna go the Kirk to-day; I must e'en rest and keep my Sabbath at home. God can bless me here, for He kens my will is guide."

And he did keep his Sabbath at home. His place was empty in the Old Kirk, and Alick resolved from that hour to sacrifice his wishes to his father's comfort. So at night he said:

"Father, let me go out instead of you to-morrow. I think the sheep will be safe with me, and I will fold them at night. I will be very careful, father."

The father shook his head; but when morning came he was weak and ill, and sent the lad to the fold with a sad and doubtful heart. It was a bright cold day in March, and the work was dreary enough. Alick's hands were pinched with cold, and the duties of a shepherd were not to his taste. Winds blew as winds rarely do blow among the Scotch mountains, and the sheep instead of heeding his voice, flew away when he spoke; for they knew him not. A strange dog, too, belonging to a neighboring shepherd, came and scattered them. It was of no use for poor Alick to hunt for his sheep, for he scarcely knew one from another. At last, he called in the help of an old shepherd who lived on an opposite hill. His dog it was that had broken in amongst the flock; and by the time the sun had set all were found but one. One was missing.

"How have you sped to-day, Alick, my lad?" said his father, as the boy, sad and tired returned to his home that night.

"Ill, very ill, father, the sheep would not hear me, nor follow me, nor be driven by me; but as soon as I went near they all scampered away. What can be the reason, father? I tried always; I coaxed, and scolded, and whistled, and tried the pipe, but they would not hear me. Ah! I don't like shepherding, father; and the sheep they seem to me a stupid kind of beasts. I don't like sheep."

"Aye, lad, you have told the secret now; you don't love sheep. Home is sweeter to you, Alick, than the hill-side; and the book and the learning still better. You will not do for a shepherd's boy, that is plain. But listen now, Alick; this day upon the hills may teach thee a great lesson; nay, don't shake thy head, boy—I will not send it to again but listen to the lesson for all that. Who was it that left His home of holiness above to come and fold his sheep, worse sheep than thine, Alick, and wandered further, too?"

The boy bowed his head and whispered, "Jesus."

"Aye, Jesus, my lad. Is thy book dearer to thee, thinkest thou, than the praises of angels and the love of the Father in the joy of which Jesus had lived from before the beginning of the world?"

"No, father," was Alick's answer.

"Was your heart full of love to the poor, helpless, erring things when, as you said you called, coaxed and shouted? And when the dog came, didst thou ward him off, face him, and take up thy crook?"

"Nay, father, I ran away."

"Ah! Alick, when Satan tempted Jesus, He, for the sake of His sheep, hunted not. When He was left alone, and His disciples fled, He, forsaken as He was, prayed in an agony for His sheep. His children, whom He had come to save. And at last, when wicked men laid hands upon Him, He meekly gave up His life. No man took it from Him, for he had power to take it again; but He died to save His sheep. Wilt thou not love Jesus Christ; wilt thou not follow Him as the Good Shepherd?"

The boy was melted, and by his bed-side that night he did pray to be guided by Him alone.

At five o'clock in the next morning he was dressed and reading his little Bible by the faint light of a rush candle. At six he was on his way to the fold. The seed fell on good ground. Alick was from that day a boy of prayer and faith. If a shepherd's life were not quite to his taste, he remembered that the Good Shepherd pleased not Himself, and he did not repine.

It was a May evening, bright and lovely; the storms were all hushed, the young lambs were bleating, and remembering the Scripture words and his father's example of tending the weak and little ones of the flock Alick had carried one sickly lamb, whose mother had died, to his home, there to be nursed and cared for. As he bore it to his bosom, he softly murmured those words, in the silence of the blue hills, "He shall carry the lambs in his arms."

When he opened the cottage door the kitchen was empty; but for the presence of the two younger children, there was a solemn hush in the house. The mother's seat was empty, and one of the little girls said, in a solemn voice, "Father's worse."

It was the work of a moment to lay the lamb on the hearth, and to rush into the sick room. It was a dying room. Long had Jamie Armstrong's song been, "The Lord is my shepherd; I shall not want;" but now, in the hour of death, as his soon stood by his bedside, he heard him whisper, "When I pass through the valley of the shadow of death I fear no evil, for Thou art with me."

He opened his eyes when Alick took his cold hand and said: "Follow the Good Shepherd, my lad; He has given His life for the sheep, and still liveth for them." And so he died.

Alick never left his mountain life; and day by day, as he tended his flock, he remembered the first great lesson of love to the Saviour, and now loves to lead other wandering sheep into the fold, and to tell the story of the Good Shepherd.—South-Western Presbyterian.

Nothing to Do.

Kit had taken a slight cold, and so she did not have to go to school. Although glad enough to stay at home, she could think of nothing in particular to do, and after breakfast she wandered around the house aimlessly for awhile. She finally strayed into her father's study. No one was there. On the table was the unfinished sermon, just where her father had left it. Kit glanced over the neatly written pages but did not attempt to read them. Then she went into the sitting-room; but her mother was not there, for she had gone out also. Kit returned to the study, feeling a little lonesome, and for lack of better enjoyment she built a large fire on the hearth. She placed the back-log and fore-log in their places; and this done she sat down in a big chair to enjoy the blaze. She had not sat there long, when she heard a queer rustle, and turning toward the door, she saw enter a half-dozen crash towels. They were sighing at a tremendous rate; and finally one of them said quite plainly:

"She promised she'd hem us the first day she could; and she hasn't thought of us once."

Kit's conscience reproached her. She was just going to excuse herself, when a pair of thick-soled walking boots shuffled in.

"Seven buttons off!" they groaned dismally; "and she declared she would sew them on the first day she had time."

Kit felt much ashamed; but she could think of nothing to say, so she sat very still, blushing, however, a good deal, for the crash towels and walking boots were staring at her most unpleasantly.

The silence was growing oppressive. The towels and shoes stared and stared, until poor Kit felt very much like crying; and she would have done so had not her attention been attracted by a funny scraping noise in the hall. The towels bent their heads forward to look, and the shoes turned themselves squarely around to look, there entered Kit's upper bureau drawer. Such a looking thing as it was! It was crammed full with ribbons, pins, bits of jewelry, collars, cuffs, morsels of very sticky taffy candy, fancy work, chestnut shells, handkerchiefs, gloves, some apples, notes from the school girls—a little of everything, in fact; and it seemed as though Kit had stirred them all together like a pudding. The crash towels laughed disagreeably, and the boots spunked up disdainfully. "She was going to put me in order as soon as she had time," said the knob of the drawer, meaningly. Bang! From off the top shelf dropped a fat history of the United States, and as it landed on the floor, its leaves opened at the account of the settlement of New York by the Dutch in 1610.

Kit's cheek grew redder yet. She had promised her father to read that sometime when she had nothing else to do; and here she had dawdled away nearly a whole morning in trying to amuse herself. She looked sadly at the unhemmed towels, the grinning shoes, the disordered bureau drawer, and the history; and they looked at her in such a disagreeable way that Kit put her hands up before her face and began to sob. Straightway the shoes hopped up and began to kick her, the crash towels slapped her face, the bureau drawer flung apples at her, and the fat history climbed up on top of her head and began to push her in the fire. With a great effort Kit tried to get away, and at last she succeeded in rolling off her chair to the floor. Then she woke up. She moved her eyes and stared around the quiet room, and after a second she realized that she had been dreaming. Straightway she rose and went to her own room, took the six crash towels out of the basket, and hemmed them till dinner time.—Independent.

"Grant that we may grow old wisely." This was the way a young minister prayed in meeting in the presence of some very old, and kind, and queer deacons. It was a very good petition, and one which brings us face to face with a subject we all dislike to think about, but one which we must each one face for himself, if we only live long enough.

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Card from the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in this city on the fourteenth and fifteenth of January, 1879, and organized under a regular act of incorporation. On account of the former publisher's inability to go on with the business of the paper, the undersigned sub-committee were authorized to make a contract with some other party to take charge of the business, and to print and issue the paper. We have accordingly made a contract with Mr. G. T. Lathrop for this purpose, who will hereafter attend to the business affairs of the NEW ORLEANS CHRISTIAN ADVOCATE, and to whom all communications on the business of the paper should be addressed for the future. Our agents and subscribers are assured that all business with them will meet with prompt attention, and that the paper will be regularly and promptly issued. We bespeak for the ADVOCATE the continued good will of our people, and the efforts of all to extend its circulation.

JOHN MATTHEWS,
LINUS PARKER,
Sub-Committee.

Possibilities and Necessities of Revivals.

"When a church does every day, and all the time, what it ought to do, a revival is impossible." So writes Dr. Holland in Scribner's Monthly. And again he says: "The revival is only rendered necessary and possible by a period of spiritual declension and death."

On the contrary, we should say that the greatest and best revivals are only possible when the church does every day, and all the time, what it ought to do. This condition and attitude of working and waiting are precisely those in which a revival is almost sure to come. The spirit of grace and of supplication comes first, and then the refreshing from the presence of the Lord. The difference between this view and that of Dr. Holland may arise from using the same words in a different sense. But we certainly mean more by a revival than waking up the church to faithful and zealous performance of duty. It is something beyond this—an extraordinary outpouring of the Spirit by which the church, already alive, is raised to a still higher plane of experience and power, and by which the world is stirred, aroused, and sinners in large numbers are converted.

The churches may always have the elements of progress, and there should be a continuous work in spiritual growth, and in the conversion of souls. That may be regarded as a revival which merely brings the church up to what should be its normal and effective condition, but it does not exhaust the definition, nor does it really touch the highest and best meaning of the word. The church most alive and active prays most importunately for a revival. There are blessings ordinarily attendant upon the means of grace, and there is reaping at the time; but there is still room and reason for a revival. There is the ordinary and healthful church life, and the extraordinary manifestations of the Holy Spirit. The same is true of the individual Christian life. Not only may the cold, the lukewarm, the backslider, be revived, but a work of special power and glory may be wrought in the hearts of the most devoted. The best type of revivals is not necessarily preceded by a low condition of spiritual life, nor is it necessarily followed by a period of declension and reaction. The condition before and after may be perfectly normal, healthful and prosperous. The revival is the extraordinary dispensation of the Spirit, and its mission is to so replenish the energies and spiritual forces of the individual and of the church as to keep both up to their highest point of usefulness and power.

We are aware that Dr. Holland's views and philosophy of revivals are common, but nothing can be more superficial or erroneous. Revivals are special visitations from on high, not so much to bring dead churches to life as to feed and strengthen the living, and to advance the growing and vigorous to higher planes of experience and endeavor. They are not one extreme to balance the opposite, giving alternate periods of rise and decline, but they are something belonging to God's methods, and subserving an end in connection with the ordinary and regular ministrations of the word and Spirit. The revival is not opposed to daily work and continuous results. These are to be, and yet the revival is needed, is to be looked for, prayed for.

The notion of Dr. Holland, somehow, begins to obtain that a revival is neither needed nor possible unless things are in a bad way, and the church is dying. "No revival, but a steady work," is the complacent report. This is better than a revival, and death before and after it. But suppose the report is "a steady work, conversions every week, *and* a revival?" The steady work is the normal and healthy state of every church; the revival is the extraordinary outpouring of the Spirit which comes to a living church, to breathe into it additional energy, and to qualify it for renewed and wider effort. We are never doing so well that the special blessing can be dispensed with. The steady work, and the constant and gracious presence of the Holy Spirit, are things we can always have. There may be laws connected with the divine sovereignty upon which revivals depend, and which place them more beyond our control, but the way to have them is to feel that we need them, and that God can send them. Their need and their existence do not depend upon death and backsliding in the church, but rather upon the wise and merciful ordination of the Head of the church.

Not only among magazine writers, but among our own people, is there occasion for a more true and philosophical conception of this subject. In order to a revival previous stagnation is not necessary. The possibility of it is where there is most of healthy activity, and where there is most of prayer and consecration.

Notes from Nashville.

Bishop McTyeire, and Drs. Wilson and Young, returned last week from the Louisiana Conference, safe and sound. They appear to have been well pleased with their visit to New Orleans. Of course they were. The Conference treated them well. Dr. Young seems to be very glad and grateful for the liberal response to his appeal for the Publishing House or rather the successful disposal of the Publishing House bonds. You knew he was not a beggar. He offers the *quid pro quo*. The Book Committee, agent and business manager seem to breathe more freely now. I predict that their respiration will be improved still more after the session of the Baltimore Conference—the mother of all.

We are in the midst of the feast of dedication. New McKendree was opened yesterday. It is an elegant, commodious, acceptable edifice, that reflects great credit on all concerned. Dr. Kelley is happy; so are his people—they have reason to be. A large congregation was present on Sunday morning. Bishop McTyeire preached. Just after he had taken his text I was summoned to the house of a dear friend, who seemed to be in the article of death—Miss Fanny O'Bryan, well known as an excellent teacher of young ladies. She is at the head of an institution of high grade. I know not her superior, well learned, brilliant, apt to teach, generous and kind, and one of the brightest ornaments of the Presbyterian Church. Earnest prayer was offered in our churches for her recovery. We wait with trembling interest for the result. She was still living when I returned last night from McKendree, where I preached. I am writing by the lamp. In two or three hours I shall know whether she is on earth or in heaven. She expressed herself ready for her removal to her home on high. But if her pneumonia had been more distressing than it was, and she had not been able to express her feelings, no one would have wanted a dying testimony from one who had, by grace, developed so beautiful a character, and led so useful a life.

Dr. McFerrin is to deliver a lecture to night in McKendree, on the History of Methodism in Nashville. A rich treat is expected. The doctor knows it well.

Dr. Young will lecture another night on the Literary Aspects of Methodism.

Prof. Doggett will lecture another night on "A Bible Club" which he attended in Germany, at which Delitzch was the inspiring genius. I am prepared to say it will be a treat.

The Sunday-school will have a night's benefit.

Next Sunday morning Dr. Wilson, secretary of the Board of Missions, will preach at McKendree, when Bishop Paine is to conduct the formal dedication service—that is congruous and proper, as Dr. Paine was the first pastor of McKendree station.

Ruler of Heaven's eternal sphere,
Be thou the guardian glory here.

Prof. Lipscomb has begun his lectures for the second term of Vanderbilt. They are on the Laws of Thought, Julius Cæsar in Shakspeare, and Milton's Paradise Lost. They are rich. The examinations for the half session just closed were rigid. Though the formal report has not yet been made by the chancellor, I am safe in saying that it will be highly creditable to professors and students.

There are a good many accessions of students this term. The Biblical Department is filling up, and the students are doing well.

I am frequently written to concerning this department, and I beg to say that registers, giving full information on the premises, will be sent to all applicants by Mr. J. M. Leech, secretary of the faculty, or to the Rev. Dr. R. A. Young, secretary of the Board of Trust. Every one coming to Wesley Hall must be a licensed preacher. Let all concerned note that.

I wish you could have heard Dr. Granbery's New Year's sermon, and Dr. Dodd's sermon yesterday in Vanderbilt Chapel. Dr. Dodd discoursed on the formation and development of character, showing that man doth not live by bread alone, but by every word of God. Our young men must be taught wherein true greatness consists, and how it is attained. What a rule is this for all who have the training of the young!

After a terrible week of frost, snow and rain, we have clear weather, but seasonably cold. But the psalmist says it is *God's cold*—He sends it. "He giveth snow like wool, and scattereth the hore frost like ashes. He casteth forth his ice like morsels—who is able to abide his frost?"—as it reads in the old version. We are to praise God for winter as well as summer, and I suppose that is what is meant in the "*Benedicite*"—we are to do what we call on inanimate objects to do; we are to do it for them, as "the priests of nature." "O ye winter and summer, O ye dews and frosts. O ye frost and cold. O ye ice and snow. Bless ye the Lord. Praise him and magnify him forever!"

THOS. O. SUMMERS.

NASHVILLE, TENN., Jan. 29, 1879.

Repeating Sermons and Sermonizing.

From Bishop Simpson's Yale lecture, on the preparation of a sermon, we give the concluding part:

A foolish impression exists in the minds of many against the repetition of a sermon; but what do we see in ordinary life around us? The lecturer on the platform delivers the same lectures for a dozen years. I have alluded to Phillips repeating the same lecture for thirty years. Gough has been mimicking peculiar people, and Colfax has been across the continent, in almost every lecture-field, and people admire, applaud, and hear again. The politician goes through an entire canvass, not unfrequently repeating the same speech every day, and many of the same people listening to him. The songs of our sanctuaries are none the less sweet because they have been sung again and again. The ritualist offers the same prayer Sabbath after Sabbath, year in and year out, and his congregation is not weary, and even some non-ritualists acquire almost the same repetition in their devotional services. I remember to have listened in New York to a prayer in the opening service, which I greatly admired for its richness of thought, its comprehensiveness, its aptness and beauty of expression, and its fervency of spirit. I walked with a friend after service who was religious and yet humorous. I spoke as I thought of the remarkable beauty and grandeur of the prayer, when my friend replied, "Yes, it is very beautiful. I have always admired it for twenty years."

If repetition is permitted to the medical lecturer for each succeeding class, to the professor of law in each different course, to the ordinary lecturer, to the politician, why may not the minister, with great propriety, repeat a discussion which has commanded his best efforts, and is on a subject of essential importance to the congregation? Few men, however, could do what Dr. Chalmers did. When crowds attended his ministry he sometimes announced in the morning that he would repeat the same sermon in the afternoon. On one occasion, when he made that announcement, Dr. Wardlaw was present, and gives us an account of the scene. The seats were occupied an hour before the time, but doors were closed and the main entrance was kept vacant for better ventilation. An immense crowd was without, and as soon as Chalmers entered from the vestry, in spite of the door-keepers, the front door was torn open, even from its hinges, and the pressing crowd filled every available spot in the church. Chalmers was grieved, and administered a sharp rebuke. Walking home with him, Chalmers said to Wardlaw: "I preached the same sermon in the morning, and for the very purpose of preventing the oppressive annoyance of such a densely crowded place, I intimated that I should preach it again in the evening," and added: "Have *you* ever tried that plan?" Wardlaw says: "I did not smile—I laughed outright. 'No, no,' I replied, 'my good friend, there are but very few of us that are under the necessity of having recourse to the use of means for getting thin audiences.'" Like Dr. Wardlaw, I have never tried the plan, but if any of you should be overwhelmed with auditors, it might be worth your while to try the experiment. Never, however, repeat a sermon through indolence, or to avoid the labor of preparing a new one.

As to sermonizing, I feel my incompetency to advise. I have never been a systematic sermonizer. I have already said to you that in my early ministry I believed it impossible for me to become a successful preacher in the sense of being an orator. In addition to this, my health was very delicate, and I anticipated, at the longest, only two or three years of service. At that time, in the church to which I belonged, there were no theological schools; and in the West no theological seminary, founded by any church, had gained much reputation; hence I commenced my ministry without any specific theological training. I had read my Bible thoroughly from my earliest childhood, for I have no memory when I could not read; and my study in the original languages, more especially in the Greek, had been for years a delightful occupation; but no one had told me how to make a sermon. I had listened to good preachers, but the only sermons I had ever read were those of Mr. Wesley. I did not know there was such a thing as a skeleton, or a book of skeletons of sermons; and in my youthful innocence I would as soon have stolen money from a bank as to have attempted to appropriate a sermon which I had either heard or read. I remember well how, about the close of my first year, an older minister put into my hand, and offered to lend me, a book of sketches. I happened to have common sense enough to decline the offer; so, without knowing how a sermon was made, save as mentioned, I began to preach. I did not try to make sermons. I felt I must, at the peril of my soul, persuade men to come to Christ. I must labor to the utmost of my ability to get sinners converted, and believers advanced in holiness. For this I thought and studied, wept and fasted and prayed. My selection of words, my plan of discourse, was only and all the time to persuade men to be reconciled to God. I never spoke without the deepest feeling, and unless I saw a strong divine influence on the congregation, or knew of some soul being converted, I felt sad, and sought retirement to humble myself before God in prayer. My sermons were not well arranged; sometimes had divisions, for I had heard ministers say firstly, and secondly, and thirdly. Sometimes I had a line written out here and there, and sometimes a few catch-words on a scrap of paper, but which I seldom, if ever, carried into the pulpit, and very few of which I ever preserved. My ministry was one of exhortation rather than of sermonizing; and I looked for immediate results under every effort, or to me it was a failure. So my early ministry was formed. Whatever my method was, it was purely my own, and was adopted, as I have said, not to make sermons, but to bring men to God. No one could have been more surprised than myself when I began to find, not only that souls were awakened and converted, but that friends began to speak kindly of my simple talks as sermons. So I finished my first year. My second year I was stationed in Pittsburg, where I was compelled to preach three times on Sabbath and once at least during the week, but not always to the same congregation. I was so driven, it seemed as if I could not change my plans. At the end of my first year there I had preached all I knew, and expected to be relieved. But I was unexpectedly returned, to preach three times on the Sabbath and once a week to the same congregation.

I had a membership of four hundred, scattered over the city. In addition to my preaching, I led the public prayer-meeting, spent one evening with my official members, led two classes, took a deep interest in the Sunday-school, and formed a class of young men, whom I encouraged in their reading, and helped in some slight degree to prepare for the ministry. And so, not expecting to be a preacher, I preached on; and expecting to live, I lived on. Many a time I resolved I would prepare better, and yet I often found myself brought up to Saturday evening or Sunday morning with comparatively slight preparation for the Sabbath. But I studied intensely. I arose early and spent my forenoons faithfully—not in sermon-writing, but in mastering standard works on theology, mental philosophy, and the natural sciences, of which I was passionately fond. I studied on my feet, and found my sermons among the sick and poor, in garrets and in cellars. Not expecting ever to do much in the pulpit, I spoke to men everywhere of Jesus and his love, and had the satisfaction of seeing many scores brought to the foot of the cross. I expected by and by to find leisure to make better sermons, but I have never found it. My boat got on the stream, and I have been borne down the rapid current without the time to rest until I can almost see the mouth of the river and the boundless ocean. I would not advise any young man to do as I have done. I would breathe into you, if I could, the earnestness and love of souls, and the devotion of my earlier ministry; but I would urge you to make a better preparation, and to become workmen more approved both of God and man.

The preacher who knows the cares, perplexities and daily trials incident to secular pursuits will be patient with his congregation and members when they seem to be dull and hard to interest. If the preacher were, as they are, in constant contact and conflict with the affairs of business, he would often find himself in a poor frame of mind for the prayer-meeting and the Sunday sermon. To do his work well the minister must be delivered from the things that occupy and harrass his people, and yet he cannot meet their needs without some personal knowledge and experience of those things. As the great High Priest was made like unto his brethren, and as he is touched with the feeling of our infirmities, so the preacher must be capable of sympathy, and not keep himself aloof from the thoughts and feelings which pervade his hearers. Scolding is, of course, out of the question. No wise man ever scolds. But his chidings, admonitions and rebukes should be administered as by one who knows what it is to encounter the toil, weariness and disappointment connected with business pursuits. It is his mission to help the care-worn and the pre-occupied, and troubled and distracted, and to call them away from their daily anxieties and cares to the contemplation of spiritual and heavenly objects. A Sabbath, rather than a secular man, is best for them, but he must also be a man full of week-day sympathy, and one who can put himself in the place of a busy and jaded people, and be considerate of their condition.

Bishop Simpson's Yale lectures on Preaching are the most popular of any that have been delivered. He gives his own experience on nearly every topic discussed, and this experience would seem to indicate that the need of such lectures is not very great. The head of the Northern Methodist pulpit, and the peer of the greatest living preachers, had no other ministerial training than the Methodist itinerancy. The experience and advice of such a man are, of course, of value, but the inference from all is that the preacher is a work of nature and of grace, rather than a work of art. The lecturer never sermonized, never gave any thought to the mere dress and manner, but studied hard, worked hard, prayed much, and talked right on with a full heart glowing with the love of souls, and became great and distinguished without ever thinking of such a result. This is something for ambitious young preachers to consider. Then, again, the Bishop declares that he owes his life and health to the early circuit exercise, and to frequent preaching. Preaching was to him the best of medicines, saving him from a consumptive's grave. Where one man is killed by work a hundred prolong their lives by it. People can well spare their sympathies in this direction. Frequent, and earnest, hearty preaching is the healthiest work in the world. A sermon a day, with a ten-mile ride, on a Methodist circuit, are the best prescription known for weak lungs and a feeble constitution.

We are glad to see that the House of Representatives of the Louisiana Legislature recently passed the bill repealing the act which established the Louisiana Lottery Company. It was passed by a large majority, and the action of the House speaks well for its members. The Senate Committee has also reported favorably on the bill, and we sincerely wish that the bill may pass promptly, and that the State may be delivered from this demoralizing, gambling institution. If there should be much opposition in the Senate, the people should by all means hold their servants to account for the manner in which they have met this important question. Possibly there may be honest differences of opinion in regard to the measure, but we believe that nine-tenths of the people are in favor of it. We do not see how any who have the moral and material welfare of the country at heart can hesitate to use their influence to overthrow this form of licensed gambling. The moral sense of the country demands that it be done away as speedily as possible.

History of the Mississippi Conference.

A PROPOSITION.

MR. EDITOR: Please say to the brethren of the Mississippi Conference, and all concerned, that Bro. J. E. Jagers and I will be two of one hundred to give $10 each to have Bro. Jones' History of Methodism in Mississippi published. We are exceedingly anxious to see the book in print while Bro. Jones is among us. Let all who will give the amount specified send their names to the ADVOCATE at once.

Your brother,
H. P. LEWIS.

HOLMESVILLE, MISS., Jan. 15, 1879.

We know of nothing that can more highly commend a college to our people than this which the Richmond Christian Advocate says of Randolph Macon:

We commend the usages of the Methodists at Ashland and Randolph Macon College to the attention of those who say "old-fashioned Methodism is dead." Doubtless some of them have their foibles—but they believe in class-meetings. There are nine weekly classes held among the young men of the college and the citizens, and a general class every Sunday evening, which is well attended, and has been a great blessing to many. If you want your sons reared to love your own church, there is no better place to educate them than Randolph Macon College. This is *your* school; stand by it.

TO THE BRETHREN OF THE MISSISSIPPI CONFERENCE.—Please write to Bro. William H. Watkins, at Jackson, giving him your present postoffice address, also the amount of money you paid for publishing minutes, so he may know where to send your minutes.

H. P. LEWIS.

HOLMESVILLE, MISS., Jan. 15, 1879.

Bishop Andrews, of the Methodist Episcopal Church, preached in Ames Methodist Episcopal Church, New Orleans, Sunday morning, January 27. He presides over the Louisiana Conference of the Northern Methodist Church, which convened in this city yesterday, January 30.

Dr. Young did a better business in four per cent. bonds at the Louisiana Conference than we stated. The amount taken was $14,000. And we have no doubt this will be largely increased.

Books and Periodicals.

A SELECTION OF SPIRITUAL SONGS, With Music. For the church and the choir. Selected and arranged by Rev. Charles S. Robinson, D. D. Scribner & Co.: New York.

This work impresses us very favorably. It contains 1,086 hymns from the best sources; those of Watts and Wesley predominating, and all arranged under appropriate heads. The music is given in close connection with the hymns, and convenient for the singer, and selected with good taste and judgment. The indexes of tunes, meters, authors, Scripture texts, stanzas, subjects and hymns, are full and complete. The volume is substantially bound, and type and paper excellent.

—St. Nicholas for February is, as usual, splendidly illustrated, and abounds in taking articles. The frontispiece is a very sweet and curious picture entitled "Helping Mother." The following are the titles of some of the articles: A Story of a Stone; Modern Improvements at the Peterkins; Besieged by a Rhinoceros; About Violins; The Half-Timer; The Nest on Wheels; Rumpty-Dudgets Tower; A Jolly Fellowship.

—Scribner's Monthly for February is a fine number of this popular magazine. The frontispiece is a portrait of Ralph Waldo Emerson. Among other valuable and entertaining articles we note: The Tile Club at Play; The Glacier Meadows of the Sierra; To the Clergy; A Symposium on the Chinese Question; The Homes and Haunts of Emerson; The Fortunes and Misfortunes of Company "C;" Falconberg; Aerial Navigation; The Relations of Insanity to Modern Civilization.

—Lippincott's Magazine for February has: Hungarian Types and Austrian Pictures, illustrated; A Gate to the Nether World, illustrated; Substitution; Women's Husbands; An Hungarian Artist, illustrated; Lord Beaconsfield; The Latter Days of the Blennerhassetts; The Daughter of the Legion of Honor.

—Appleton's Journal for February has: The Romance of a Painter; The Shakspeareau Myth; A Man May Not Marry His Grandmother; English Literature—a chapter from a new history; The Historical Aspect of the United States, by Dean Stanley; The Judgment of Midas—Spencer on Certain Present Phenomena of the Imagination; Intolerance and Persecution; Verify Your Compass; Some Modern Artists—Fortuny, Millais, the Greek Artists of England, Leslie; Editor's Table; Books of the Day.

RELIGIOUS INTELLIGENCE.

—It is announced by Dr. Mullens, foreign secretary of the London Missionary Society, that the very important problem of a safe and expeditious route from Zanzibar to Central Africa has been solved. The Society has been preparing, as is well known, to establish a mission on Lake Tanganyika. Great difficulties were encountered in transporting goods over the long journey. Numerous bearers had to be employed, who charged exorbitant prices, and large quantities of goods were stolen or thrown away. The directors of the Society, believing that if the South African wagon, which carries three thousand pounds burden and is drawn by oxen, could be brought into use for the journey to Tanganyika many of the evils of the old system of transportation could be done away with. Accordingly, the Rev. Roger Price, for seventeen years a member of the Bechuana Mission, was deputed last May to examine the subject and see what could be done. He procured a cart and trained bullocks to draw it, and in June set out on the journey to Tanganyika from Saadani, a small town at the mouth of the Wami river, Zanzibar. He followed the route suggested by the chief and people of Saadani and achieved a complete success. In twenty-six days he reached Mpwapwa, on the plateau, bullocks and all; rested four days, and in sixteen days more was at Saadani, on the coast, again, safe and well. In an account which he has given in person to the directors in London he says there is no jungle nor swamp, no hill nor tsetse fly, nor other serious obstacles on the route which he traveled. Dr. Mullen says:

"On leaving Saadani, he came at once on high land, a spur of the Usagara Hills, which here reaches right down to the coast. He had no swampy plain, such as the Bagamoyo route presents. The jungle is rather thick at an early point of the route; but it was cut down with ease. A little later he had to pass through a thicker wood, and the cutting a road open cost rather severe labor. The cart proceeded a long way on; but at last was caught on a hidden stump in the grass, and was broken in two. Leaving the cart, Mr. Price took the bullocks on, in order to make sure about the tsetse. The ascents were not difficult and the inner valleys were not deep. He found the Ngura Mountains nearer the coast than he expected, and, having pushed along for a time, he suddenly turned into a gap of the hills, thirty miles long, and went through on comparatively level ground, with hills high on each side. The streams in the valleys gave little trouble. On his return, near the end of July, they were quite easy to pass. On going, one was deep; two others were crossed by bridges. Near the upper part of the course he found a large population and herds of cattle. There was no tsetse all the way. The people everywhere were hospitable and kind. There were no gangs of slaves. Food was sold at ordinary rates. The entire cost of the journey from Zanzibar to Mpwapwa and back was a little over £200."

Dr. Kirk is enthusiastic over the discovery, and the merchants of Zanzibar believe that trade with Central Africa can be greatly developed.

—There has been a convention of Liberals, under the auspices of the Free Thinker's Association of Western New York, at Watkin's Glen. A series of resolutions, fifteen in number, was adopted, in which religious questions occupy but little space and attention. The entire separation of church and State is demanded in the abolition of all national and state chaplaincies, of the use of the Bible and other theological books in the army, navy, and public schools, in the taxation of church property, and in the competency of all persons as witnesses in courts, without regard to religious belief or the absence of all such belief. The resolutions demand the repeal of the "Comstock Postal Laws" and the dismissal of the agent, denounce certain cases of arrest and punishment for violation of the laws against obscenity, declare sympathy with the laboring classes, favor woman suffrage, denounce certain ecclesiastical courts for refusal to recognize the right of women to preach, and congratulate the Liberals on the harmony displayed in the convention.

ITALY.—Papacy and Culture.—Pope Leo XIII., in reply to a deputation from the Arcadian Academy of Rome, delivered an address on modern culture, which is now, somewhat tardily, published officially. In spirit it is certainly in singular contrast to some of his predecessor's vigorous objurgations of modern culture. The present Pope says:

"The Roman Pontiffs have always sheltered the arts and sciences under their protection. Under the protection of the church they have developed their power and their vigor. For the sublime thoughts of faith and religion with which all men of great genius are inspired, they are indebted to that divine impress which is vainly sought for in the ranks of infidelity and mere naturalism. . . . Follow then your noble labors and keep in high reverence the honor of human literature, treading carefully in the steps of the great masters of the classical school. We are reminded of that expedient which Julian the Apostate adopted when he desired to degrade the Christians of his time and make them contemptible in the eyes of pagan society: He forbade them to study or cultivate literature. Do not permit this weapon to remain in the hands of our enemies, but rather, by the preserving study of the sciences and letters, train yourselves to use it dexterously, that by it you may obtain victory."

AMERICAN HEBREW CONGRESS.—At the meeting of the National Council of the Union of American Hebrew Congregations, held in Milwaukee this month, the creation of a single representative body, which has been long desired, was effected. Instead of two organizations there will hereafter be one, known as the "Union of American Hebrew Congregations." It will seek to promote the following objects: 1. To establish and maintain institutions for instruction in the higher branches of Hebrew literature and theology. 2. To establish relations with kindred organizations in other parts of the world for the relief of Jews from political oppression, and to aid in their intellectual elevation. 3. To promote religious instruction of the young by training competent teachers, and encouraging study of the Scripture without interfering with worship, schools or other congregational institutions. 4. The Union will meet hereafter once in two years.

A NEW SUNDAY SCHOOL SYSTEM.—The Sunday-school Society of Brooklyn received a new impulse at the recently held New York State Sunday school Convention. Schools have already been established by it in France, Germany, Italy, Spain, Hungary, South America and Asia. Monthly meetings are held, at which letters from the schools abroad are read, and the society's operations are reviewed. The Sunday school system, as it is known in the United States, has been but imperfectly developed on the Continent of Europe, and it is the object of this society to develop it. The plan proposed at the Convention for raising funds contemplates the placing of a contribution box in every Sunday-school of our country, with the request that each scholar give one cent a year. Boxes will be furnished gratuitously by the president of the Foreign School Society, Mr. Woodruff, No. 130 State street, Brooklyn.

—A prosperous work in behalf of the "Street Arabs" of Florence, Italy, carried on by Dr. Comandi, is now in the fourth year of its operation. Dr. Comandi's Protestant Industrial Home for boys consists of extensive premises and workshops, and has seventy lads under training. A preaching hall which will seat four hundred persons has been opened in connection with it, the cost of the building having been paid by an English physician living in Florence. The opening services were attended by the pastors of all the different branches of evangelical work in the city.

—There are now in London and suburbs 361 Anglican churches, being an increase of 124 churches in ten years. Of these churches 42 have daily communion, against 11 in 1869; 35 have eucharistic vestments, whereas only 14 had them in 1869; and 14 use incense, being an increase of 9 in 10 years. Some 58 use altar lights, and in 179 the eastward position is taken. Some 380 have voluntary choirs, and 252 have free seats.

—Every missionary organ should embalm the name of the philanthropist, Christopher R. Robert. He founded the college which bears his name at Constantinople. The New York Evangelist says: "He has in his will still further provided both for its endowment and to meet its current expenses. In the discontinuance of the college, the money is to be used for evangelical and Protestant educational work in the Turkish empire."

—The following named persons have been chosen Bishops of the Moravian Church: J. F. W. Kuhn, in the German Province, and William Taylor in the British. Preparations are being made for the meeting of the General Synod in 1880. This body meets only once in ten or twelve years. It represents the whole Church.

—The editors of the Catholic press of the United States are to hold a convention September nine. One of the Catholic papers says the movement to obtain unity among the conductors of the church press will fail.

—The Provincial Sunday-school Convention for the provinces of Ontario and Quebec will be held in Peterborough, Ont., on October 8, 9 and 10. Our American Sunday-school workers from the United States will be welcomed and hospitably entertained, if due notice is given to the Rev. William Millard, General Secretary, Toronto.

—The Methodist Conferences in Sweden and Norway have just been held by Bishop Bowman. In the latter there has been an increase of 127 members during the year, and in the former an addition of 751. There is a noticeable increase of local preachers and ministerial probationers in both Conferences.

—There are only 176 churches in St. Louis. Of these 42 are Catholics, 26 Presbyterian, 16 Episcopalian (is this correct?), 13 Lutheran, and 25 Methodist—various branches. In the table from which these figures are taken there are the following unconnected items: "New Jerusalem, 1." "Swedenborgian, 1." We should like to have somebody explain the difference between the two.

—The Presbyterian Church in Canada now presents a united front, making an aggregate of over 600 ministers, and about 90,000 members. The reorganization includes five Synods.

—The Irish Presbyterian Church reports the largest income ever before received—$771,765. This is almost twice as much as was received in 1865. The Church has 79 157 families in its congregations.

—The Presbyterians of Cincinnati celebrated the semi-centennial of a great revival in the First Church of that city. On July 28, 1828, 88 persons were received into the church, of whom twenty-four were present at this celebration.

—More than 3,000 Hindoos during the past year have renounced idolatry and professed Christianity.

—The Swiss Confederacy has notified the Cantons that it will not receive another papal nuncio.

—D. Weikert, of Crestford, Ohio, has given $20,000 to Wittenberg College, in that State.

MARRIED

MCKNIGHT—GOODWYN.—At Felicity Street Methodist Episcopal Church, South, New Orleans, January 1, 1879, by the Rev. Linus Parker, D. D., James L. McKnight to Honoria O. Goodwyn, all of this city.

MCMILLAN—MOORE.—At the residence of the bride's mother, in Lexington county, Miss., by Rev. Irvin Miller, Mr. H. C. McMillan to Miss Sallie Moore.

WEBB—WIMBERLY.—At the residence of the bride's father, Mr. Lewis Wimberly in Loachapoka, January 8, 1879, by Rev. L. F. Dowdell, Mr. J. H. Webb to Miss Della Wimberly, both of Loachapoka, Ala.

MOORE—MARTIN.—On the twelfth of January, 1879, by Rev. R. G. Roberts, Mr. John W. Moore to Miss Nancy J. Martin, all of Calhoun county, Ala.

JEWELL—COCHRON.—On the nineteenth of January, 1879, by Rev. R. G. Roberts, Mr. R. P. Jewell to Miss Anna Cochron, all of Calhoun county, Ala.

NEVILLES—MCCOLGAN.—At the residence of the bride's mother, January 22, 1879, by Rev. James H. Sheldon, C. C. Nevilles to Miss Ella J. McColgan, all of McComb City, Mississippi.

GLENN—CASSADY.—At the residence of Mr. John Edmonson, in Eufaula, Ala., on the ninth of January, 1879, by Rev. D. M. Banks, Rev. James W. Glenn, of the Alabama Conference, to Mrs. Mary Cassady, of Barbour county.

MACKEY—KING.—At the residence of Mr. Alex. Thomson, near Ferry Pass, Escambia county, Florida, on the twenty-sixth day of December, 1878, by Rev. W. H. Jennings, Mr. Andrew J. Mackey to Miss Susan King.

HALL—HARPER.—At the residence of Mr. Alex Thomson, near Ferry Pass, Escambia county, Florida, on the twenty-sixth day of December, 1878, by Rev. W. H. Jennings, Mr. John Hall to Miss. Mary Harper.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the value of the goods advertised. In ordering please mention the* ADVOCATE.

FURNITURE EMPORIUM.—There is no better place to buy furniture than at R. M. and B. J. Montgomery, corner Camp and Poydras streets. They have the best assortment of any house in the South, and our friends will consult their interests by examining this magnificent stock.

RICE, BORN & CO.—This house is the oldest in their line in the South, and offers the largest as well as the best stock of goods from which dealers can purchase. Their assortment of house-furnishing hardware are so complete, and comprise an immense variety, that they can supply any demand which may be made on them. Parties who desire to deal with a most reliable and substantial firm will find themselves benefitted in a very material manner.

UNITED STATES FOUR PER CENT. BONDS.—The New Orleans National Bank, of which A. Baldwin, Esq., is the president, furnish in the United States four per cent. bonds the safest investment one can make with his or her money.

W. C. SHEPARD & CO. sell semi-China dinner-sets, as beautiful as China, at $15; fancy chamber-sets from $4.50 to $25; also house-furnishing goods in great variety, cheap for cash.

WATCHES.—The house of A. B. Griswold & Co. is one of the oldest as well as the most reliable in the South. Those who never had the good fortune of dealing with this house we can give them our assurance that they will be found correct, reliable and courteous in all transactions. Read their advertisement on this page.

HARTE'S COD LIVER OIL.—This oil is highly spoken of by those who have used it. It is made from pure, fresh Norwegian oil, always palatable, and superior to any similar compound. For sale by Frederickson & Harte, 139 Canal street.

A FEW SUGGESTIVE FACTS.—Many persons think that low prices make things cheap. They seem to forget that there is quality, class or grade in everything that bears a name, and to determine the question of cheapness these elements must be considered with the price, before a correct answer can be given. It cannot be denied, but that considering both quality and price, one yard of calico may be dear at four cents, and another cheap at ten cents; that one pound of butter may be dear at twenty cents, and another cheap at forty cents. One horse may be dear at $50, and another cheap at $75; one Sewing Machine may be dear at $25, while another is cheap at $15.

Low prices mean poor construction, ill-paid labor, second and third-class material, all of which indicates undurability. Many Sewing Machines are offered and advertised for sale at prices which would not compensate a conscientious maker for the outlay of raw material. Yet in the face of all these facts some people will persist in investing their hard-earned money in such worthless rattle-boxes, and in a very short time suffer the consequences, much to their loss and disgust. This conclusion they arrive at by considering the price only, the elements of quality being entirely omitted in their calculations, and hence their error. Now, to determine the question of cheapness, we must consider the following points:

1. The standing and reputation of the manufactory.

2. The standing and [illegible] agent you buy of.

3. The value of guarantee [illegible] offered.

4. The price charged [illegible] Considering all these [illegible] will be difficult for [illegible] who and what machine [illegible] these times to [illegible] the cheapest, [illegible] and the best is the genuine Singer [illegible] machine, manufactured [illegible] Singer Manufacturing Co.

BUSINESS NOTICES.

Every Moment's Wonderful Work.

Every moment that we live the work of destruction never ceases among what is scientifically called "the tissues" of which our bodies are composed. Every moment, if we are in health, the work of repairing this destructive process goes on with equal pace. When the vital force is great, more vigor is given to the blood and muscular fiber than the ordinary wear and tear of existence uses up. When the vital force fails from any cause, there ensues a wasting away, which, if not arrested, ends in decay and death. Physicians all declare that when these symptoms of decline set in, the only certain remedy is Cod Liver Oil. But their patients, with almost equal unanimity, say that Cod Liver Oil is so nasty, they cannot take it. The only resource left is to obtain **Scott's Emulsion of the Oil** with the **Hypophosphites of Lime and Soda.** This is entirely free from disagreeable taste and odor, and is an unequaled tonic for the nerves and blood.

WESTERN SANITARY COMMISSION.
St. Louis, Nov. 15, 1878.

Messrs. J. & J. Magoffin:

The agents of this Commission have distributed largely in the army Magoffin's Beach Plant, and find it the best of all remedies for Cholera, Diarrhœa, Dysentery, etc.

J. G. FOSMAN,
Surg'y West. San. Dept.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

A Man of A Thousand.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with Indian Herbs, he accidentally cured his only child of consumption, and now gives this recipe free, for two stamps, to pay expenses. Address CRANSTOCK & CO., 1012 Race Street, Philadelphia, Pa.

FOR particulars regarding Electric Belts address PULVERMACHER GALVANIC COMPANY, Cincinnati, Ohio. 52w

Have Confidence.

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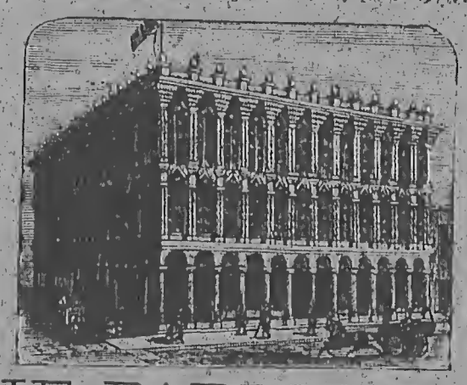
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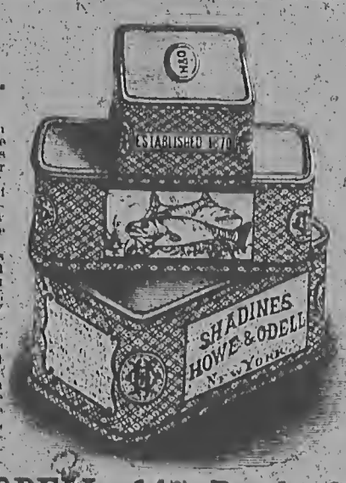
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TOP DRESSING MEADOW.—The results of a single top dressing on eight plots of nearly half an acre each of sandy warm soil of our State Agricultural College Farm exhibited the following facts at the end of three years: The top dressing was applied in 1864, and the grass was cut twice each season in 1864, and 1865 and once in 1866. The produce of each cutting and of each lot was weighed separately and a perfect record kept. The results for the four seasons were as follows: On the plot to which no manure or fertilizer was applied the total weight of hay yielded per acre was 8,740 pounds. Where two bushels of plaster per acre was applied the yield per acre was 13,226 pounds, a gain of 4,484 pounds. Where five bushels of wood ashes were applied the yield per acre was 12,907 pounds, a gain of 4,165 pounds. Where three bushels of salt was sown per acre, the yield was 13,962 pounds, a gain per acre of 5,227 pounds. Where twenty loads of muck per acre was laid on, the yield was 12,816 pounds, a gain of 5,074 pounds. Where twenty loads of horse manure was laid on, the yield was 14,680 pounds, a gain of 6,224 pounds. These are results which indicate that there are fertilizers which will produce as good results as plaster. For instance, the plaster yielded a gain of fifty-one per cent., while the horse manure gave an increase of seventy-one per cent., or nearly a ton more grass per acre in the three years.—Michigan Farmer.

TIME TO MULCH STRAWBERRIES.—A corresponden of the Country Gentleman says: "Whatever may be said of the best time to mulch strawberries to protect them during the winter's cold and the spring frosts, my experience rests in putting on the mulch just after the ground has become frozen, say, one or two inches deep; cover the line between the crowns of the vines four inches deep, and over the crowns only put on inch. Straw, leaves, bog hay, or coarse grass litter, is all that is necessary for protection."

George S. Robinson, of Vermont, writes to the Rural New Yorker: "I know from twenty years' trial, that sulphur fed to sheep in their salt will drive and keep away ticks—about a tablespoonful to two quarts of salt, well mixed, twice a month, through the summer.

CHICKEN PIE.—Boil the chicken in water sufficient to make a good dressing, till the meat will easily slip from the bones—the latter to be all removed. Mix the meat well together, season with salt, butter and a little flour. Make a crust in the usual manner, line dishes two or three inches in depth with crust, put in the meat with plenty of gravy, paste over the top and bake an hour. This is a great improvement upon putting in the bones, as it does away with a choice in the parts.

The Semi-Tropical says: "Small farms make near neighbors; they make good roads; they make plenty of good schools and churches; there is more money made in proportion to the labor; less labor is wanted; everything is kept neat; less wages have to be paid for help; less time is wasted; more is raised to the acre; besides, it is tilled better; there is no watching of hired help; the mind is not kept in a worry, stew, and fret all the time."

LIME AS A LOCAL APPLICATION IN DIPHTHERIA.—In the clinical lecture by M. Bacquoy, he expressed his preference for lemon juice, as a local application in diphtheria to acids, chlorate of potash, nitrate of silver, perchloride of iron, alum or lime water. He uses it by dipping a little of cotton wool, twisted around a wire, in the juice, and pressing it against the diseased surface four or five times daily.

TO COOK SALSIFY.—Scrape the root and put into cold water immediately, when ready to cook, cut into small slices, boil until tender, make a nice white sauce of drawn butter, and pour over, or boil to a mash, mix with butter, salt, a little milk and pepper, add flour enough and mix as codfish cakes and fry in the same manner.

KILLING GRASS CATERPILLARS.—Dissolve one teaspoonful of saltpeter in a common pail full of warm, not hot, water, and sprinkle the cabbages therewith on the appearance of the worms. Two or three applications will suffice for the season. The water, besides, acts like a charm in promoting the growth of the plant.

CHEESE MUFFINS.—Four cupfuls flour, teacup sugar, teacup butter, cup yeast, four eggs, little salt, two quarts sweet milk. Let rise all night.

MISCELLANEOUS.

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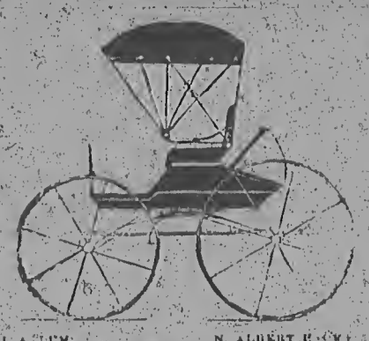
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THE SUN has been, is, and will continue to be independent of everybody and everything save the Truth and its own convictions of duty. That is the only policy which an honest newspaper need have. That is the policy which has won for this newspaper the confidence and friendship of a wider constituency than was ever enjoyed by any other American journal.

THE SUN is the newspaper of the people. It is not the organ of any person, class, sect, or party. There need be no mystery about its lines and notes. It is for the honest man against the rogue every time. It is for the honest Democrat as against the dishonest Republican, and for the honest Republican as against the dishonest Democrat. It does not take its cue from the utterances of any politician or political organization. It gives its support unreservedly to whatever men or measures are in agreement with the Constitution and with the principles upon which this republic was founded for the people. Whenever the Constitution and essential political principles are violated, as in the outrageous conspiracy of 1876 by which a man not elected was placed in the President's office, there the SUN remains. It keeps on for the right. That is the SUN'S idea of independence. That is the SUN'S idea of democracy. That is respect there will be no change in this price during the year 1879.

THE SUN has lately earned the hearty indorsement of hundreds of thousands of citizens of all sorts and conditions, who hope to observe that illustrated newspaper for many years to come. It will be sent by mail, postpaid, during the year 1879, for any post office in the United States, at the following rates:

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MISCELLANEOUS.

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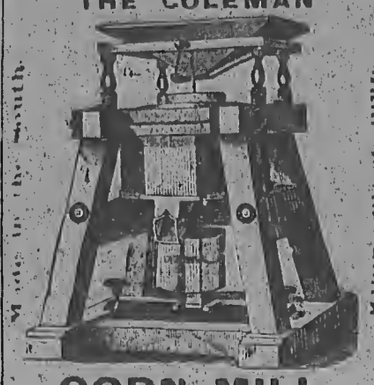
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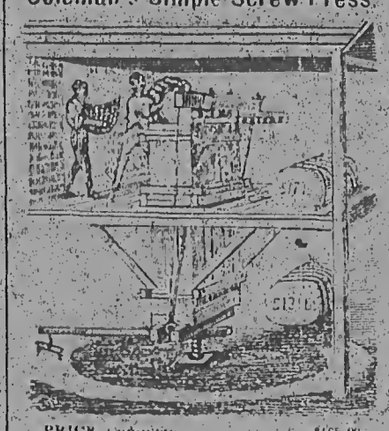


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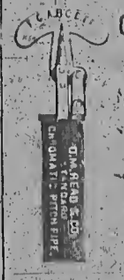
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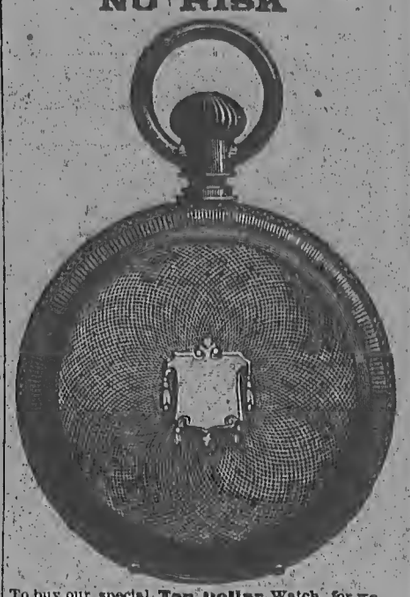
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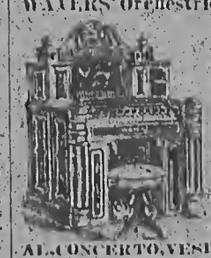
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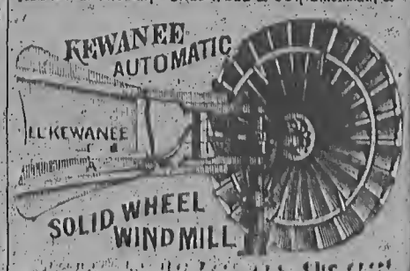
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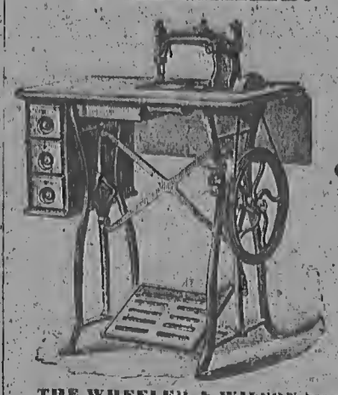
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It allows the work to run back from the operator.

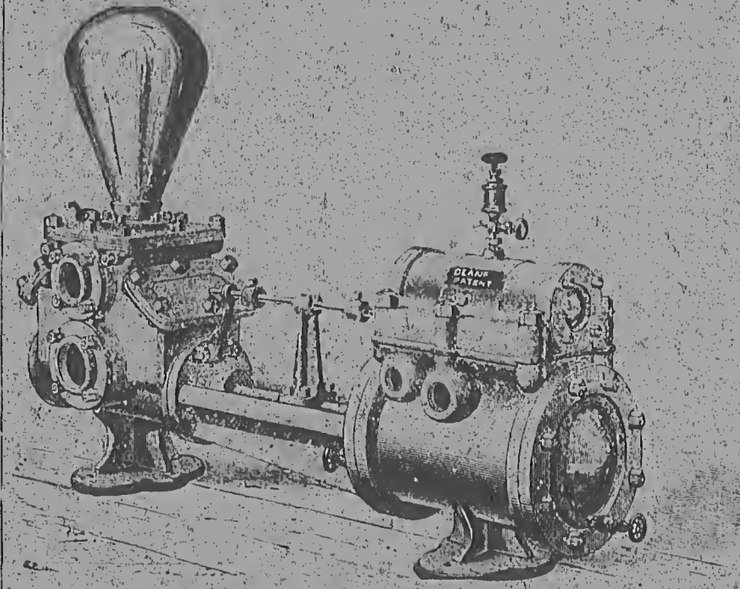
☞ **Send for our New Cash Price List.**

☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

OFFICE AND SALESROOM:

103 CANAL ST., NEW ORLEANS, LA.

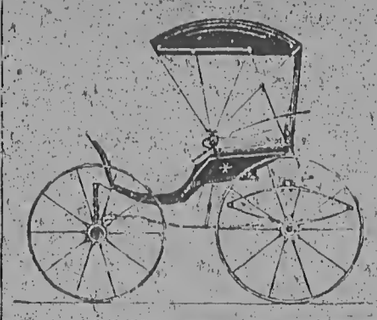


BIGNALL & OSTRANDER,

806 and 808 North Second Street, St. Louis, Mo.

DEANE'S STEAM PUMP, BEST IN USE.

PUMPS OF ALL KINDS, BELTING, HOSE, GAS PIPE FITTINGS AND BRASS GOODS, STATIONARY AND PORTABLE ENGINES, COTTON GINS AND PRESSES.



ANDERSON, HARRIS & CO.,

Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES

OF EVERY DESCRIPTION.

OFFICE AND FACTORY

N. E. Cor. Baymiller and Liberty Sts.

CINCINNATTI.

Sixth Street (Green) Cars pass the door.

H. W. JOHNS' PATENT.

ASBESTOS MATERIALS.

LIQUID PAINTS.

THE finest and most durable paints in the world for structural purposes. Send for samples and references.

ASBESTOS ROOFING,

With *white fire-proof coating*, for steep or flat roofs. The only reliable substitute for tin.

Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, &c.

All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the quality of our goods to be second to none in the world. From 15 to 25 per cent. of stationary outlays can be saved by their use.

Samples, illustrated pamphlets, price lists, etc., sent free. Liberal inducements to dealers and large consumers. Send for samples and reduced price list.

From the Jackson (Miss.) Clarion. JACKSON, Mississippi

MR. C. H. MANSHIP, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested them fully, and am prepared to say that the Paints, which are of all colors and shades, are not only the cheapest, but the best I have used in my experience as a painter for the *last fifty years*, and the certificates in my possession to the *superiority of the roofing materials* all speak alike on the subject. C. H. MANSHIP

CALEB A. PARKER & CO.,

GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS.

NO. 10 UNION ST., NEW ORLEANS, LA.



$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES ARE the only real imitation Gold Watches that are now in use. With all the latest improvements, at one-third the price. They are really a beautiful Watch. Send direct to us for a Watch or Circular. Chains from $1 to $8. Jewelry of the same. FOLLIS GOLD METAL WATCH FACTORY, 335 Broadway N. Y. P. O. Box 2767.

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send

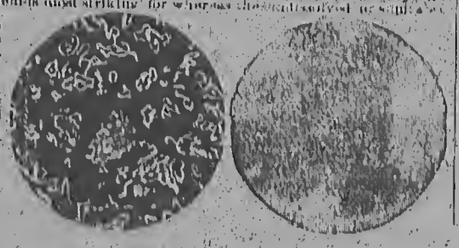
ONE BOTTLE FREE,

together with a valuable treatise, to any sufferers addressing me, giving their name and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease and oblige. Respectfully yours,

DR. H. C. ROOT, *183 Pearl Street, N. Y.*

MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it, for it acts as directed. It is also peculiarly adapted to females. The smoothness of the preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a true coronal part of a single drop, magnified 20 diameters. The first the calcined Magnesia as taken with water. The second the MILK OF MAGNESIA now offered. The difference between them is most striking for whereas the calcined or solid Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitation; in fact *perfectly dissolved*.



Be sure to get Milk of Magnesia. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing

C. H. PHILLIPS,

Manuf'g Chemist,

P. O. Box 647. NEW YORK

MISCELLANEOUS.

SEND FOR ILLUSTRATED PRICE LIST.

BRINLY PLOWS

BEST & CHEAPEST IN USE.

SUITED TO EVERY KIND OF SOIL OR WORK.

BRINLY, MILES & HARDY, MANUFACTURERS, LOUISVILLE, KY.

MEDICATED RAW SILK FOOT PROTECTOR,

PATD. MAY 25TH 1875.

MANFD. BY S. TUTTLE & SONS PHILA.

Lying and [illegible] and [illegible] fitted together with [illegible] to the feet, [illegible] for **Rheumatism**, and [illegible] **cold** and **damp feet**. Made of soft and fine silk, impregnated with [illegible] which are prevented to retain these goods. Sent by mail, [illegible] on receipt of twenty-five cents or four postage stamps. Size of [illegible] for gent, lady or child. Canvassers and Agents wanted in [illegible] cities.

D. W. JOHNSON,

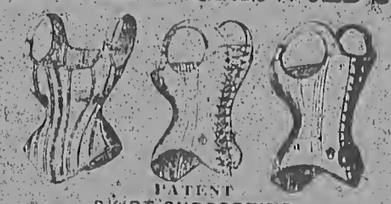
723 Arch Street, Philadelphia, Pa.

BLANCARD'S PILLS

[illegible] MEDICINE OF MODERN [illegible] Works, [illegible] Laboratory, 30, Rue [illegible] Paris.

LADY AGENTS WANTED FOR

MADAME GRISWOLD'S



PATENT SKIRT-SUPPORTING

CORSETS,



[illegible] 16th St., New York.

BRANCH OFFICE:

No. 11 WINTER ST., BOSTON, MASS.

Any [illegible] sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

CAUTION:

Beware of [illegible] Stamp and Trade Mark.

$57.60 AGENTS PROFIT per week. We [illegible] or forfeit $500. New articles just patented. Samples sent free. Address W. H. CHIDESTER, 218 Fulton street, New York.

$500. MADE IN 87 DAYS. CATALOGUE FREE. Buckeye Novelty Co., Cincinnati, O.

PULVERMACHER'S ELECTRIC BELTS

AND BANDS,

A [illegible] to every part of the body, [illegible] and celestial current

Rheumatism,
Neuralgia,
Dyspepsia,
Nervous Debility,
Liver Complaint,
Kidney Disease,
Female Complaints,
Nervousness,
Urinary Diseases,
General Ill-Health,
Wasting Decay,
Spermatorrhœa,
Epilepsy,
Paralysis,
Sexual Exhaustion,
Spinal Diseases,
Indigestion,

And other chronic maladies.

VOLUNTARY TESTIMONY.

Extract from the Baltimore "American," [illegible] 29, 1878.

"The [illegible] belt which the light is recommended to be applied is used in the following rooms. First, to [illegible] properties for the cure of [illegible] of Kidneys, stomach, General Blood, [illegible] to its extreme simplicity, and the [illegible] applied and [illegible] responsibility of any in the [illegible] to the patient, is an [illegible] supply [illegible] acknowledged to be [illegible] Another advantage is the facility with which the [illegible] of the disease, and cure in the weakest, and [illegible] belt [illegible] on the right place, [illegible] very easily [illegible] most [illegible] the parts affected. The Pulvermacher Electric Belt, and its perfection, has been hailed [illegible] delight not only by the sufferers, who have regained health, enjoyment, and [illegible] of life through its beneficent spirit, [illegible] by the most eminent [illegible] of the medical profession, who have [illegible] to the [illegible] their patients."

PULVERMACHER'S

ELECTRIC BELTS AND BANDS

[illegible] and approved by the most [illegible] medical and scientific authorities in the world, as the Faculties of France, England, Austria, Russia, Belgium, and America, and by well known writers, who refer to [illegible] extraordinary cures effected by Pulvermacher's Electric Belts. All Kinds of Supports, Suspensories, Abdominal Supporters, [illegible] Trusses, &c., [illegible] Pamphlets, [illegible] and photographic views.

Upon receipt of Pamphlet and Price Current, [illegible] will be sent by mail, containing full particulars and directions.

Address

PULVERMACHER GALVANIC CO.,

Cor. Eighth and Vine Sts., CINCINNATI, O.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling orders higher prices must be paid.

GROCERIES.

Butter, ₩ lb.
Western
New York gilt edge (scarce)

Coffee, ₩ lb.
Rio, fair
Rio, good
Rio, prime

Candles, ₩ lb
Star, best brands

Corn Meal, ₩ bbl.
Best, K. D

Cheese, ₩ lb.
Factory
N. Y. cream and Edam (scarce)

Fish:
Mackerel, extra No. 1 (scarce)
Mackerel, extra No. 2 (scarce)
Sardines, quarter boxes

Flour, ₩ bbl.
Superfine
XX
XXX
Choice XXX
Choice family

Fruits:
Dried apples, ₩ lb.
Dried peaches, ₩ lb.
Raisins, ₩ quarter box
Raisins, ₩ half box
Raisins, ₩ whole box
Bananas, ₩ bunch

Groceries, ₩ lb.
Soda
Butter
Sugar
Gingersnaps

Oil:
Coal, in cases, best
Coal, in barrels, best
Insurance, in cases
Insurance, in barrels
Lard, in barrels, best

Molasses, in barrels.
Common
Fair
Prime to choice
Golden and Roquet strups
Half bbls. 5c. and kegs 10c. more.

Rice, Louisiana, ₩ lb.
No. 2
Ordinary
Fair
Prime to choice

Soap, in boxes, ₩ lb.
XXX Palm
Keller's magnolia
Keller's olive

Starch, ₩ lb.

Salt, in sacks:
Fine
Coarse

Sugar.
Good fair
Prime
Choice
Yellow clarified
White clarified
Crushed
Powdered

Spices, ₩ lb.
Allspice
Pepper
Cloves
Cinnamon

Tea, ₩ lb.
Black Oolong
Green imperial

Tobacco, manufactured, ₩ lb
Chewing, common
Chewing, fair
Chewing, prime
Chewing, choice
Smoking

GRAIN AND FEED.

Corn, ₩ bushel
Yellow
White
Mixed

Oats, ₩ bushel
St. Louis
Texas
Galena

Bran, choice, ₩ 100 lbs

Hay, ₩ ton
Prime
Ordinary

Cow Peas:
Whippoorwills
Mixed
Clay

PROVISIONS.

Bacon, ₩ lb.
Breakfast
Shoulders
Sides, cured
Sides, clear
Hams, sugar-cured

Mess Pork, ₩ bbl.

Dry Salted Meats:
Shoulders

Lard, ₩ lb
Choice to fancy leaf (nominal)
Choice to fancy kettle (nominal)

ESCULENTS.

Potatoes, ₩ bbl.

Onions, ₩ bbl.

Apples, ₩ bbl.

Cabbages, ₩ —

WOOL.

Burry
Louisiana
Texas

BALING STUFFS.

Bagging:
India
Jute

Ties, Arrow tied, per bundle
Hoop and Bale

Twine, bundle

POULTRY AND EGGS.

Poultry, ₩ head
Old chickens
Young
Ducks
Geese
Turkeys

Eggs, ₩ dozen
Western
Louisiana

OSCAR A. FOLSE (SUCCESSOR TO E. A. CHANTRY & CO.), COMMISSION MERCHANT, No. 16 Commercial Place, New Orleans, La. Consignments of Cotton, Sugar, Molasses, Rice, Hides, Furs, Wool, Tallow, Beeswax, Pecans, Beans, Peas, Onions, Potatoes, Poultry, Eggs, Lard, Tobacco, Grain, Hay, Bagging, Ties, Twine, Salt, Lime, Cement, Plaster, Hair, Etc. Liberal cash advances made on consignments. Refer to Messrs. Hyde & Goodrich, Bankers, New Orleans, La.

LAME BACK. WEAK BACK.

BENSON'S CAPCINE POROUS PLASTER.

This article is a perfect vegetable preparation, and is far superior to the ordinary porous plasters in use, as it is electrical, and at the same time a powerful counter-irritant. A few minutes after its application to the back, the patient will feel a genial warmth diffusing itself over the whole body, and in a few hours the most violent pain or weakness will disappear. Sold by druggists generally. Price 25 cents. Sent by mail on receipt of price. Depot, 114 Nassau St., New York. Beware of worthless imitations. Benson's Capcine Plasters are for sale by all druggists throughout the United States, Canada, and Europe.

Jenkin's ANNIHILATOR The Great Southern Remedy for RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be used without fear of the slightest injury to the most delicate system, as well as the robust. It is the Best Remedy ever discovered for the Blood, eradicates every taint of disease, and restores the patient to perfect health. Sold by druggists generally. Pamphlets containing testimonials, and directions for use, sent free to any address.

W. JENKINS & CO., Proprietors, 14 Park Place, New York.

FINLAY & THOMSON, Wholesale Druggists, Sole Agents, New Orleans, La.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Wednesday, Jan. 29, 1879.

COTTON.

The early advices from New York and Liverpool were not of a nature to cause buyers to operate freely, consequently the demand was small; later advices, however, were less unfavorable, and we note a fair movement, the sales aggregating 7,000 bales at steady figures.

The following report of the cotton market is taken from the *Democrat*:

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	7	7
Ordinary	8	8
Good ordinary	8¼	8¼
Low middling	8¾	8¾
Middling	9	9
Good middling	9¾	9¾
Middling fair	10¾	10¾

Sales to-day, 7,000 bales. Market steady.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Saturday up to twelve M. to-day is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	25,678	19,015	32,780
Galveston	11,225	7,181	7,220
Mobile	14,377	10,185	12,558
Savannah	9,415	9,057	8,574
Charleston	10,280	10,56	6,378
Wilmington	2,155	1,337	1,150
Norfolk	7,891	5,750	7,958
Baltimore			38
New York	6,243	3,000	2,671
Boston	3,318	933	2,500
Philadelphia	770	171	212
Other ports			
Total	91,228	67,187	84,772

FUTURES.

The position of the market at New York may be seen by the following:

Months.	To-day.	Yesterday.
January	9.46@ 9.47	9.45@ 9.47
February	9.46@ 9.47	9.46@ 9.47
March	9.65@ 9.66	9.63@ 9.64
April	9.82@ 9.83	9.80
May	9.96@ 9.98	9.96@ 9.97
June	10.11@10.12	10.08@10.10
July	10.21@10.22	10.18@10.20
August	10.30@10.32	10.28@10.30
September		
October		
November		
December		

Tone of market quiet and steady. Sales, 35,000 bales.

THE SABBATH.—I am more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and, that as long as man is man, the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled. I certainly do feel by experience the eternal obligation, because of the eternal necessity of the Sabbath. The soul withers without it. It thrives in proportion to its observance. The Sabbath was made for man. God made it for men in a certain spiritual state, because they needed it. The need, therefore, is deeply hidden in human nature. He who can dispense with it must be holy and spiritual, indeed. And he who, still unholy and unspiritual, would yet dispense with it is a man that would fain be wiser than his Maker. We, Christians as we are, still need the law, both in its restraints and its aid to our weakness.—F. W. Robertson.

BUENA SALUD.

COCA BITTERS.

THE GREAT SOUTH AMERICAN TONIC.

A SOVEREIGN REMEDY FOR Dyspepsia & all Disorders of Digestion, CHILLS AND FEVER, Diseases of the Liver, Debility of the Nervous system and SICK HEADACHE.

The wonderful rapidity is made from the cele[brated] COCA leaf (Erythroxylon coca) and is recommended by the highest authorities as the natural tonic. The use of this coca is almost universal among the natives of Peruvian Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,
No. 72 William St., New York.

DRY IN ROGERS' POWDER CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant

The well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, SICKNESS of the Stomach, Heartburn, and all complaints arising from Acidity, Biliousness and Malarial Fevers. It clears the blood and regulates the bowels. Being a safe medicine for children and perfectly tasteless makes it cooling and refreshing. Put up in convenient bottles. Prepared by

A. ROGERS & SONS, CLOSTER, N. Y.

Successors to Mineral Waters, Soda, Soda Powders, Etc.

For sale by all New Orleans druggists.

IMPORTANT NOTICE. Farmers, Planters or Merchants can purchase of friends agents to sell DR. LEE'S VENETIAN LINIMENT for the cure of Rheumatism, Diarrhea, Dysentery, Cramp, Colic, Sore Throat, Sore Mouth, Sore Eyes, Sore Breast, Scalds, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in the Back and Chest. The VENETIAN LINIMENT was introduced in 1865, and in one year has sold more than three times as many bottles as all other Liniments combined. Hundreds of certificates can be seen speaking of its wonderful healing properties. Sold by the druggists at 50 cents. 24 Park Place, New York.

DR. S. H. P. LEE'S LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its neglected stages BRIGHT'S DISEASE.

DISSOLVES STONE AND GRAVEL in the Kidneys, Ureters, Bladder, etc., in a few days. Sold by druggists. Pamphlets free. Depot, 24 Park Place, New York.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Jan. 4, 5
Opelika station	11, 12
Tuskegee station	18, 19
Tallassee and Tabitha, at Tallassee	25, 26
Montgomery station	Feb. 1, 2
Crawford circuit, at Wesley Chapel	8, 9
Salem circuit, at Chappel Hill	15, 16
Elmore circuit, at Carolina	22, 23
Hurtsville, at Andrew Chapel	Mar. 1, 2
Sougahatchee, at Starlin	8, 9
Loachapoka circuit, at Loachapoka	15, 16
Tuskegee circuit, at Cotton Valley	22, 23

The District Stewards will meet at the Methodist Church in Auburn, February 19, at eleven o'clock A. M.

T. F. MARGUM, P. E.

MOBILE DIST.—FIRST ROUND.

Franklin street, Mobile	January 5
Toulminville	12
Whistler	18, 19
Eastern Shore, at Bellt	25, 26
St. Paul's, Mobile	Feb. 1, 2
St. Stephens, at St. Stephens	8, 9
Grand Bay, at Grand Bay	15, 16
Oaktappa, at Bethel	22, 23
Bladon Springs, at Zion	Mar. 1, 2
St. Francis street, Mobile	9
Citronelle, at Citronelle	15, 16
Suggsville, at Suggsville	22, 23
Grove Hill, at Grove Hill	29, 30

District Stewards will meet at Frank'n Street Church, the second Wednesday in April, at twelve o'clock.

E. WADSWORTH, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Prattville	Jan 11, 12
Autaugaville	18, 19
Lowndesboro	25, 26
Pleasant Hill	Feb 1, 2
Bell's Landing	8, 9
Camden and Oaklawn	15, 16
Pine Apple	22, 23
Maplesville	Mar 1, 2
Randolph	8, 9
Ridgeville Springs	15, 16
Clanton at Verbena	22, 23

I decline making appointments at present for Monterey and Sepulga.

A. H. MITCHELL, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro	Jan. 4, 5
Demopolis	11, 12
Livingston	18, 19
Cuba	25, 26
Belmont	Feb. 1, 2
Forkland	8, 9
Havana	15, 16
Newbern	22, 23
Gaston	Mar. 1, 2
Butler	8, 9
Green	15, 16
Gainesville	22, 23

We urge the attendance of every official member at these Quarterly Conferences. Preachers on circuits will please notify me of the place of holding these Quarterly Conferences.

My post office is Citronelle, Ala.

S. H. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Eufaula, at Eufaula	January 5
Benlah at Providence	11, 12
Glenville, at Glenville	18, 19
Villula, at Jernigan	25, 26
Enon and Midway, at Enon	Feb 1, 2
Clayton and Louisville, at Louisville	8, 9
Perote, at Perote	15, 16
Pea River, at Liberty Chapel	22, 23
Newton, at Bethel	Mar. 1, 2
Ozark, at Pleasant Hill	8, 9
Columbia, at Midway	15, 16
Henry, at Lawrenceville	22, 23
White Pond, at Bascom	29, 30

The district stewards will meet in Eufaula January 24.

R. B. CRAWFORD, P. E.

SELMA DIST.—FIRST ROUND.

East Selma	Jan 4
Summerfield	11, 12
Clifton	18, 19
Orrville	25, 26
Cahaba circuit	Feb 1, 2
Centreville station	8, 9
Brush Creek	15, 16
Selma	22, 23
Marion	Mar. 1, 2
Perryville	8, 9
Lower Peach Tree	15, 16
Rembert Hills	22, 23
Choctaw Corner	28, 29
Spring Hill	April 5, 6

District Stewards meeting will be at Selma, in Church, at 10 o'clock A. M., February 22. Full attendance of members specially requested.

J. W. RUSH, P. E.

MARIANNA DIST.—FIRST ROUND.

Gordon circuit, at Gordon	Jan. 11, 12
Calhoun circuit, at Bethel	18, 19
Cerro Gordo mission, at Cherrymond	Feb. 1, 2
Greenwood circuit, at Wesley Chapel	8, 9
Holmes' Valley circuit, at Moss Hill	15, 16
Big Creek circuit, at Wesley Chapel	22, 23
Chipola Mission, at New Billion	Mar. 1, 2
Marianna station, at Marianna	8, 9
Freeport and Walton, at Allaja	15, 16
Geneva mission, at Memmis	22, 23

Brethren, please attend your Quarterly Conference.

ELISHA PHILLIPS, P. E.

PENSACOLA DIST.—FIRST ROUND.

Milton station	Jan. 4, 5
Pensacola station	11, 12
Georgiana circuit	18, 19
Pollard circuit	25, 26
Warrenton station	Feb. 1, 2
Gravilla mission	8, 9
Point circuit	15, 16
Stockton circuit	22, 23
Evergreen circuit	Mar. 1, 2
Monroeville circuit	8, 9
Perdido mission	15, 16
Yellow River mission	22, 23

The preachers will please inform me at which church on each circuit and station the Quarterly Meetings are to be held. My post office for the present is Greenville, Alabama.

J. M. BOLAND, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Jackson and Pinkins, at Jackson	Jan 18, 19
First Fellowship, at Minnesha	25, 26
No Reserve, at Bays	Feb 1, 2
East Baton Rouge, at Bayou Grove	8, 9
Clinton Station	15, 16
Woodville station	22, 23
Bethany, at Percy's Creek	Mar. 1, 2
Wilkinson, at Bethel	8, 9
Livingston, at Pine Grove	15, 16
Amite, at Liberty	22, 23
Magnolia and Magnolia	29, 30
Wilkinson Circuit, at Wilkinson	April 5, 6
Bayou Sara, at Bayou Sara	12, 13

Note.—The district stewards will meet in District on Saturday, the 15th of February.

Recording stewards will please bring their record books to Conference.

Local boards will please meet promptly on arrival of their pastors, and make their assessments for the year.

JAMES A. GRIFFITH, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit	Jan. 4, 5
Second circuit	Feb. 1, 2
Yazoo City station	8, 9
Pleasant circuit	15, 16
Lexer circuit	22, 23
Brownsville circuit	Mar. 1, 2
Raymond circuit	8, 9
Jackson station	15, 16
Madison circuit	22, 23
Sharon circuit	29, 30
Camden circuit	April 5, 6
Canton station	12, 13
Jackson station	19, 20

The District Stewards will meet in Jackson April 5.

F. M. FLATTGRASTEN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette	Jan. 11, 12
Rodney	18, 19
Natchez	25, 26
Port Gibson	Feb. 1, 2
Rocky Springs	8, 9
Bayou	15, 16
Vicksburg	22, 23
Warren, at Bovina	Mar. 1, 2
Mount Olivet, at Satartia	8, 9
Sunflower mission	15, 16
Mooring Park	16, 16
Clover Hill	22, 23

The District Stewards will please meet me at the Methodist Church in Vicksburg, at 11 o'clock A. M., February 21, '79.

W. L. B. HENSHETT, P. E.

BROOKHAVEN DIS.—FIRST ROUND.

Brookhaven and Wesson Circuit, at Brookhaven	Jan. 11, 12
Bentonia circuit, at Bentonia	18, 19
Silver Creek circuit, at Silver Creek station	25, 26
Crystal Springs station	Feb. 1, 2
Bowie Grove circuit, at Union Chapel	8, 9
Hopewell circuit, at Hopewell	15, 16
Fayette and Union, at Fayette	22, 23
Meadville circuit, at Meadville	Mar. 1, 2
Summit station	8, 9
Osyka circuit, at Osyka	15, 16
Scotlandville, at New Hope	22, 23
Magnolia circuit, at Magnolia	29, 30
Liberty circuit, at Liberty station	April 5, 6

The District Stewards will meet at Bentonia, Jan. 24, to organize the Sales of Traveling Fund and report of Bishop's collection. Conference and Missionary collections due 1st. If to be deferred, report by letter.

W. E. M. LINDSEY, P. E.

SEASHORE DIST.—FIRST ROUND.

Ellisville mission, at Bethel	Jan. 11, 12
Enon, at Baylis	18, 19
East Pascagoula at Salem	25, 26
Moss Point, at Moss Point	Feb. 1, 2
Seashore at Ocean Springs	8, 9
West Pascagoula, at Pine Grove	15, 16
Whittington, at Coalville	22, 23
Wolf River mission	2
Pearlington, at Pearlington	Mar. 1, 2
Covington, at Covington	8, 9
Amite City, at Amite City	15, 16
Ebenezer mission, at Ponchatoula	22, 23
China Grove, at China Grove	29, 30
Mount Carmel	April 7, 6
Westville, at Pleasant Grove	12 13

Meeting of District Stewards at Ocean Springs, March 4.

The preachers will please furnish me, at Ocean Springs, their respective post offices.

J. A. ELLIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise station	Jan 4, 5
Waynesboro, at Waynesboro	11, 12
Meridian	18, 19
Shuluta, at Shuluta	25, 26
Wayne circuit, at Scott's Chapel	Feb. 1, 2
Chickasawha mission	8, 9
Marion circuit, at Union Grove	15, 16
Philadelphia, at Hopewell, East	22, 23
Enterprise circuit, at Zion Hill	Mar. 1, 2
Shady Grove mission, at Shady Grove	8, 9
Spring Hill circuit, at Sonile Chapel	15, 16
DeKalb circuit, at Pleasant Ridge	22, 23
Paulding, at Paulding	29, 30

District Stewards will meet at Methodist Church in Meridian, January 18, at 11 o'clock A. M.

R. J. JONES,
Meridian, Miss.

BRANDON DIST.—FIRST ROUND.

Trenton, at Trenton	Jan. 11, 12
Forest at Forest	18, 19
Carthage, at Carthage	25, 26
Walnut Grove, at Walnut Grove	Feb. 1, 2
Newton, at Newton	8, 9
Union, at White Plains	15, 16
Lear River at Price's Chapel	22, 23
Rankin, at Bethel	Mar 1, 2
Fannin at Fannin	8, 9
Prairie, at Providence	11
Brandon station	15, 16

The District Stewards will meet at Forest Miss., on Saturday, January 18.

Recording stewards will please have the records of 1878 at the Conference of this round.

As the scene for the Conferences at which ordinations for the year are to be made, a full attendance is solicited, and Stewards are urged to make as full collections as possible for the first quarter.

WILL H. LEITH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FIRST ROUND.

Algiers	Jan 26
Louisiana Avenue	Feb. 2
Felicity Street	9
Moreau street	16
Carondelet Street	23
Plaquemine and Gross Tete, at Plaquemine	Mar. 2
St. Charles Avenue	9
Baton Rouge	15, 16
LaFourche Mission, at Donaldsonville	30

The District Conference will be held at St. Charles Avenue Church, beginning Wednesday night, April 2, at seven o'clock.

LINUS PARKER, P. E.

ASSESSMENTS FOR NEW ORLEANS DISTRICT, 1879.

The District Stewards met at the Carondelet Street Church, New Orleans, January 22, and made the assessments for the Presiding Elder and appointments as follows:

	Conference Claimants.	Foreign Missions.	Domestic Missions.	Bishops.	Presiding Elder.
Carondelet Street	$375	$375	$100	$100	$100
Felicity street	275	225	85	75	150
St. Charles Avenue	250	175	50	50	150
Morgan Street	50	100	25	15	25
Louisiana Avenue	75	50	25	20	45
Algiers	35	50	10	10	30
Baton Rouge	100	100	25	25	55
Plaquemine and Gross					
Tete	35	25	20	10	25
LaFourch, Mission	5	50			
Total	$1,200	$1,250	$380	$305	$1,250

The following resolution was adopted:

Resolved, That the District Stewards earnestly recommend that the regular collections ordered by the Conference be taken, as far as practicable, early in the year, and so that the most of them shall be raised by the first of June."

J. W. ADAMS, Secretary.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 1, 2
Fulleville and Calax	8, 9
Rapides	15, 16
Bayou Rapides and Evergreen	22, 23
Shreveport	Mar. 1, 2
Montgomery, at Whitfield	15, 16
Claiborne and Custer	22, 23
Harrisonburg and Trinity	29, 30
Shelby Bluff	April 5, 6
Pearl Creek	12, 13
Spring Creek	19, 20

J. CHRISTIAN KLEINER, P. E.

HOMER DIST.—FIRST ROUND.

Harrisville circuit, at White Hall	Feb. 1, 2
Greensville circuit, at Greensville	15, 16
Farmersville circuit, at Tennessee	22, 23
Athens circuit, at Macedonia	Mar. 1, 2
Trading Village circuit, at Bethel	8, 9
Vernon circuit, at Long Straw	15, 16
Homer circuit, at Homer	22, 23
Minden circuit, at Minden	29, 30
Rochester circuit, at Rochester	April 5, 6
Sparta circuit, at Mount Lebanon	12, 13
Lisbon circuit, at Harmony	19, 20
Webster circuit, at Frushwood	26, 27

Official members are earnestly requested to be in attendance at their respective quarterly meetings.

J. H. STONE, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop at Bastrop	Feb. 15, 16
Lind Grove, at Lind Grove	22, 23
Oak Ridge, at Oak Ridge	Mar. 1, 2
Rayville, at Girard	8, 9
Trenton, at Trenton	15, 16
Monroe, at Monroe	22, 23
Floyd, at Oak Grove	29, 30
Winnsboro, at Winnsboro	April 5, 6
Tensas chapel	12, 13
Transmission, at Wesley	19, 20
Waterproof	26, 27
Lake Providence, at Pecan Grove	May 3, 4
Madison, at Bayou Vidal	10, 11

J. E. TOMPKINS, P. E.

MISCELLANEOUS.

TUTT'S PILLS!

A NOTED DIVINE SAYS THEY ARE WORTH THEIR WEIGHT IN GOLD

READ WHAT HE SAYS:

DR. TUTT—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (still with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles cure, and I have gained forty pounds solid flesh. They are worth their weight in gold.

Rev. R. L. SIMPSON, Lampasite, Ky.

A TORPID LIVER

is the fruitful source of many diseases, such as Dyspepsia, Sick Headache, Costiveness, Dysentery, Bilious Fever, Ague and Fever, Jaundice, Piles, Rheumatism, Kidney Complaint, Colic, etc.

Tutt's Pills exert a powerful influence on the Liver, and will certainly relieve that important organ from disease, and restore its normal functions.

The rapidity with which persons take on flesh, while under the influence of these Pills, is truly astonishing, as the system, being relieved of its incubus, takes on healthy action, and the food digested makes good blood, which will soon follow.

CONSTIPATION.

Only with regularity of the bowels can perfect health be enjoyed. When the constipation is of recent date a single dose of TUTT'S PILLS will suffice. But if it has for some time existed, from two to three doses will be required to produce the desired effect. Persevere in the use of the Pills, and a regular daily movement, as ordained, which will soon follow.

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AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price [on time, $275, on payments of $10 per month until paid. ALL CASH, $230. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

Seven Stops, $185 style, for $120, on $5 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from [any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

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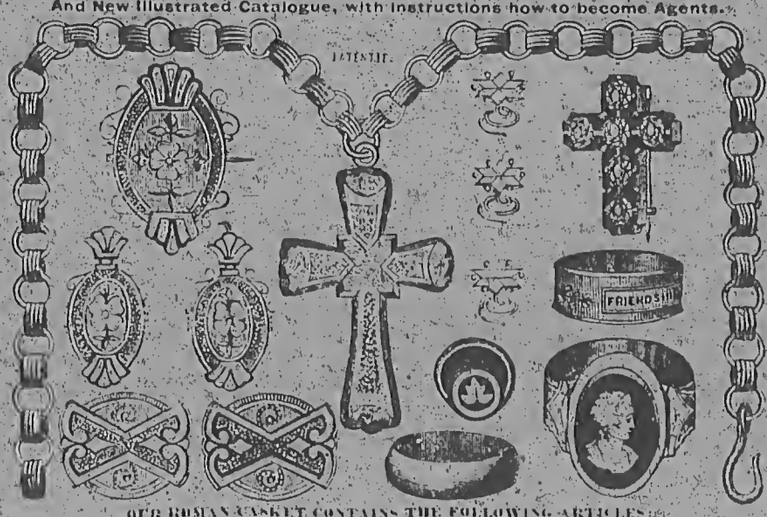
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GEO. E. KING, President.

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And New Illustrated Catalogue, with instructions how to become Agents.



OUR ROMAN CASKET CONTAINS THE FOLLOWING ARTICLES:

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$1.50 RAZOR

On receipt of one dollar and fifty cents we will send one Celebrated Razor & Strop, Crystal Hollow Ground Razor, to any post-paid, to any address. These Razors are of the best quality, and hold a keen cutting edge, and warrant to shave with them. Money may be sent safely by letter, registered letter.

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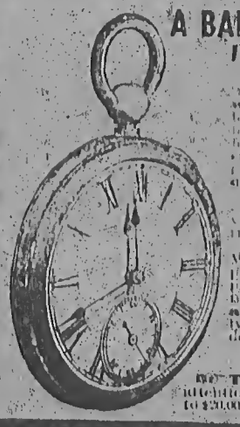
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WE take this opportunity of informing customers and friends that the first installment of our full stock of these goods (most respectfully delayed a few weeks) has arrived, and is ready for inspection. In Breech-Loading Shot Guns alone our assortment in store comprises upward of 80 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not.

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, FEBRUARY 6, 1879. NO. 6.

THE GRUMBLERS.

BY MRS. HELEN A. GOODWIN.

"It rose last night, and it blows to-day,
And all last week was dull;
And the week before the rain and fog
Made all my feathers mussy."

So cropple-crown and the speckled hen,
And the three black hens together,
Sat on the curb of the ancient well
And grumbled about the weather.

Just then a gust of the dusty wind
Blinded them altogether;
And they whirled and fell plump into the well,
And soon forgot the weather.

—Congregationalist.

NEWS OF THE WEEK.

DOMESTIC.

MONTGOMERY, ALA., Jan. 29.—Senate.—A bill was introduced to divide the State into seven circuits.

The Senate passed bills: To prevent administrators, guardians, etc., from mixing estate funds with their own, or covering the same; to reduce recording fees of Probate Judges, Circuit and Supreme Court Clerks and Register in Chancery.

House.—Bills were introduced to prevent shooting and hunting in Baldwin county on Sunday; to require voters to exhibit their tax receipt before voting; to reduce rate of taxation to five tenths of one per cent; by Smith, of Mobile, to amend the Code in regard to the dismissal of suits; also, to regulate the distribution of fees of wardens of the port of Mobile. The bill to establish a system of education was ordered to be engrossed for a third reading, the main question having been carried unanimously. It is not a very radical change from the present system, provides a township superintendent where now there are three trustees, reduces the salary of the superintendent of education to $2,000 and of his clerk to 1,200 appropriates $150,000 from the State Treasury for the fund, and provides in case of default five per cent. shall be paid to attorneys to collect and recover default and that superintendents shall be paid quarterly. Mr. Jolly offered a bill providing for the appointments of a county solicitor for Mobile.—Mobile Register.

MONTGOMERY, ALA., Jan. 27.—The Senate passed the House bill preventing the sale of seed cotton in Wilcox, Monroe and other counties, or of lint cotton in less quantities than three hundred pounds.

MONTGOMERY, ALA., Jan. 28.—The Senate to day passed the House bill dividing the State in eight Judicial Circuits.

The bill to legalize a constitutional rate of interest not exceeding twelve per cent. was defeated.

In the House Mr. Smith, of Mobile, from the Committee on Federal Relations, reported a memorial to Congress to aid a trans-continental railroad to cross the country at a point not higher than Memphis, Tennessee. The memorial carries no instructions to Alabama Senators or Representatives.

The bill to secure secrecy of the ballot in elections by dispensing with the numbering of each ballot now required by law, was passed.—Mobile Register.

NASHVILLE, Jan. 29.—The Legislature passed the bill repealing the charter of the city of Memphis, and remanding it to the Territory of Tennessee, and providing for its local government as a taxing district.

WASHINGTON, Feb. 1.—A meeting of Southern Congressmen representing the districts stricken by yellow fever and members of the National Relief Association was held this evening to consider the plan presented by Dr. Marshall, of Mississippi, for the immediate relief of the orphans of the victims of the late epidemic and the establishment of a central orphan asylum.

The plan was discussed by Representatives Casey Young, J. R. Chalmers, V. H. Manning, H. L. Muldrow and others, and committees appointed to secure a charter from Congress for the establishment of a national asylum and to perfect permanent organization.

FOREIGN.

LONDON, Jan. 28.—It is stated that the steamer Albion has been chartered to take Henry M. Stanley and party to Zanzibar, for another exploring expedition in Africa.

BELGRADE, Jan. 28.—Bills for emancipating the Jews have passed the lower house. They must still pass the upper house.

Mount Zion convent, in Waterford, Ireland, was burned by an incendiary.

ANCONA, Jan. 29. Cardinal Antonucci is dead.

PARIS, Jan. 30.—The Ministers congratulated President Grevy this evening on his election, and collectively tendered their resignation. M. Grevy expressed the hope that they would continue in office, at least provisionally.

The Cabinet will meet to-morrow to consider the situation.

Marshall MacMahon this evening visited and congratulated M. Gravy. The interview was most courteous.

The ex-President announced his intention of going to Grasse to-morrow, where he will remain some time.

PARIS, Jan. 30.—Marshall MacMahon has resigned the presidency of the Republic. Congress has been convoked for six o'clock this evening. The election of M. Grevy to the presidency appeared to be certain, all groups of the Left being in accord on this point.

Delivery of the Sermon.

From Bishop Simpson's sixth Yale lecture we make the following extract:

The two great requisites for extempore speaking are a command of language and self possession. This command of language may be best gained in two ways: first, by the practice of translating aloud, especially the reading of a work in company written in some foreign language. This was recommended strongly by Pitt and Macaulay, and has, in some form, been practiced by many eminent writers and speakers. Dr. Franklin was accustomed to read one of Addison's essays, and, holding the ideas in his mind, to write them out in his own language, and then compare what he had written with the original. Without any design as to influence on my future life, I acquired the habit, when a youth, of reading aloud to my friends from books in any language that I was studying. Passages which I found to be either very beautiful or very interesting were selected. Especially was this the case with the writings of Xenophon, the orations of Demosthenes, Virgil's "Æneid," and Fenelon's "Telemachus." It was also my practice to read, in family worship from the original language of the Bible. This practice, though not adopted for that purpose, gave me a greater command of the language, but it may not have made me quite so familiar with the idiomatic structure of other languages. At least, I never advanced as far as the sophomore who, descanting upon the subject of Latin, said, he could think better in Latin. (Laughter.) I confess that during all my life my thinking has been in English. Another method is to hold personal religious conversation with individuals. The process of explaining to one attentive mind some passage of Scripture, presenting some motive or urging to action, imparts a readiness of language which will be of great service in the pulpit. There is philosophy, as well as piety, in visiting those who are sick and in prison and in going out into the highways and hedges and compelling men to come to the feast of love.

To acquire choiceness and beauty of language, some have recommended the reading of some poet who has written on religious themes—such as Milton—for half an hour before entering the pulpit. I would greatly prefer, however, spending that period in reading the words of Jesus or of the inspired penmen.

Self possession can best be gained by having the mind filled with thoughts of the wonderful message about to be delivered, and the responsibility connected with it. If one feels that God is present, and that the words are spoken for Him, the timidity arising from the presence of the audience will vanish. It is well, also, not to keep in mind the distinguished men who may chance to be present; but to speak for the benefit of the masses. Luther said he did not speak for the doctors or the professors; but for the mass of the working people who were before him. Young men are prone to ask themselves: "What will this doctor or that judge or this professor say?" Their preaching will almost insensibly be formed to gain their approval. Now let me whisper to you two things, young gentlemen. First, as a general rule, distinguished politicians are very poor judges of preaching. They study almost everything else more than their Bibles. Like a former governor of Texas, who, congratulating the Legislature upon the tropical prospect before the country, said: "To use the language of Scripture, 'Now is the winter of our discontent made glorious by the summer's sun.'" (Laughter.) The other thing I would whisper to you is this: The most learned and distinguished men, especially in theology, are the most lenient critics. If your aim is to do good, you will have no kindlier hearers. They know the difficulties of speaking, and are ready to make every proper allowance. They do not expect you to make sermons for them. So far as captious and unkind criticism is concerned, I would much rather speak before your faculty than before a class of recently initiated freshmen. (Laughter.)

You will never attain to full self-possession in the pulpit without thorough self abnegation. You must lose sight of yourself. You must become absorbed in your glorious work for Christ. You must remember that you are polishing gems for Him; that you are building a temple for His glory. This intensity of feeling, this conception of the grandeur of your work will make your memory more attentive and yourself less prominent.

The question then arises: "Shall not the mind be occupied with choice of words while speaking?" I answer: Not directly. The words will come in the height of your intense feeling; but they will be the result of your previous discipline. If you should chance to stumble, do not go back; but press on, following Wilton-Holden's rule—"never to correct anything unless it was wicked."

The same in regard to gesticulation. Never try to *make* a gesture. Those only are natural which come of themselves. The man who is full of the subject, whose heart is burning for utterance, if his feelings are not restrained, will generally gesticulate correctly. In gesticulation, also, the discipline must be preparatory. Elocution should be studied previously; but no thought should be bestowed upon it at the moment. I know we are told that actors study every word and practice every gesture before a glass; and why should not the minister? The difference is the minister is original. He gives expression in his own words and to his own feelings. He has simply to be true to himself. The actor is not thinking of himself. He has no thoughts and no feelings of his own. He familiarizes himself with the thoughts of others through their words, and he imitates the expression of their feelings through his actions. His highest glory is to speak and act just as they are supposed to have spoken and acted. All his study and all his preparation bring him just to the point where the minister starts, if his heart be full of his subject and if he feels his deep responsibility. While I earnestly recommend the study of elocution as a preparatory discipline, I once more caution you against imitation. Improve your own voice, and do not try to imitate the voice of another. I have known some young ministers who have lost their sprightliness and vigor of utterance in attempting to acquire a deep, sonorous kind of utterance. Students from different schools of theology, colleges and universities can frequently be distinguished from each other by the manner of intonation acquired in their elocutionary exercises.

For myself, I never had any difficulty in finding suitable language to express my thoughts. My great anxiety to reach some hearts early led me to brave, in great measure, the presence of men of superior intellect and commanding position. My voice seemed in every way unfit for public speaking. It was weak and the pitch was high. By close application to study I had become stooped. My lungs were weak, and I was troubled with a cough. I wore plasters for years, and many of my friends feared that I was going into consumption. I spoke because I felt that I must speak. At the end of my first year my physician urged me to desist from preaching. I was junior preacher on a circuit, in which I preached twenty-eight times to the round. I took up also six additional appointments, making thirty-four. One of these appointments was in a small village, and was in the sitting-room of a house belonging to a humble widow. It would not seat more than twenty people. On my second and last visit to that place I was informed that a physician there, who was an infidel, desired to see me, as he thought he might be of some service by directing me as to my health. I called, and he said he had heard that I was in feeble health, and gave me some simple suggestions. I was pleased with his general advice, and at the close of the interview I asked him in regard to my continuing to preach. He answered that as to the religious question he had nothing to say, but simply as a physician he would recommend me to ride eight or ten miles and preach once every day. (Laughter.) The suggestion harmonized with my own feelings, and I resolved to follow it; and the only request I ever made for any appointment was that, on account of my weak lungs, I might be placed where I could ride eight or ten miles and preach once every day. My presiding elder promised me his full concurrence and heartiest support; but I was sent to the city of Pittsburgh, with its smoke and dust, right in the midst of the time when the Asiatic cholera was prevailing there. My friends were alarmed at my going there; but I went. My health was preserved by careful attention to God and exercise, and by keeping regular hours. My voice gradually strengthened, and, though never musical, I acquired the power to address the largest audiences. My conviction today is that if I had not continued to preach I should, in all probability, have fallen an early victim to bronchial or pulmonary disease. Often, when called to face danger, that passage has seemed to ring in my ears: "He that will save his life shall lose it; and he that will lose his life for My sake, the same shall save it." (Applause.)

The Dream.

We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.

Reader, do you believe in dreams? A true, or titions and harmful! Have you the n forgotten old Pharaoh and his dream, and Joseph, the interpreter of dreams, with the profit thereof? Old times, and miraculous, that have gone some thousands of years? But then let us remember old John Bunyan and Jean Paul, and the like of them, if there be yet any like them.

But, be this as it may, yet I myself (alas) had a dream. On the space "spanning brilge" that may be crossed in the twinkling of an eye, or on some electro-dynamic stream, or mayhap on some currents too subtle for star-eyed science to ken—mysterious, supernatural, miraculous—if we consider it aright—I was borne to the snowy top of the loftiest Icarian mountain. That it was not Olympus seemed indisputable; for his summit lies above the snow altitude—"level with the starry plane;" albeit, the sublimest of English bards, following Homer, sings of the "snowy top of dread Olympus."—erring. A hundred rills born of the white bosom of the snow by Phœbus' kiss, sparkling, sung adown the woody slopes I stood upon; the old earth bed on which Jupiter slumbered, beguiled thereunto by the wiles of Saturnia, abled and abetted by the seductive arts of Venus and Somnus. In perennial freshness were yet bloomy hyacinths, and dewy lotos, and flamy crocus. The golden clouds were, indeed, nowhere visible. But then we remembered that these were extemporized for the nonce. Far in the distance appeared a waste, wild and arid, as of the site of some ruined city, sown with salt, washed by a sluggish stream, that might answer to the ancient Xanthus or Samander, quickly lost in sea.

Hard by I espied a thing the like of which had never before greeted my eyes. It looked as if, when time and it were young, it might have been of huge dimensions, but now shrunk and shriveled like an Egyptian mummy; hard it seemed, and yet impalpable, and withal so transparent that the light streamed through it, casting no shadow; on its cheeks, pale and wan, glittered pendant tears, like stalactytes in a cave, frozen or petrified; rather, I should say, it seemed the ghost of some grand old classic god searching—as mortals do sometimes—on earthly heights for a lost heaven; and so it proved—almost.

I approached with awe, not unmixed with terror, and accosted it: In the name of all the gods in the Pantheon, what art thou, wandering in such questionable shape, so lonely, sad, and in woeful plight, on these old god-haunted mountains?" "Mortal," it replied, "am I then so changed, so fallen, that thou dost not recognize the old cloud compeller, whose bolted thunders and forky lightnings hurled kingdoms down, and set the world on fire?" "If this be so," said I, "where is the magazine in which you used to store your ammunition and weapons of immortal temper?" He merely turned his eyes to a heap of rubbish lying near his feet, mostly dust and vapor, in which, by searching, I found some unkindled thunder, mouldy, damp and mossy. As if fearing that I might rob him of his treasures, he attempted to stretch out that red right arm that was wont to lift the thunder, but it merely shook, and did not move from his side, whereby I perceived that it was paralyzed. His ambrosial curls, that of yore flung such majestic grace over the nod of fate, were fallen off, leaving his head bald and wrinkled.

It was difficult to spell out the meaning of his talk, for he had no language or dialect of all the babbling earth at complete command. One might have concluded he had been graduated in the school of Babel, so diverse and confused were his languages. He declared that he had "eschewed Greek when it became the vehicle of the new cultus, under the reign of the Nazarene;" he had lost all taste for Latin since that old dreamer had apostatized, in his sleep, and beside the cross on his banner had written, "In hoc signo vinces," still he had sometimes used it in intercourse with his quasi friend, the Roman pontiff; he seemed more at home in Chinese and Hindoostance, and could speak Pigeon English.

While we were engaged in conversation the sun reached the zenith, and, punctual to the minute, old Chronos put in his appearance, and after him came other gods, numbers on numbers, till a full senate was convened.

This senate had been summoned, it appeared, to devise ways and means to recover their old domination, at least, on the foolish earth. Most of them seemed in as woful plight as Jove himself. Even old Chronos confessed that "Anno Domini had routed him from the domain of civilization, even the Turk had yielded thus much to the new religion." Bacchus and Venus, of all the senate, seemed in good condition and spirits.

After long debate, and much criumination and recrimination on all sides, without results, Bacchus arose, down with insolence and wine, his nose carbuncle, his cheeks live coals, from which there seemed scarcely extinct, an odor fœted and foul, as of dying alcohol, streamed out on all sides of him, as if he were completely saturated with it—had been drunk through and through, from time immemorial. He said: "I have worked late and early,—mostly late—with a zeal that knew neither pause nor limit to gather and hold worshipers at my altars; if other gods had been as diligent as I, the temples had not been fallen, abandoned and hymnless. Churches called Christian have done much to destroy my worship, and there have been organizations against me by those who disliked my sway, but, in spite of all, I have been enabled to dot the civilized earth with depots, where my faithful ministers, by the instigation of mammon, have constantly vended my religion. I have not scrupled to use this god to serve my purposes—the end justified even such means." As he said this his lip curled as in scorn, and his face grew redder as in shame, as if the god of drunkenness disdained the association, and yet could not work without such tools. "Combinations had come against him in all the pomp and magnificence of glorious war—Washingtonians, Teetotalers, Sons of Temperance, Good Templars, et id genus omne—but he had broken, routed and scattered them all, in turn, like Chinese gong-beaters by British riflemen." Nevertheless, he confessed that he had lost much, outwardly and seemingly, since Alexander the Great, though a world conqueror, could not be satisfied unless he could add to his laurels the fame of being also the greatest drunkard of his age, since wits and literary men in good old England wrote to each other, in boastful strain, of their drinking capacities, since Charles James Fox—then premier—and the Prince of Wales, deep in drunken carousal, were shot at for highwaymen!" Yet he had legions of devoted worshipers in secret, which proved that it was not mere lip service, but from the heart. Some of these, indeed, find bowed the knee, and bound themselves by sacraments to Jesus, but their hearts were his. Many Christian churches, so called, spent more time and money in his service than for their gospel. Even Christmas day was more devoted to him than to the One born in Bethlehem. Another fact, too, was significant, and shed light upon the future. Formerly men in youth sowed wild oats, but reformed in after life, becoming as staid and humdrum as any ancient maiden lady; now it is otherwise—thanks to the druggists! All of which redounds to his praise and glory. So that men can still sing:

[illegible]
most alley.

He said and sat.

Forthwith Venus arose. Her wonderous cestus shining radiant as the light threw sparkles all around, like a meteoric shower from the direction of Andromeda, when Belus resolved to star dust, shot earthward. Her eyes seemed two stars shining on the rosy edge of day. All the graces, even the youngest—divine Pasithea—hawreathed her form, presiding in every motion. One circumstance, however, indicated that she had lost somewhat of her ancient beauty, either from the heat of debate, or from the agony of this her maiden effort at public speaking; the perspiration began to stream down her face, plowing great gullies in her rosy cheeks, suggestive of rouge—and expedient of waning beauty and fading charms.

She suggested that Bacchus had overlooked one fact fatal to his claim of world conquest." With all his arts and power, and auxiliary aid of gods and men, he had *utterly* failed to bind the best part of the mortal race to his worship. Woman had stood like a vestal virgin, keeping the fires of virtue burning through the ages on the home altar. So long as woman should have the care of childhood, and remain true to the religion of Christ, she and her God would hold the field against all odds. "Now," said she—and her eyes, sparkling, illumined all upturned faces, and drew audience, as the harp of Apollo—"if some one will do for woman what Bacchus has done for man—cause her to sully her purity in sensual pleasures, and thus divorce her from the spiritual service of her God—the old godhead of Jove may be rekindled, and the ancient empire of the gods restored. And for this I have labored night and day—mostly in darkness, as my coadjutor, Bacchus, has done, and as all must do who would succeed in the like enterprises. It was I who by aid of the dancing master a most every way qualified for the work, with no brain, no heart, having only the culture of the heels, as one of his most eminent friends has testified led women into the giddy mazes of the sensual dance. I have bewitched her by the same old art of love as I did the Argive Helen. I have made her believe that it is the surest way to win the heart of man. I have so wrought up her fears of old maidenhood that she has become ready to tread any broad way that will lead her to a husband. Indeed, if we are to credit the God of Drunkenness, that is the only way to secure suitors to [illegible]

"And then, lack-a-day, a hundred years ago, by my wits, I invented a new dance. Well do I remember the prudes that gathered on the face of a continental mansion when I witnessed this new device for the first time at the court of St. James, all Europe in amazement. But familiarity rubs off the down of modesty most assuredly if it be in the arms of such as worship at the altar of Bacchus. Now this dance wins favor in other than metropolitan cities—has invaded almost all towns and villages and hamlets where civilization stretches. And now the merry dance and the ruby wine, boon companions, are drawing men and women down to one common level of sensuality. So, then, if Bacchus be worthy of honor among the immortal gods, at least, claim no less for myself," she said. Forthwith Bacchus arose, staggering, and, seizing the hand of the goddess of love, said: "Behold, ye gods, my spiritual affinity."

Slowly Jupiter arose, some of the old dignity on his broad, majestic brow, meanwhile his frown darkened heaven, and struck all faces with black terror or pale affright. "Are these the terms, these the conditions," said he, "of my recovered godhead?" then let me be enthroned. Most piquant and lovely woman, reversing the Darwinian hypothesis, he remanded to the sensual brute that Jupiter may reign, or, rather, that the drunken Bacchus and the lewd Venus may bear sway." Well do I understand the design of your selfish, black, rebellious hearts. But you shall be disappointed. Better, a thousand times better, for gods and men that this order of things should cease, than that these should succeed. Did not the god who dwells above the Olympian mount, higher than that above the level earth, destroy a world by water, when all flesh had corrupted itself in the direction of brutality, so that we want not highest precedent when we judge that men and gods are ripe for the harvest of death." So saying, he stamped upon the ground, the earth trembled, the woody forest nodded, as moved by the tread of earthquake, the Icarian mountains parted, the smoke, as of the bottomless pit, ascended, the waves from beneath billowed to the edge of the amphitheater, where the senate sat, floating on the waves came innumerable black ghosts shooting through the sulphurous smoke, and stood among the gods. Meanwhile the tumult swelled and swept as if destined to uproar the universe.

Nevertheless, through the smoke and din and wild confusion I beheld and could hear Jupiter as he took the old faded crown from his own head, that of right belonged to old Saturn, and, placing it on the head of Pluto, said: "Brother, henceforth rule thou over earth and hell." And I saw in my dream that immediately the two worlds were fastened together by a mighty chain, and shooting the abyss of Chaos and old Night spun around the center of darkness, as other planets around their suns, and the everlasting storm howled, and the eternal thunder pealed forth the dissonance of their orbit. Meanwhile the distant star sentinels, that keep watch and ward on the confines of the luminous ether, fled toward the central galaxies, and the sun and moon and all the orbs that float in the blue seas of space, as a kite when the string is broken, shivered, and staggered and shot upward, and then fell backwards, and in the path of their downfall followed trains of fire. And, as world met world in their random rush, there were sounds and smoke, and the scattering of flaming fragments, as if a magazine in the center of a world had burst, throwing its debris upon the wings of cross cyclones, so that the universe seemed a rumble of falling worlds, wildfire and darkness. Then I awoke, and was glad that it was but a dream.

W. A. McCARTY.

The Christian Advocate.

THURSDAY, FEBRUARY 6, 1879.

THE DEAD.

Silent silent [illegible]
red earth
coming, coming [illegible]
their birth

Wondrous, wondrous [illegible]
a wondrous mystery
[illegible]
of [illegible]

Swiftly, swiftly down [illegible]
treasure [illegible]
[illegible]

Calmly, calmly [illegible]
screen time
[illegible]
grows dim at noon

Onward, onward [illegible]
All will Be
Merged [illegible]

—N. Y. Evening Post.

Sanctification.

MR. EDITOR: I desire to say a few more things in this important subject, which appears to be now so generally engaging the attention of the church.

We prefer making these observations in the shape of interrogatories, to which I solicit conscientious replies.

1. If we cannot live above sin, does not God require an impossibility of us, and is not the plan of redemption incomplete?

2. If "the blood of Jesus Christ His Son," cannot "cleanse us from all sin," did not Satan do mischief in the Garden of Eden, which the Almighty can never repair?

3. All God's other plans and works are perfect. Why make an exception of this crowning glory of omnipotence and divine love?

4. Dare we lower the scriptural standard of holiness erected by God himself?

5. What do such passages of Scripture mean? "Be ye holy as I am holy." "Be ye, therefore, perfect, as your Father in heaven is perfect." "Grow in perfection." "Who so looketh into the *perfect* law of liberty," etc.—or have they any meaning at all.

As to the possibility of apostasy from a sanctified state, we reply unhesitatingly, in the affirmative. It does not destroy man's free moral agency. The very angels in heaven fell.

Is this not to be satisfied with barely escaping the torments of the damned, God calls us to strive for an *abundant* entrance?

JOSEPH ATKINSON.

A Sad Visitation and a Triumph.

MR. EDITOR: I have seen no notice of the sad visitation in many of the papers, and in the reports from stricken cities, this being in the county was overlooked. Hillwara is a landing on the Mississippi river, I believe, not far from Vicksburg, on the Louisiana side. Three years ago Bro. Powell removed from Fayette Landing, on the Yazoo river, to this place. His family then consisted of himself, wife, one son and two married daughters, with their husbands and children—three, I believe. Bro. Powell was long known in Mississippi as a Methodist of the camp meeting type. Full of faith and zeal, he frequently attended meetings twenty or thirty miles distant from home. His family were all Methodists, partaking of his love for the church. His two daughters, Hattie and Lila (afterward Mrs. Langham and Barham), were pupils of mine at Black Hawk, Miss. I therefore had every opportunity of knowing them, as well as through them, the family, and while I can without qualification speak well of all, of these two I must say that their characters were of rare loveliness. My affection and esteem for them were unfeigned and full. Such was the family, as a whole. But now to the sad story.

August 4, Robert B., Jr., died of yellow fever. September 1, Hattie Langham and her little boy, Charlie. September 5, Robert B., Sr. September 7, his wife. Oct. 1st, Lila Barham and her babe. The only ones left are the husbands of the two lovely daughters, and a child of each—Percy and Ada.

Such is the brief, yet melancholy record. The light, however, of the dark picture is: That they "all died in the faith," full of joy and the Holy Ghost.

A letter from Mr. Langham, requesting me to write his wife's obituary, encloses this message from my dear departed pupil: "Write to Mr. and Mrs. A. and tell them I loved them till death." Such a message assures me that not all the seed have fallen in desert soil.

Hattie J. Langham was born November 11, 1854, and was, therefore, nearly twenty-four years of age at her death. She was early converted, and lived consistently with her profession through all the changes of girlhood, womanhood and motherhood. An open, guileless character, sunny and affectionate, she made cheer wherever she went. When told that she must die, she said: "Accept of me, O God! Accept of me, O God!" She then sang "Hold the fort," "O, how I love Jesus!" and several other songs, with praise upon her countenance. Said she: "I'm too weak to shout, or I would." Once she said: "O that the cord would snap and let me go!" "Charlie's dying," said her weeping husband. "O yes!" she replied, "we'll mount the golden stairway together." When no longer able to speak, she still signified by her hand that all was well. Thus passed away one of earth's loveliest. How poor we grow here by death's doings, but how rich over there! The death of the others was equally triumphant.

The lines below were written in answer to a letter of Mrs. Langham, complaining that we seemed to have forgotten her. By a strange coincidence they were read to her, when half unconscious, upon her death-bed. Will she know them over there?

TO HATTIE.

[illegible]
I snatch from envious care
And o'er life's blackest hue
The light sheds inward rays
[illegible]
Catch the brightest ray,
And cull the sweetest flowers
For Cattie far away.

I have a little time, Hattie
To look at you I see,
That Eye of sunny shine
[illegible]
Never can I forget
How bright it always shone
[illegible]
Though clear or face.

[illegible]
[illegible]
[illegible]

The Christian Advocate.

THURSDAY, FEBRUARY 6, 1879.

THE TYRANNY OF MOOD.

BY MARGARET J. PRESTON.

I.

NIGHT.

I press my cheek against the window-pane,
And gaze abroad into the blank, black space
Where earth and sky no more have any place,
Wiped from existence by the expunging rain;
And as I hear the worried winds complain,
A darkness darker than the murk whose trace
Invades the curtained room is on my face,
Beneath which life-and-life's best gifts seem vain.
My swelling aspirations sicken, sink
As yon cloud-blotted pillar hopes that shone bright
As planets yesterevе, like them to-night
Are cuffed, the impenetrable mists betwixt.
O weary world (I cry, how dare I think
Thou hast for me one beam of gladness more

II.

MORNING.

It is enough: I feel, this golden morn,
As if a royal appanage were mine,
Through nature's queenly warrant of divine
Investiture. What princess, palace-born,
Hath right of rapture more, when skies adorn
Themselves so grandly; when the mount dus shine
Transfigured; when the air exults like wine;
When pearly purples step the yellowing corn?
So satisfied with all the goodliness
Of God's good world—my being to its brim
Surcharged with utter thankfulness no less
Than bliss of beauty, passionately glad
Through rush of tears that hovers the landscape dim—
Who dares," I cry, "in such a world, be sad!"

—Sunday Afternoon.

Christian Evidences.

BY S. AUSTIN ALLIBONE, LL. D.

Undoubtedly there are many sincere deists (of whom I assume your correspondent to be one) and there are also a few honest deists to which class your correspondent may belong). What is the difference between "sincere" and "honest?" the reader may ask. The difference is vast.

If I accept a logical conclusion drawn from premises however narrow I am "sincere;" but if I refuse or neglect to adequately examine all the premises which appertain to the subject, I am not "honest." You may be "sincere" in your assertion that you do not believe the Bible to be a divine revelation, but if you refuse to examine the evidences adduced to prove the Bible to be a divine revelation you are not "honest" and your opinion is worthless.

What value would you attach to the opinion of a man who should assert his disbelief in the existence of Julius Cesar or Charlemagne, of the occurrence of a London plague in 1665, or of a London fire in 1666, acknowledging that he had never consulted the historical annals of those periods? And now to the subject immediately under notice.

We find ourselves inhabitants of a world admirably suited to our necessities, comforts and happiness by the great Being who adapted us for its occupancy, and it for our use. The regular succession of seasons, of day and night, of periods of labor and rest; the diversities of faces, handwritings and voices, essential to the good order of society; the intellect and the emotions, and their manifold uses and applications; all these and many more such phenomena prove that we are the objects of the guardian care of our Creator.

And can it be possible that he who thus evinces such interest in our physical wants and intellectual constitution can be indifferent to our moral and religious well-being—has given us, with a necessity of spiritual action, no means of ascertaining what character of action will be acceptable to him and promotive of our own happiness? It is inconceivable. *A priori*, then, we have reason to expect a revelation from the Creator; and we have in the Bible what professes to be such a revelation.

Let us consider briefly a few arguments in proof of the assertion that the Bible is the word of God.

1. There is contained in the Hebrew ritual in the Old Testament a body of moral, religious and sanitary law, such as is not to be found in the records of any other nation. From whence did the Jews derive these laws if not from God? To this question no answer can be given.

2. The character of Jesus stands entirely by itself; in all history there is nothing which resembles it. That His biographers should have drawn such a character from imagination is impossible; they could not even have conceived of it.

3. If Jesus Christ arose from the dead and ascended to heaven this fact proved the divinity of his mission. The Supreme Being would not have wrought a miracle to confirm an imposture; and Christ, if not what he represented himself to be, could not have raised himself from the dead. St. Paul asserts that he was seen after his resurrection by "five hundred" at once, of whom the greater part were alive when he wrote this statement. If this had not been true would he have dared to assert it? Unless he could have referred to some of these witnesses for corroboration it would have been a worse than useless falsehood.

4. Unless men were satisfied that Christ wrought miracles and rose from the dead it would have been impossible ever to have gained a foundation for His religion. What success would men have who should try to establish a religion upon the assertion that a man, or one to form of a man, had performed miracles—healed the sick and restored to life—in the streets of London or New York? Who would believe them?

5. But if Jesus was a messenger from God we must accept His declarations; and what were these? (a) That He himself was a Divine Being: "I am Alpha and Omega, the beginning and the ending, . . . the Almighty, . . . Who is and was and is to come, the Almighty."—Rev. i. 8, 17. (b) That a day was coming when all men should be judged, and that "unless a man be born again, he cannot see the kingdom of God;" that those who believe in Him should be saved, and that those who reject him should be damned.

6. If Christianity had not been of divine origin it never could have triumphed over the opposition of kings, governors, priests, and the passions of men.

7. An overwhelming proof of the divine origin of Christianity is found in its fruits. What other system ever wrought such changes in the characters of men; made the wicked good, the violent meek, the drunken temperate, the licentious chaste? What community in Christendom cannot show transformations of this kind? Is not every conversion a miracle?

8. The evidences of Christianity have been sufficient to satisfy such reasoners and philosophers as Grotius, Bacon, Sir Isaac Newton, Boyle, Dr. Johnson, Shakespeare, Napoleon the First and Lord Macaulay, who says of it: "Its sublime theology confounded the Grecian schools in the fair conflicts of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful, and the last hope of the wretched." ("Edinburgh Review," January, 1830.) Again: "May she long continue to bless our country with her benignant influence, strong in her sublime philosophy, strong in her spotless morality, strong in those internal and external evidences to which the most powerful and comprehensive of human intellects have yielded assent, the last solace of those who have outlived every earthly hope, the last restraint of those who are raised above earthly fear." (Speech, April 17, 1845.) Again: "God, the uncreated, the incomprehensible, the invisible, attracted few worshipers. A philosopher might admire so noble a conception, but the crowd turned away in disgust from words which presented no image to their minds. It was before deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue and the dullness of the academy, and the pride of the portico, and the fasces of the lictor, and the swords of thirty legions, were humbled in the dust." ("Edinburgh Review," August, 1843.) So much for Macaulay, who will not be rated a very credulous man.

Sir Isaac Newton says: "I find more sure marks of the authenticity of the Bible than in any profane history whatever."

Dr. Johnson declares: "We have more evidence that Jesus Christ died on Calvary in the manner stated in the gospels than we have that Julius Cesar died in the capitol."

Napoleon the First says: "Alexander, Cæsar, Charlemagne, and myself, have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for him. I think I understand something of human nature; and I tell you all these were men, and I am a man; none else is like Him. Jesus Christ was more than man. . . . This it is which proves to me quite convincingly the divinity of Jesus Christ."

How does an acute lawyer estimate the evidences of Christianity? Prof. Greenleaf published in 1847, "Examination of the Testimony of the Four Evangelists by the Rules of Evidence Administered in Courts of Justice, with an Account of the Trial of Jesus," and he tells us the following respecting a great judge of our own country:

"He (Judge Story) had studied the evidences of Christianity with professional closeness and care, and had given to them the testimony of his full assent; and he has often been heard to declare that, in his judgment, the great facts of the gospel-history were attested by a mass of evidence which in any court of law now would be perfectly satisfactory and conclusive." (Discourse on Judge Story.)

Let the deist procure "McIlvaine's Evidences," or Nelson's "Cause and Cure of Infidelity" (or if he should dislike to come to the office of the Christian Advocate he shall have a book sent to him) and weigh the matter with that seriousness which becomes the character of the subject. There seems to be a prevalent opinion that it is entirely an optional matter whether a man shall examine this question or not. But it is not so; it is a most solemn duty to examine it. If you refuse to avail yourself of the light which is placed within your reach you must bear the penalty of the omission. It is more than forty years since I, always a layman, commenced the study of the Christian evidences, and I have read more against revealed religion than most of the unbelievers would have met; and what is the result? Briefly this: I believe in the divine mission and in the divine character of Jesus of Nazareth, and in a final judgment, as firmly as I do in my own existence.—Christian Union.

Old-Time Church Singing.

BY WILLIAM R. WEISS.

Singing in New England was, at first, practiced so rudely that it fell into derision, and punishments were frequently inflicted for "speaking contemptuously of singing psalms." In public worship during the first century of New England there was nothing that could be called a "service of song;" there was no band of singers "to make one sound to be heard in praising and thanking the Lord, saying: For He is good; for His mercy endureth forever."—Second Chronicles, v. 13.

The "Bay Psalm Book" was in general use for more than a hundred years. It was prepared by Richard Mather, Thomas Weld and John Eliot, ministers, and the first edition was printed at Cambridge in 1640. Although a rude production, it was no ruder than the musical ideas of the people. The following version of a familiar psalm, copied literally from its pages, is the best specimen of the contents of the book, and it corroborates what its authors, in their preface, say of the whole, to wit:

"If therefore the verses are not always so smooth and elegant as some may desire or expect, let them consider that God's Altar needs not our polishings.—Ex. 20."

PSALME 137.

The rivers on of Babilon,
there when we did sit down;
Yea even then we mourned, when
we remembered Sion.
Our Harps we did hang
upon the willow tree.
Because there they that us awa
led in captivitee,
Require'd of us a song, and thus
askt mirth: of waste who laid,
Sing us among a Sions song,
unto us then they said,

Dr. Watts' hymns came into use early in the last century; but the New England ministers differed in opinion as to what hymns might be sung as sacred, and what ought to be discarded as profane. In 1736 the Boston ministers were greatly perplexed about the propriety of singing any "hymns of mere human composure," as they called them, and Dr. Colman, of the Brattle Street Society, protested against using the hymns of Dr. Watts, except such as were paraphrases of the psalms of Scripture.

There was no correct knowledge of sacred music in New England previous to the year 1720, or thereabout. It is said that, at this date, not more than five tunes were in use; these were called Hackney, York, Windsor, Martyn, St. Marys; and the only identity which they preserved in the different towns was the name. St. Marys, as sung near Boston, was not the St. Marys which echoed in the meeting-houses on "the great river," as the Connecticut was called, and neither of them very closely resembled that which delighted the people in "ye governmente of New Haven with ye plantations in combination therewith." The tunes had been preserved only "by ear," and they finally became so corrupted that no two persons sang them alike.

In 1721 Thomas Walter, of Roxbury, Mass., published a book entitled "The Grounds and Rules of Musick Explained; or an Introduction to the Singing by Note Fitted to the Meanest Capacity." The character of church music at that time, is thus described in the preface of that book:

"The tunes now in use are miserably tortured and twisted and quavered, in some churches, into a horrid medley of confused and disorderly noises. Our tunes are left to the mercy of every unskillful throat to chop and alter, twist and change, according to their infinitely divers, and no less odd humors and fancies."—New York Observer.

Christ Hid in God.

As we look over His career, how can we describe its serenity and composure except in these words: "God hid Him in the secret of His presence from the strife of tongues." How the strife of tongues raged about Him all His life! From the time when Herod and the scribes debated where He was to be born, that they might murder Him, down to the day when the people cried, "Crucify Him," and mocked Him as He hung upon the cross; in the day when the Pharisees gathered around Him in the temple and poured their subtle questions fast upon Him to try to drive Him to a foolish word; in the day when the disciples came to a quarrel in His very sight about their poor ambition to be greatest; in these, and countless days like them, He lived right in the midst of the strife of tongues. But, close to his Father always, clear in His own duty always, and always trying to help men so earnestly that He was not capable of being provoked by them. He was completely apart from all the strife, He was hid in the secret of his Father's presence. We cannot but be struck with awe when we think what that phrase, whose beauty and significance we have partly understood as it applied to us, must have meant to Jesus. Our closest communion with God is so distant, compared with the perfect oneness between Him and His Father. We run into the shelter of the divine life, just creep across the threshold where no trouble can pursue, and stand thankful and trembling there. We hide ourselves behind the robes of the Eternal Mercy, and thence look out in an assurance, that is fearful still, upon the danger which cannot touch us there. But He, from the very heart of the Eternal Being, looks out on sin and sees its weakness, looks out on goodness and sees its strength. We cannot know His peace. It must have been so absolute. There must have been spots in His heart when they tormented Him, when they led Him to Pilate and scourged Him, when they nailed Him to the cross at last, and all the while the soul which they thought they were reaching and torturing was far off, beyond their reach, hid in the secret of God's presence, hid in God. It was as if men flung water at the stars and tried to put them out, and the stars shone on calmly and safely, and took no notice of their persecutors, except to give them light.—Rev. Phillips Brooks.

The passion for education in Japan is illustrated in this paragraph: "The American Board have a girl's school in the 'Kioto Home.' The Mission a year and a half ago placed the limit of the boarding pupils at fourteen. It was fully up to that number the first day, some of the applicants coming from a distance of three hundred miles."

All men look to happiness in the future. To every eye heaven and earth seem to embrace in the distance.

Our Young People.

IN A BIRD HOUSE.

The little bird-wife to the window came,
And forth she looked with an anxious eye,
Where a cold and an angry sun rise flame
Stormily burned in the eastern sky.
"Will it be a fair day, do you think?" she said;
"I am always afraid when the sky is red.

She'd risen early, the little bird-wife,
And let Mr. Bird lie snug in his bed.
She had built the fire she looked after the boys,
And by starlight cold they had breakfasted.
They had gladdened this day's sorrowful page
For children's rise before sorrow's, you know.

They were going to see their daughter dear
A little bird-mile, or miles or so;
And, of course, it would never do to start
While weather looked all like snow.
Mr. Bird, he went out, and looked about,
He stretched it and he said, "No visit to-day."

And to bed he went and sat down by the fire.
The snow fell deep, and he slept and slept.
The little bird-wife she rested the house,
But whatever she did she wept and wept.
For the little bird-grandmother wished to see
The daughter and babies in the distant tree.

—Sugar Plum.

The Royal Guest.

"Oh! mother, mother, the Lord Jesus is coming here to-night."

Was it the words, or the sudden flush of sunset drifting in through the open door, that glorified the poor, low, dingy walls in the eyes of the wondering mother?

"The Lord Jesus," she repeats dreamily. "I havena kenned Him sin' I were a child. Did He tell you it himself?"

"No, mother, it was the old minister. He said the dear Lord Jesus had written to us, 'Behold, I come quickly;' and I ran all the way home to tell you."

"He'll be wanting the floor clean," she said, in the simple faith of ignorance, and she hastened to take down mop and broom. The wooden chairs were sanded and scoured, and a fresh, bright fire kindled in the old-fashioned fireplace.

"Maybe He'll be hungry and want something to eat," she said, at last. "I will bake him a little cake, for He shall na be fashed for warm supper the night."

Twilight wimpled, but still his footsteps lingered, and their watch was in vain. The father and Robbie were home from their work, and already baby Annie was fast asleep; but He came not. So they placed a candle in the window to guide Him through the darkness, and the welcoming light shone far out over the dreary waste. There was one who saw it and drew near, and a low, soft knock sounded on the oaken door.

"He's come," they whispered. The mother's face softened with an unspeakable tenderness, and even the baby smiled in her sleep, as if at some pleasant dream.

Robbie and Jessie stood on tip-toe with eager, waiting eyes, as the father, trying to still the loud beating of his heart, walked slowly to the door, and with tremulous hands unfastened the latch. Out of the gloom and darkness there appeared a strange vision—not The King of Glory, for whose coming the gates had lifted up their heads—but a poor lone woman, who stood shuddering upon the threshold. Her ragged hood fell back, and revealed a dull, expressionless face. Her toric garments, dripping with wet, hung about her in scanty folds, and her two thin hands were held out imploringly.

"I'm cauld," she said; "I'd like to bide a bit."

"It is only daft Jeanie," they whispered. And in the first disappointed moment they had almost closed the door upon her. But better thoughts prevailed, and they brought her in and placed her gently in the chimney corner. They chafed the red hands and quivering limbs, while the mother wondered if the Lord Jesus, when He came, would notice the muddy tracks across the floor. "I wouldna have Him see daft Jennie so," she said to her husband; and so she bathed the poor creature, combed her hair and put on a clean calico dress, too large for her by half; but I doubt if the angels saw a wrinkle in it.

A half-remembered verse came dimly into the mother's thought as she spoke through the door to Robbie: "Seek Him that's coming here to-night, if happily you may find Him!" She did not know the rest, poor soul, though He be not far from every one of us."

They gave food to the poor famished waif, who eagerly devoured it, sitting in the chimney corner with her motionless stare. Then they walked till midnight, and the expiring candles sent them up the rough ladder to the dark loft above. Morning stole softly in, and found the same weird figure crouched over the smouldering ember's on the hearth. The "parritch" was prepared, and she ate her share with the same stony face.

Then Robbie went to his work, and the father hastened to the old minister to tell him the sorrowing story of their disappointment at not seeing the Lord Jesus. "For we wouldna grudge Him aught we had," he said; "and maybe He would have left His blessing with us."

Reverently the aged pastor opened his Bible, and with trembling voice read the wonderful story of the judgment day. "Then shall the King say unto those on his right side: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me.'

"But I cannia claim it," he answered, sadly, "for He dinna come. There was only daft Jeanie to eat the cake and 'parritch,' and to wear the missis gown."

"Listen a little longer," said the gray-headed man, and read on. "Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee?" And the King shall answer and say unto them: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

The Child Jesus.

"I wonder what the Lord Jesus really did when he was a child?" said Willie, one Sunday evening just before Christmas-day.

"So do I," said Katie; "and I wish the Bible had told us more about Him; whether he went to school or not; whether he ever played; or whether he was always quiet and thoughtful."

"A good many people have felt the same wish," Aunt Kate answered; "but as it has not seen fit to tell us more, we may be sure there is some very good reason why we should not have our curiosity gratified. Still, we do know something about the childhood of our Lord, and the few stories we have teach us a great deal."

"He didn't go to school, I suppose," Katie said; "because the Jews asked, 'How knoweth this man letters, having never learned?' John vii. 15."

"Did Jesus never learn his letters?" asked Pollie, with some surprise.

"Well, the Jews didn't mean that Jesus had never learned the alphabet," Aunt Kate said; "but that He had not been taught in any of the schools of the Rabbis; and they were surprised that as He had being able to read, but to know so much about the Scriptures. Whether He went to school in Nazareth or not I can't say, for the Bible tells us nothing about it."

"At any rate, I suppose He used to help Joseph at his work," Willie said, "and that proves that He must have been something like other boys."

"I've no doubt that in a great many ways they found Him like other boys, only we can never think of His being idle or disobedient, or anything else wrong. Very likely He did work at Joseph's trade, for the people called Him the carpenter's son; and St. Mark tells us that once they asked, 'Is not this the Carpenter?'"

"And don't we know something else about the Lord when He was a child?" asked Pollie.

"Yes, there is another text which surely you will remember, that tells us what He did after Mary had found Him disputing with the doctors in the temple."

"He went home with Mary and Joseph, and did what they told Him," Willie said.

"Katie told me of the place in St. Luke, and read, 'And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.'"

"And so," said Aunt Kate, "though we know hardly anything else about the Lord's childhood, we do not know that He was always obedient and gentle, setting an example to the boys and girls of Nazareth, and not only to them but to all children in all parts of the world."

"I don't wonder that everybody loved Jesus when He was a child," said Willie; "for He must have been so good. But then it was easy for Him to be good, and it's very hard for us."

"Yes; but Willie, you know that He who was once a child, and had to pass through all the temptations of childhood, knows how hard it is for you to be good, and if you ask Him, He will help you, so that you may be like Him, and as you grow bigger and wiser, you may also increase 'in favor with God and man.' And as we think of the Saviour, let us remember why He was born into this world, and lived and died for us. It was to make us pure and holy, and to save us from our sins. Come, let us thank Him for His love." And Aunt Kate prayed:

"O Lord Jesus, we thank Thee that though Thou wast rich Thou didst for our sakes become poor, that though all power was Thine, Thou didst for us become a weak, helpless infant. We pray Thee to help us to be good and obedient and gentle like the Holy Child Jesus, that at last we may live with Thee in Thy Father's house above. For Thy Name's sake. Amen."—New York Observer.

The Skilful Spinner.

"Your spun so fine that it is like silk and cotton. How do you do it?"

"I learned when I was a little girl. Then, and I have practiced it ever since."

"Are there others that can spin so nicely?"

"Certainly. I know one who spins such fine threads that many hundreds together are not so large as one fibre of this flax, and you know how many fibres I twist together to make this thread that seems so fine to you."

"She is surely a skillful spinner. Where did she learn to spin?"

"She never learned. As soon as she saw the light of the world she began to spin, while other little children can do nothing but sleep, drink and cry."

"That is strange. This wonderful spinner must be very rich. How much money she must earn by her beautiful spinning."

"She earns nothing, and possesses nothing."

"Then she is poor; and yet you have told me that industrious people, who learn to do one thing well, are never really poor. Why does she not take what she spins to the store?"

"Because no one will buy it."

"Then she might take it from house to house."

"That she often does, but something bad always happens. The coarse, dowdy seams ruin the web, and it is so fine it is not very strong."

"That is very bad in the girl."

"Not so bad. We should send Mary if she allowed her to stop here."

"That is very strange to treat such a beautiful web, when I am not permitted to tear a piece of paper unnecessarily. But why does she not carry her thread to the weaver? He could make it into fine cloth, and she can easily sell that."

"The weaver cannot use it, and he serves but the same as other people."

"Then what does the poor spinner do with her thread?"

"She weaves it herself, and we call it the cobweb. Now do you know who this skilful spinner is?"

Jimmie's First Two Dollars.

Jimmie had noticed his "clerk in a tuition store" for one week, and received two dollars for his pay; the first money he had ever really worked for. These two dollars made Jimmie very happy indeed, and he wanted to do the best he could with them. So, like a good son should always do, he asked his mother about it.

"Mother, how much do you think I ought to give the missionary collection to-day?"

"Well, Jimmie, I think your father's rule of giving one-tenth a very good one for you to follow. You know we are told to cast our bread upon the waters, and that we shall find it again, though it may be many days after."

Jimmie had a twinkle in his eye as he said, "Well, mother, I've seen a good deal of 'casting' done, and now I'm waiting to see some of it coming back again."

This made his mother feel anxious, fearing that Jimmie, after all, might not want to give any of his money. Then she spoke of the widow's two mites that she was not content to give a portion of her money, but had given all that she had to give all for living.

As they walked home from church Jimmie said, "Well, mother, how much do you suppose I gave this morning?"

"Why, about ten cents," said his mother.

"More than that," said Jimmie.

So his mother went on guessing, adding ten cents at each guess till she reached fifty cents, when she stopped, saying she would have to tell her.

"Well, then, mother, I did as the widow did. I cast in all that I had. I gave my two dollars."

You may be sure that this made his mother very glad and happy indeed, to find him so willing to consecrate the "first fruits" of his labor to the service of the Lord, who loveth the cheerful giver.—Children's Friend.

The teacher of an infant school had her attention called to one little fellow who was listening to what she said. She had been teaching her class the elements of English history, and wishing to see if he knew what she had been talking about, she suddenly asked, "I dare say, who killed King Rufus?" With a surprised look, he replied, "Why, I didn't know he was dead!"

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Card from the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in this city on the fourteenth and fifteenth of January, 1879, and organized under a regular act of incorporation. On account of the former publisher's inability to go on with the business of the paper, the undersigned sub committee were authorized to make a contract with some other party to take charge of the business, and to print and issue the paper. We have accordingly made a contract with Mr. G. T. Lathrop for this purpose, who will hereafter attend to the business affairs of the NEW ORLEANS CHRISTIAN ADVOCATE, and to whom all communications on the business of the paper should be addressed for the future. Our agents and subscribers are assured that all business with them will meet with prompt attention, and that the paper will be regularly and promptly issued. We bespeak for the ADVOCATE the continued good will of our people, and the efforts of all to extend its circulation.

JOHN MATHEWS,
LINUS PARKER,
Sub-Committee.

Munsey the Preacher.

The volume of sermons and lectures has been before the public long enough to enable us to form a nearly just estimate of the preacher. We may suppose that the able and discriminating editor has given us, on the whole, the best of Dr. Munsey's discourses. Out of a mass that would make several volumes, those selected, no doubt, represent the very highest achievements of the gifted author. His finest passages are in them, and his deepest and most elaborate thought. Much was expected, and as yet, we have heard no expression of disappointment.

The written sermons come nearer fully expressing the preacher than is usual in such productions, and for the reason in part that every sermon was written out complete, and closely read, or delivered from memory. They were written and re-written, and repeated often, and the more striking parts were kept, like unfinished pictures in the artist's studio, to be touched and re-touched from time to time. The labor bestowed upon some single paragraphs would astound us if we knew how much it was. Dr. Munsey once told us that it took him never less than three months to prepare a sermon, and, when thus prepared and preached, it was in some respects only begun. Probably no sermons extant have cost the author so much toil and care, and there are none that will better repay perusal and study.

The presence and voice of the preacher are not in them, and they are not accompanied by the subtle and magnetic power of a frame wrought up to the highest pitch of fervor in their delivery, but all else is in them. Every word is there, every period, every stroke of logic, every flash of imagination, every appeal to the heart, and every thrust at the conscience. If the very *ipsissima verba* were not always followed in the delivery, still it was like what was written, and, properly speaking, there were no considerable extemporaneous digressions. The sermons are as they were slowly, painfully and prayerfully elaborated in the study, and just as they were delivered in the pulpit. The delivery is the greater and more important part in some sermons. Apart from it, neither Whitfield nor Summerfield would have been known to fame. Chalmers' sermons read well, but to have heard him was an epoch in a man's life. While he held the manuscript in one hand, and kept the place with the forefinger of the other, and read with a strong Scotch accent, he was absolutely overwhelming. Munsey's sermons gained something in the delivery, but less than in the case of many other noted preachers. Their excellence, and nearly all that made them attractive and popular in the living preacher, are transferred to the printed page. Hence they are not a mere memento of a wonderful man, nor the faint echo of words that burned, but they are the man himself, and the very voice that thrilled and enchained. They are not pictures faded or hung in the dark, but fresh and luminous, and still moist with the last touches of the pencil of genius.

Before reading them we had thought that their value and attractiveness depended almost entirely upon the descriptive and imaginative passages. If these, however, were left out, they would still be instructive discourses, remarkable for clear, compact statement, philosophical insight, and spiritual discernment. The great truths and doctrines of the gospel are made prominent, and are exhibited with masterly skill. They are calculated to awaken careless sinners, and to inform and strengthen believers. The diverse powers of Dr. Munsey's mind were, in reality, harmonious, and the same qualities in various combinations are manifest in every part of the sermon. There is an under-play of imagination and of subdued coloring in the most metaphysical statements and in the closest chains of argumentation, while in the most splendid scenes, where fancy and imagination revel, there are strokes that reveal the sovereignty of severe and well trained reasoning powers. There is, in fact, nothing incongruous in the striking contrasts. The wonder is not in the excellence of the reasoning, nor in the sublimity of the imagination, so much as in the fact that one and the same mind should be almost peerless in both. It was the completeness of his faculties that explains the marvel. His mind was well rounded, and all the faculties equally and grandly developed. The sermons are the work of such an exceptionally endowed nature. They abound in plain common sense, simplicity, strong doctrinal statement, metaphysical acumen, while the creative faculty illuminates the whole. The mind that reasons is also the mind that soars. The qualities are differently combined, but they are all, with more or less prominence, in the mental action. The threads are all in the loom, but the designs and figures thrown to the surface are varied at will.

Some will doubtless read the sermons merely for the wealth and exuberance of imagination, but the more thoughtful will enjoy them as a whole, and in the end reach the conclusion that they are even more instructive and spiritually edifying than merely wonderful and pleasing. Some faults of style there are, and the taste is not always perfect. Some very rare and technical words might have been left out to advantage, and the use of the ancient mythology is rather lavish. There are also recurrences of images and figures in the descriptive passages which impress the reader unfavorably, but which are, in fact, surprisingly few when we consider how numerous and extended these passages are.

While to imitate Munsey would be the greatest folly, to study him will be profitable to all. His head reminded us of the classical bust of Cicero, his face was luminous and beautiful, and we know his heart to have been as guileless and as humble and simple as that of a child. The symmetrical brain, the warm heart, the overflowing poetry of a nature most delicately strung, and a soul always reverent with a sense of God, are all in these wonderful sermons.

Sweet Home.

We are, for the most part, a changing and restless people. With too many the idea of a permanent home is scarcely entertained. Home as a place, and for its own sake, is not among the things desired. For it nothing is to be sacrificed. The spot where the most money can be made, and where the largest fortune can be secured, is steadily sought. Our farmers and planters, who ought to be most permanent and most settled in their plans, are ready to sell out and move on. Local attachments and associations have but little influence. Home is not an end in itself, but only as a necessary lodging connected with work and gain. This being always on the move, or ready to move, and always prospecting for a better location, and looking for a better soil and climate, is destructive of one of the most beautiful and conservative sentiments of our nature.

People may live a long time in one place, but if the sense of permanence be not in them they are really homeless. And the absence of a contented and settled feeling is a bar and hinderance to all efforts to make a home of the place in which they dwell. Affection for local objects are not permitted to take root, and neither time nor money are expended to beautify the surroundings, or to give adornment and comfort to the house. Why should we plant trees, or make durable improvements, when we do not expect to reap the benefit of our care and labor? Worn-out and neglected lands, ill furnished houses, and dilapidated barns, cribs and fences, are the manifestations of this unsettled spirit. There are thousands of families that know little or nothing of real home feelings, and have never had the comforts and satisfaction of a true home, because they have moved often, or they have always been about to move. The sweetest enjoyments and truest pleasures of this life have been sacrificed to a spirit of discontent, or to the disposition to change. With a fairly-chosen location that family will be happier and more prosperous that has an abiding place, and that has its history brightened with the memories and associations of a settled home. It would be better for the children that their early years be connected with a spot memorable and sacred as their home, and the home of their parents, and as associated with the pleasantest incidents and the most potent influences of their experience.

Settled home-feeling is what our Southern country most needs at this time for its best and highest development. With this there will come improvement of every sort—school-houses, churches, better roads, and a superior condition of society. The man who believes himself settled for life, and who regards the country he is in as his own, and his children's home, will make a better citizen and a better neighbor than one who is always ready to sell out, and to strike his tent at a moment's notice. Over-flowing and crowded centers are relieved by dispersion, and enterprising young men may find advantageous fields in newer countries, but none who are settled and doing tolerably well, should venture to pull up their homes, and attempt to plant them elsewhere. To have a settled home should be the endeavor, and to adorn it, and to keep it with taste and care should be a high duty. Such homes are essential to the complete and best education of the children. They will impress and mould the character of the young, and aid in developing domestic, social and political virtue. Within certain isothermal limits our people have become almost nomadic. In feeling generally, and largely in practice, they never continue in one stay. This roving propensity costs a great deal, and has but few compensations.

The most of those for whom we write are in the best country in the world. Taking everything into the account, they can find none better. Let them make themselves at home in it, and let them themselves to feel that it is theirs to live and to die and to be buried in. Let them plant orchards, take care of the soil, build comfortable houses, and plan and labor for tasteful and attractive homes. "Sweet Home" will then be something more than a half-forgotten song. It will become a reality and a power for good in our material development, and in our moral, religious and social welfare.

The Pastoral Term.

With us the limit is four years. In the Methodist Episcopal Church it is three years. The Methodist, we believe, advocates the removal of all limitations. Zion's Herald has this to say on the subject:

The question of the necessity of extending the pastoral term in any given locality might be submitted, through the presiding elder, to the Bishops at their last meeting previous to the approaching Annual Conference, and the question be decided by this board. This would be better than to submit it to a vote of the Conference, or to the decision of the presiding Bishop. It could be done more dispassionately, and permit of a more careful consideration. A more disinterested or safer tribunal could not be arranged than this. On many accounts it would seem better to test this policy by some such tentative plan as the above, rather than at once to throw off all the restraints, and to appoint pastors every year, and continue the relation, as is argued in some quarters, at the direction of the appointing power, as long as there seemed to be adequate manifestations of its fruitfulness.

Every system has its own virtues. Congregationalism has its. Nothing can be more grateful to a studious, quiet, earnest minister than an ideal, unchanging pastorate. But such are hardly to be found in these days; and Congregationalism has no resources to meet the restless and nervously active condition of the present time. If you attempt to congregationalize Methodism, you simply spoil both. By the somewhat serious sacrifices of a few ministers and a few churches, the whole connectional body is enabled to carry easily and with little friction hundreds of ministers who could not secure permanent preaching places for themselves, and to minister to and build up hundreds of small charges that could not so efficiently, if at all, supply themselves with acceptable pastors.

We are confident that it is not for lack of a permanent pastorate in cities that our churches, in some instances, do not grow rapidly. It is because our form of Christian worship is not fashionable, and the social tide does not flow toward our sanctuaries. Revivals alone turn this tide and save us; without them we always weaken. In our large, wealthy city churches, where they have the services for many years, with only term interruptions of the same pastor, and he one of our most gifted preachers, the condition of things is not changed for the better. Methodism has its own work. It is a church on wheels, with the presence of the "living creature" in them. It is specially intended for aggressive service, and only grows when in motion. By its marvelous internal machinery it secures equally well the Christian nurture and edification of its disciples. When it settles down into simply a "family church," it becomes as weak as others, and suffers more, because it is not in fashion. It is not an iron system; it has already introduced many modifications to meet the exigencies of its work, and it can render itself equal to all the wants of the community and the age in which it exists; but to touch the seat of its power for the sake of selfish accommodation, or as a matter of taste, would be an act of unparalleled folly, and an ecclesiastical suicide.

Bayard Taylor. George Henry Lewes.

These two eminent literary men have recently died. As authors and men, whose influence is to live after them, it is right that their character and opinions should be fairly and truly estimated. The following statements are made by the Christian Intelligencer, some of which are a surprise to us; but, coming from such a source, they have challenged our attention, and seem to be worthy of credit:

Two literary celebrities have recently passed from among men—Bayard Taylor, of this city, and George Henry Lewes, of London. Frankly we say, we are not among the admirers of either. We have no animosity toward them or their friends; had none toward the men while they were living, and have none now. We regard both lives with regret and sorrow. Both of them persistently assailed through a generation, and to the day of their deaths that which we regard as more precious than any other thing in the world; that is, the Christian religion. An admirer says: "Both though of religious nature, as true artists of any kind are apt to be, were avowed rationalists, who kept fully abreast of the advanced thought of the time." Mr. Taylor visited India and reported that there was no difference between the results of Brahminism and Christianity, that Hindoo society in Calcutta was the same essentially as Christian society in London or New York. His last work, "Education," almost posthumous, the book he leaves behind him as his final work, is a history of the course of human thought, concluding with his hope and expectation for the future. An indulgent critic says of it: "Its philosophy is not Christian, and the ideal man of the poem is not Christ." We cannot be charged with misrepresentation or antagonism when we say that it is decidedly, and often almost sneeringly, anti-Christian. It is aimless, incoherent, obscure, as modern rationalism usually is, and will be read only by a limited circle.

Mr. Lewes put away from him his first wife on the ground of infidelity. On representations that she was penitent, he took her back again. Finding that she had not changed he put her away again. This is what his friends say. The woman is still living. After consultation with friends it was decided that Lewes and the authoress known as George Eliot should live in the same house, as it is very euphemistically phrased, "disregarding conventionality for the sake of mutual assistance and mental growth." The two lived together for many years preceding the death of Lewes under the same roof. George Eliot has been known for years as Mrs. Lewes, and they were never married, as he could not obtain a divorce from his first wife. The example was certainly pernicious, and the relation in our judgment produced a steady moral deterioration in the works of George Eliot. Mr. Lewes' works are read only by a very small circle, and are thoroughly anti-Christian. The results of these two lives we contemplate chiefly with sadness.

Praying for Editors.

Dr. Deems, editor of the Sunday Magazine, writing on this subject, says:

In all our travels and associations with ministers we have never heard editors prayed for as a class. Those who make, those who expound, those who execute our laws—the army, the navy, physicians, lawyers, clergymen—are all prayed for; but who ever prays for editors? And how much they need it! Perpetually under strain, perpetually liable through carelessness or want of judgment to insert what should be omitted or omit what should be inserted; perpetually tempted to put in only what shall please, without regard to what shall profit; many of them having to consult their publishers, and even sometimes diminish their influence to please publishers who do not in every respect know their best interest; perpetually liable to publish crude ideas as if they were well-formed opinions, and in moments of exigency or feeble health to seize and publish in order to supply the perpetual call for copy; acquiring great influence over their readers from the very fact that their productions are printed; who are the men that require more constantly the aid of God's Holy Spirit than editors?

And again:

But suppose that, generally, the editors all over the country knew that their readers were praying for them, that they were committed solemnly to God once a day at every family altar, that those thousands of souls were offering solicitations to God in their behalf, that they might be kept from publishing what deadens the moral sense of any reader or unduly stimulates his imagination; what gives any help to sin or hindrance to righteousness; what should keep any bad man from becoming good, or any good man from becoming bad; that his patriotism may never be injured by his partisanship, nor his religion by his sectarianism; that the whole tone of his periodical may be strong and healthy. Suppose each editor knew all that, with what a solemnity would his responsible function be invested. The editor of a leading journal is more powerful than the President of the United States. Why should an editor not be prayed for?

In our editorial experience we are frequently cheered by a word from correspondents—some of them little children—assuring us that we are remembered in their prayers. Such assurances are like cold water to a thirsty soul. Yes, pray for the editors and for their work and for their papers. Prayer will help the circulation of our religious literature.

Rev. J. E. Newman, writing from Limeira, Province of Santo Paulo, Brazil, December 31, says:

"I spent last week in Rio de Janeiro with Bro. Ransom. He is doing well, and has a fine field for usefulness. He is working very diligently, and has made an excellent beginning. He has work enough on his hands for two men, and I heartily wish he had a colleague in that great city. He has organized an English and American Methodist Church, has twelve members, and will soon have more. He has also organized the first English-speaking Sunday-school ever organized in Rio. It now has nearly forty scholars. I attended their school, and preached in their "upper room." The children sing finely, and for the first time, in the history of this city, their cheerful songs are made to ring out, along its ancient streets, the praise of God.

J. E. NEWMAN."

PLEASE REMEMBER.—Address all communications on business of the ADVOCATE to G. T. LATHROP, 112 Camp street, New Orleans.

In requesting changes, give the postoffice *from which* as well as that to which the change is to be made.

In sending obituaries, marriages or communications of any kind, the address of the writer must be given, although it may not be published.

We have several communications on hand signed anonymously. We must have the full name and address of the writers before we can consider the question of their publication.

Dr. Robert A. Young, of Nashville, preached twice at the Carondelet Street Church, in New Orleans, on Sunday, February 2. The doctor, we believe, came by on his way to Mobile, and while here did a good business in increasing the already large subscriptions to the Publishing House bonds.

The Diocesan Council of the Protestant Episcopal Church assembled in New Orleans last week, and elected Bishop Henry D. Wingfield, missionary Bishop of northern California, to succeed Bishop Wilmer as Bishop of the diocese of Louisiana. Bishop Wingfield is reported to be an able administrator, and an eloquent preacher.

The Louisiana Legislature adjourned Saturday, February 1. A convention, to form a new constitution, is to be held in April. The repeal of the Lottery bill passed both houses, and takes effect from December next.

Rev. W. Fowell Brown, of the British Wesleyan Conference, London, gave us a call last week. Bro. Brown is on a brief visit to New Orleans for health and rest. We wish him a pleasant sojourn here.

Rev. Arthur Davis, a superannuate of the White River Conference, died, in great peace, at his residence, one mile south of Forrest City, January 19, 1879.

Marshal MacMahon has resigned the presidency of the French Republic. He was elected to serve seven years, and the term would have expired in 1881. M. Grevy, a civilian, has been made his successor. The event is regarded as a triumph of the Republicans over the Monarchists, and probably decides the question of a permanent Republican government for France. These important changes, though profoundly exciting the public mind, have not been attended by any violent demonstrations.

The Louisiana Conference of the Methodist Episcopal Church, Bishop Andrews, presiding, closed its session in New Orleans, Monday, February 3. Rev. J. C. Hartzell remains presiding elder of the South New Orleans district. Ames Church is left to be supplied.

Books and Periodicals.

—Dr. McFerrin, in a recent notice, says:

"We will issue by the first of March, 1879, a brand new Sunday-school music-book. It is the work of Prof. R. M. McIntosh, the popular author of the 'Amaranth,' 'Emeraid,' 'Gem' and 'Good News.' We have sold more than a *hundred and fifty thousand* of some of these books, and expect the demand to continue for a generation. But, popular as they are, Prof. McIntosh says 'New Life' will be *the book of his life*. He has bestowed great labor upon it in adapting appropriate music to the beautiful words he has been selecting for several years past, and now feels prepared to supply a book exactly suited to the times. To meet the popular demand, we propose to issue it in two forms of musical notation, round and patent notes, corresponding in size and style with the 'Amaranth' and 'Gem.' Single copies, thirty-five cents; per dozen, $3 60; by mail, $4 per dozen."

—Our Nashville Sunday-school periodicals for February have been received. Our Little People is on tinted paper. The new head of the Visitor pleases us greatly. It is exactly to our taste. The Visitor is altogether a most charming and complete paper for the young. The most valuable part of the Magazine is the expository notes on the lessons. Every teacher should have the Magazine.

—The Sabbath-School Teachers Quarterly, first quarter, 1879, seems to contain about everything a teacher needs for teaching and for records. David C. Cook, publisher, Chicago. Single subscription, thirty cents a year; four copies at twenty-four cents each per year.

—Gospel Gems is an excellent collection of hymns, sacred songs and tunes, by W. Warren Bentley. George D. Russell, publisher, Boston.

—We have received the "Annual of the Sunday School of the Methodist Episcopal Church, South, at Vicksburg, Miss., 1878." This is a neatly printed pamphlet, containing rules and regulations, roll of officers, teachers and scholars, catalogue of library and other information concerning the school. The first page is headed "In Memoriam," and contains the names of twenty-six scholars, who died of yellow fever. The Sunday-School Annual is a good thing, and its publication shows that we have an active working Sunday-school in Vicksburg.

—The North American Review for February has the following articles: 1. The Conduct of Business in Congress, by Senator Hoar. 2. The Mysteries of American Railroad Accounting, by An Accountant. 3. A Statesman of the Colonial Era, by General Richard Taylor. 4. Reconstruction and the Negro, by D. H. Chamberlain. 5. The Empire of the Discontented, by a Russian Nihilist. 6. The Scientific Work of the Howgate Expedition, by O. T. Sherman. 7. Sensationalism in the Pulpit, by William M. Taylor, D. D. 8. Mediæval French Literature, by Prof. T. F. Crane.

—The National Repository for February has: Winter With the Poets, Illustrated; Saunterings in the Tyrol, Illustrated; A Word for Ameer Shere Ali; Deaf-Mute Education; Christian Life in the Fourth Century; Among the Thorns; Impotence of Time; The Scientific Basis of Theism; The Dunmore Indian War; Caricature in America from An English Standpoint; The Dream of Phidias; Clara Barton; Second Adventism in India; Music—Holy, Holy; Editorial Miscellany.

—Wide Awake for February has its usual variety and interest. The pictures are numerous and spirited; the articles such as will entertain and instruct. This magazine is always eagerly received by our young folks at home.

—With the first number of this year the Christian Intelligencer entered upon its fiftieth volume. May it live and flourish a thousand years! It is one of the best religious papers we know of.

MARRIED.

OBSLEY–COGAN.—At the residence of Mr B. Hammett, by Rev. W. H. Lewis, January 22, 1879, Mr John F. Cobley to Miss Katie R. Cogan, all of Jefferson county, Miss.

TERRY–MILLSAPS.—At the residence of Mr H. G. Millsaps, January 22, 1879, by Rev. W. H. Lewis, Mr. J. Claud Terry to Miss Sallie Millsaps, all of Jefferson county, Miss.

TIPSCOMB–ROBBINS.—At the residence of the bride's mother, near Marion, Ala., by the Rev. James M. Crews, January 14, 1879, Mr. W. H. Tipscomb, of Marengo county, to Miss Georgie D. Robbins, of Perry county.

WILLIS–GILDER.—At the residence of the bride's father, Dr. J. A. Gilder, Pushmataha, Ala., January 21, 1879, by Rev. Alexander Hood, Mr. Josephus F. Willis to Miss S. Delle Gilder.

FREES–HOOKER.—At the Methodist Church in Beauregard, Miss., on Thursday evening, December 12, 1878, Mr. V. M. Frees and Miss Mag Hooker.

SCARBROUGH–FULLILOVE.—On the first of January, 1879, in the Presbyterian Church in Keachie, La., by Rev. George M. Liverman, Mr. Robert A. Scarbrough to Miss S. R. Fullilove.

CARRUTH–TERRELL.—At the residence of the bride's father, J. A. Terrell, in Lincoln county, Miss., January 21, 1879, by Rev. W. H. Germany, Mr Ed. Carruth to Miss Lizzie Terrell.

BLEDSOE–FORD.—In Sharon, Madison county, Miss., January 29, 1879, by Rev. R. B. Nolsworthy, Mr. James H. Bledsoe and Miss Gertrude A. Ford.

ROBERT–HARRIS.—At the Methodist parsonage in Mayersville, Issaquena county, Miss., on Monday, January 27, 1879, by Rev. H. J. Harris, Dr. J. C. Robert, of Centerville, Amite county, Miss., to Miss Fanny Harris, of the former place, and daughter of Rev. H. J. Harris.

GILLESPIE–McRAVEN.—August 24, 1878, by Rev. B. Jones, at the Methodist Episcopal church south, Mr. C. D. Gillespie, of Raymond, to Miss Mary B. McRaven, of Vicksburg.

RAGAN–WADDILL.—January 9, 1879, at the residence of the bride's father, by Rev. B. Jones, Mr. M. M. Ragan and Miss Alice Waddill, all of Hinds county, Miss.

FOSTER–DRINKARD.—On the twenty-third of January, 1879, at Mrs. C. Drinkard's, by Rev. W. W. Graham, Mr. W. R. Foster, Jr., to Miss Sue E. Drinkard, all of Choctaw Corner, Ala.

GLENN–DRINKARD.—On the twenty-third of January, 1879, at Mrs. C. Drinkard's, by Rev. W. W. Graham, Mr. W. H. Glenn to Miss Lillie E. Drinkard, all of Choctaw Corner, Ala.

RELIGIOUS INTELLIGENCE.

—The fifteen Jewish newspapers in Germany have an aggregate circulation of 25,000 copies.

—At a recent meeting of Paris, France, it was decided to adopt the International Series of Lessons next year.

—The Christian Index, of Atlanta, Ga., estimates that the Roman Catholic Church is losing more than it is gaining in that State.

—The breach recently healed by the union of the Irish Wesleyan Conference and the Primitive Wesleyans, occurred sixty years ago, when the latter was organized by seceding members.

—It is reported that in Berlin, with a population of over a million, only about 35,000 persons regularly attend public worship, and that 7,000 burials take place every year without any religious service.

—It is reported that it costs the United States seventeen hundred dollars a year to support a soldier engaged in fighting the Indians, while a missionary among the same people costs only eight hundred dollars per annum.

—The Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation: believers, for their faith; saints, for their holiness; brethren, for their love; disciples, for their knowledge.—Andrew Fuller.

—Over ninety per cent. of the Fijians are Wesleyan Methodists, and contribute yearly in cash about $5,000 toward the support of their churches. 2/3 of their number are local preachers, 55 of the 60 are ordained ministers, qualified to expound the doctrines of the Holy Scriptures.

—The seceders from the native Theistic church of India, the Brahma Somaj, call the new organization the Sadharan Brahma Somaj, Sadharan meaning general. The schism was caused by the marriage of Chunder Sen's daughter, while under age, to a Prince, also under marriageable age.

—An Episcopalian is the first to respond to the appeal of Major Malan for funds for a mission in Central Africa by the American Board. He offers to give five hundred dollars toward the enterprise. It has been suggested that the American Board and the Presbyterian Board make it a joint undertaking, in which case the $25,000 could, no doubt, be more easily obtained.

—An English clergyman has been so rapid in conducting the service at his church that the wardens have addressed a letter to the Bishop, stating that "Sunday after Sunday common decency is shocked by a strong, healthy young clergyman of the church of England, shuffling the cure of souls, with £1,000 a year stipend and no family, getting through the entire service in forty minutes."

The January number of the Missionary Herald, speaking of Japan says: "President Clark, of the Agricultural College, established, an Agricultural Institute under the direction of the Japanese Government. His account at the time of the moral and religious impressions produced upon the students was of striking interest. At the request of President Clark, a Methodist missionary from Hokodati, Rev. M. C. Harris, has visited and baptized twenty-two students, and expects soon to organize a vigorous church there."

A Gospel Garden is the latest religious novelty. It has been started by the Rev. Stephen H. Tyng, Jr., at Seventh Avenue and Thirty-Fourth Street, New York, and consists of an apartment fitted up with a fountain, floral baskets, urns of plants and whatever will give it an inviting appearance. To the ceiling are attached long linen fans, which are kept all the time in motion and supply a cool and refreshing atmosphere. On last Sunday evening a large audience assembled to hear Dr. Tyng preach. Services will be held every night for two weeks.

—The question of Ritualism has again been introduced in the English Parliament, by E. Jenkins. He offered a series of resolutions proposing royal commission to inquire what doctrines contrary to law are taught or practiced by the clergymen of the Established Church, what ceremonies of the Roman Catholic Church are used, what monastic or conventual institutions there may be under the sanction of church authority, and whether there is a party among the clergymen who inveigh against the Reformation and urge a reconciliation with the church of Rome. After a long discussion, the resolutions were withdrawn, with the statement that they would be presented next year, if it was found that legislation was required.

MICHIGAN LUTHERANS.—The Michigan annual district convention of the German Lutheran Church was held in Grand Rapids last week. There were eighty-five delegates present, forty churches in all sections of the State being represented. The Rev. Otto Fuerbringer, of Frankenmuth, Saginaw county, presided over the convention. The proceedings were entirely in the German language, and related wholly to the government and support of that religious body. It appears from the addresses and reports that Lutherans of this State not only hold together well, and preserve the church discipline and forms of worship which they brought with them from the Fatherland, but are also growing in aggregate membership and in the number of their churches, and that their finances are on a good footing, with the prospect of their resources meeting all requirements.

—The English Baptist expedition up the Congo river was to set out from Cameroons river in May. Mr. Comber writes from that point April 1, explaining his plans and stating that the preliminary expedition up the Congo in February would prove to be very valuable. Its advantages were: "1. We have gained some knowledge of the district, the river and the use we can make of it with our own boats; the available currency; the men we can take from Cameroons, etc. 2. We have secured the fullest assistance from our kind, obliging Dutch friends there, offered with the greatest cheerfulness and readiness a passage up in their fast steamer whenever we may require it, and food, stores, cloth, etc., that they can supply from their stores. 3. We have found out the best time of the year for traveling in those latitudes—generally declined to be May. 4. We have been able to give some intimation to the King of Congo about our coming. 5. A few of our important assistants here have been to the Congo with us, and have thus been prepared for its distance and for going into a new country. Were this not so, we might find it wholly impossible to persuade any one to go there for six or eight months' absence."

—The Rev. Mr. Wilson, the surviving member of the original mission to Lake Nyanza, writes to the Church Missionary Society an account of his Sunday services at Mtesa's palace, at Uganda, which he was compelled to leave. He says:

"As in all tropical countries, we are early here, so about half-past seven every Sunday morning I set off for the palace, the fact of its being Sunday announced to the public by the king flying his flag from the flagstaff by his palace. This flag is a non-descript sort of thing, consisting of pieces of red, blue, and white calico sewn together. The service begins with a chapter from the Old Testament. I read three or four verses in English, and Mutta then reads them in Kisuahili—the king generally translating into Kiganda. I then explain and comment on the verses just read and answer any questions that may be asked; then three or more verses are read and explained, and so on till the chapter is finished. A chapter is then read and explained in a similar manner from the New Testament; and I give a short address, consisting principally of a sort of summing up of what we have just read and drawing particular attention to anything of special importance. This keeps the people's attention better than reading long portions at a time, and also gives them more opportunities for asking questions, of which I am glad to say they avail themselves pretty freely. We then conclude with some prayers from the Prayer Book, in English and Suahili, the people (except the Arabs) all kneeling and joining in the 'Amens.' The people, as a rule, are very attentive, and seem to take an interest in what is read, especially in our Lord's parables; and the hearty expressions of assent we get come from them when anything comes to them with special force are very pleasant to hear. I was much pleased last Sunday with what the king did. The passage from the New Testament was the raising of Lazarus, which was listened to with unusual attention. At the close, after speaking of our Lord's power and willingness to save all who come to Him, I urged them to come to Christ at once, while yet there was time. As soon as I had finished the king took it up and spoke most eloquently to them, telling them to believe in Christ now, saying they could only do so in this life. When they were dead it would be too late. These services are attended only by what may be called the aristocracy of Uganda; but it is a great thing that in so young a mission we can give some, at any rate, the opportunity of hearing regularly the Word of God, and we have God's promise to encourage us that His Word shall not return unto Him void. I, of course, do not confine my work to Sundays; but, whenever I go up to the king's court, which I do several times each week, I take my Bible, and generally contrive to read or say something about religious matters. At these courts the attendance is more mixed, and there are people present from all parts of Uganda, so that one cannot but hope that the seed thus sown may be carried far and wide, to spring up in due time, to God's honor and glory."

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

THE air of perfection, cleanliness and home like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so good a first class house, having reduced its rates to $2 and $2.50 per day.

ATTENTION is called to the advertisement of Essences of Meats, that are highly recommended by the medical faculty throughout the country for use of invalids, infants and travelers. The London Manufacturing Company have an explanatory advertisement in another column to which we direct our readers.

COTTON FACTOR AND COMMISSION MERCHANT.—Captain Henderson is so favorably known to a large number of shippers of cotton, that he requires no introduction at our hands. Possessed of ample means and long experience he is satisfied that he will give satisfaction to all who may favor him with their orders. Read his card on this page, and send him your orders.

SHADINES.—Howe & Odell, 147 Reade street, New York, are the only packers of the genuine Shadines; the celerity with which a luncheon or a meal can be prepared renders them peculiarly acceptable to travelers and families. Wherever used they have become very popular. See that you do not get the imitation.

SPORTSMEN'S DEPOT.—At 51 St. Charles street will be found everything necessary for sportsmen, and our friends in the country could not send their orders to a more worthy and honorable gentleman than Richard Rhodes, the popular proprietor.

DRY GOODS.—E. H. Adams & Bro.'s advertisement will be seen on this page. This firm has been established for a great many years and has always been noted for its reliability and honorable record to strangers. We commend them to those who know them; no word of approval is needed at our hands. Country orders solicited.

DRY GOODS.—The house of D. H. Holmes is one of the most complete and properly appointed stores in this country. A special feature which causes this famous house to retain its old trade as well as constantly increase in popularity and attract new customers, consists in the fact that all the goods sold here are bought at the lowest figures of manufacturers in Europe. See advertisement on this page and send them your orders.

NEW ORLEANS WATER WORKS.—[illegible]—No better opening for the safe investment of money can be found than in the bonds which the New Orleans Water Works company offer for sale. In addition to saving your principal and drawing, without fail, your interest, you are at the same time helping the city of New Orleans to have a better supply of water than ever before, and which may be the means at some future day of saving your own home from the destroying element of fire.

UNDERTAKER.—There is no better man to [illegible] in the undertaking [illegible] than P. W. [illegible]. This gentleman has been engaged in the business for many years, and has made a host of friends by his kindness and polite manners. He has the [illegible] and any undertaker in the South.

STOVES.—The "old reliable" Stewart stove is [illegible] among the new and improved stoves, and is never [illegible]. Mr. J. H. Campman is the wholesale and retail agent for this stove, and keeps [illegible] on hand. Call on him at 131 Poydras street.

LOUISIANA EQUITABLE LIFE INSURANCE COMPANY.—The most excellent and perfectly reliable Life Insurance Company is a home institution, and a credit to be respected by the citizens of this State, and by the agents will be meeting the large expenditure they continued to receive, and keep them employed, they have complied with the state law, which requires that the capital stock shall be paid in and invested with the state Auditor.

T. R. M. and B. J. MONTGOMERY.—The largest and most stock of furniture in the city is that of the above well known firm, and is [illegible] in that large and elegant building on the corner of Poydras and Camp streets, in the city of New Orleans. Everything in their line, at prices to suit every purse, can be found in their handsome warerooms, from the grand [illegible] furniture to the plain little bed-room sets. And whether you wish to furnish a large house or only to buy one piece, you will find them attentive, courteous and willing in their efforts to please.

FITS OR EPILEPSY.—Read the advertisement of Dr. H. G. Eno, of Pearl street, New York, and see what he says about his valuable remedy. He has performed some wonderful cures.

NATIONAL PLATING COMPANY.—The advertisement of this reliable house appears in this issue. This company have [illegible] capital in their business, and employ over three hundred men and women. All the departments of their extensive establishment are conducted with system and precision, and nothing whatever is neglected that is calculated to protect and enlarge their well earned reputation. Our readers may rest assured that they will get their money's worth when they give them a trial.

MECHANICS' & TRADERS' INSURANCE COMPANY.—All who are called to the advertisement of this reliable Company. The [illegible] ability and [illegible] of its capable president, Col. Calendine, is too well known to our [illegible] Community to require any comment at our hands. The affairs of the company under his vigilant supervision cannot be over estimated, the careful management of which is best shown by the security given their customers and the satisfactory [illegible] paid to their [illegible].

SOAP.—J. H. Keller is the oldest merchant in the manufactory of the above article in the South. His goods, which are in the hands of all the leading grocers, can be had of any house bear through orders direct to them. The superiority of this soap may be attributed from the many awards it has received at the [illegible] State Fair.

LUMBER.—Geo. Purves, whose card appears in this paper is well known in the South by reason of his popular and honorable course of dealing. His stocks of lumber are always carefully selected and prepared to supply the peculiar wants of the section, and consequently those who favor him with their orders will always find large supplies at his place of business.

W. C. SHEPARD & CO.—Lamps with [illegible] from $1.50 to $3.50; Tinware, [illegible]; Lanterns, Screens, [illegible]; and [illegible] the most reliable crockery store in the South.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

A Man of a Thousand.

When death was hourly expected, all remedies having failed, and Dr. H. James was contemplating with Indian Hemia, he accidentally cured his only child of consumption, and now gives the recipe free for two stamps to pay expenses.

Address CHADWICK & Co., 1032 Race Street, Philadelphia, Pa.

FOR particulars regarding Electric Bells address PFLUEGER BELL & ELECTRIC COMPANY, Cincinnati, Ohio. 1m4

St Louis University.

ST. LOUIS, MO., [illegible], 1878.

MESSRS. L. & C. MAGNIRE—Your celebrated Chinchonico Liver and Blood Bitters having been used successfully for a length of time in the infirmary of our institution, we can recommend it as a valuable [illegible].

DR. WOLLWARD, Infirmarian.

Not Medicine, But Food.

The fall and early winter season is the harvest time of hacking coughs and debilitating forms of Catarrh, just as the later spring is the seed time of malarial fevers. To know a certain cure of the one, and a preventive of the other, is to have within easy reach the most inestimable blessing of the period. We do know of them, for these really marvelous properties are combined in **Scott's Emulsion of Pure Cod-Liver Oil** with the **Hypophosphites of Lime and Soda.**

There is no form of physical weakness and prostration that a beautiful use of the Emulsion will not change to glowing health, and full life and vigor, and then it is not a disagreeable medicine, but the most delightful kind of food.

NEW ADVERTISEMENTS.

NEW ORLEANS WATER WORKS CO.

$500,000 First Mortgage 6 Per Cent. Bonds,

1000 of $500 each, Payable in 30 Years,

INTEREST PAYABLE SEMI-ANNUALLY AT THE LOUISIANA NATIONAL BANK IN NEW ORLEANS.

The New Orleans Water Works Company having obtained from the Legislature of the State of Louisiana, Extra Session of 1877, a charter for fifty years, with the exclusive privilege of supplying the city of New Orleans and its inhabitants with water, and having been organized and placed in possession of the works on the tenth of April, 1878, is now ready to issue the above bonds as authorized by its charter.

The payment of said bonds, both principal and interest, is secured by a first mortgage of all the property and franchises of said company, including its franchise to be a corporation, and the property and franchises acquired or to be acquired, said property being the same that formerly of New Orleans acquired from the Commercial Bank in 1858, and which was valued by experts at $2,000,000.

The bonds are issued for exclusive use in improving and enlarging the works of the company and increasing the supply of pure water to the inhabitants, to promote the public health and to afford greater security against fire.

The interest on the above bonds will form the first charge upon the revenues of the company as required by section 10 of the charter, and the present net revenues are estimated at [illegible] per annum, which secures [illegible] on the interest payments.

The Directory have adopted the plans and specifications submitted by Mr. Moses Pardee, C. E., the eminent engineer employed to replace the works of New Orleans in favorable contrast with those of larger cities in the United States, and furnish to the city an abundant and pure supply of water with a guarantee head of seventy-five feet at all points in the city, and thereby increasing very largely the revenues of the company.

Application will be received at the office of the company until the fifteenth of February, 1879.

No application will be entertained for less than one and a [illegible] bond. The bonds will be issued in the contemplated improvements progress, say:

[illegible] months,
[illegible] months,
[illegible] months.

The remainder of the loan will only be issued in the event of the adoption of a contract to deliver clear water. If the applications offered should exceed the amount required, the bonds will be issued pro rata.

Those persons proposing to bid for bonds will find a detailed statement of the affairs of the company open for their inspection at the office of the company.

By authority of the board.

EDWARD TORY, President.

ALLEN JUMEL, Auditor.

OFFICE AUDITOR OF STATE.

New Orleans, June 23, 1879.

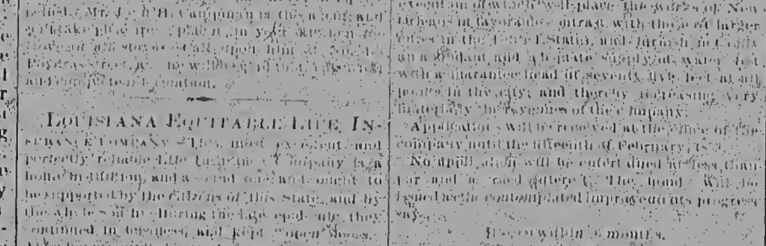
The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies, in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State, to provide a reserve fund therefor, and for other purposes."

ALLEN JUMEL, Auditor.

J. H. KELLER,

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Office, 110 GRAVIER ST. ESTABLISHED 1849.

All Kinds of Laundry and Toilet Soaps.

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FOR INVALIDS. Natural, Pleasant, Refreshing. AFTER CHILD BIRTH. Most Stimulant. Concentrated Form.
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Particularly adopted for YELLOW FEVER convalescents.

Taken cold direct from the can, needing no preparation whatever.

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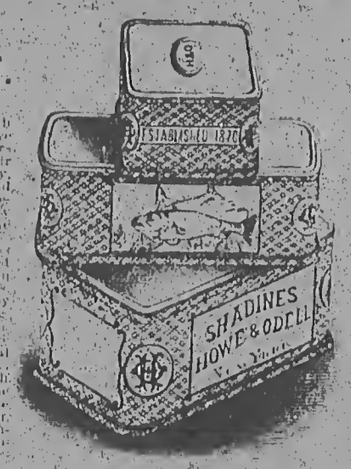
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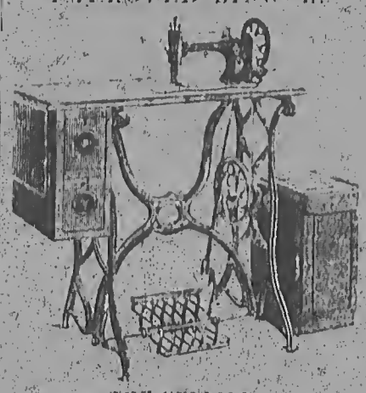
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INVESTIGATING COTTON WORMS.—The best of all scientific periodicals, the Popular Science Monthly, published by Messrs. D. Appleton & Co., New York, says in its issue for January:

Prof. A. R. Grote is at present visiting the cotton-growing States for the purpose of studying there the habits of the cotton worm, and more particularly of determining whether the fly from which it comes is acclimated in these States, or whether it is annually imported. The latter opinion is the one held by Prof. Grote, and it appears to be confirmed by this latter investigation. According to his theory, the fly comes from the West Indies with the south wind every year. Having reached our cotton producing States, it then raises its first brood. The eggs are deposited on the under side of the cotton plant leaf. In about three weeks the young worm "wells up" and becomes a black chrysalis in a thin cotton cocoon within a fold of the leaf, and in due time the perfect insect emerges. This new fly, born in the South, moves in a general northerly direction, and in this way the country is overrun by the several ensuing broods. If the worm appears while yet the plant is young the planter can exterminate it by the use of poison; but if it comes late it will not do harm enough to warrant much expense in killing it. Paris green, in a liquid form, or dilute carbolic acid, kills the worm when applied to the under side of the leaf as spray.

PROCESS FOR RAISING CREAM.—Mr. Henry F. Bond, of Northborough, Mass., recently described a new process for raising cream, devised by himself, illustrated by experiments. This process had proved satisfactory, saving time and labor, obtaining nearly all, if not all, the cream, with the assurance of its sweetness, as well as that of the milk. He substitutes for the old tedious process by gravitation, centrifugal force, which quickly and perfectly separates the cream and the milk. A German patented process employing this force, at first very rapid and then gradually slowing to perfect rest, was only a partial success, as the cream and the milk in the latter part of the time tended to combine again. The usual time for raising the cream in pans in the old way is from thirty-six to ten or twelve hours, according to the care and skill of the dairyman, or the improvements at his command. Some time may be gained by first raising the temperature to 120, and then gradually cooling it; but no process came anywhere near his time, namely, fifteen minutes. In his process the milk is cooled by the spray of water, ejected by fans in the outside of the central reservoir, the only motion necessary being the centrifugal one. As churning may immediately follow the separation, the process is best carried on at the temperature of 60. The apparatus is a combined separator and churn, working horizontally as a centrifugal separator; by tipping it up, the apparatus becomes a barrel churn.

He then put about two quarts of milk into the apparatus, separating the cream in fifteen minutes, and making from it in fifteen minutes quite a pure butter, in the proportion which the milk ought to afford.

ABOUT THE CURRY COMB.—A great many farmers make a mistake in buying their curry-combs. They buy them in the spring at about the time when they get a new hired man. The proprietor tells his man to clean his horses well. So the new groom, with the new comb, scratches the horses up and down, backward and forward, for five or ten minutes. I would like to see a horse that would not get angry with such treatment. I always buy my curry-combs in the fall—November or December is a very good time. At that time the horse has a thick coat, and then there is not much danger that you will scratch a horse so bad that he will bite or kick at you. I know a man who always has horses that kick or bite, and I am satisfied that it is his own fault. He whips and kicks his horses more in one week than I do mine in five years. I advise those who want to buy horse brushes to buy the best they can get. Eleven years ago I bought a brush that cost three dollars and fifty cents, and it is as good yet as it was when I bought it. "The best is always the cheapest."—D. N. Kern, in Ohio Farmer.

DRAINAGE.—It is not half well enough understood that in the country, where air ought to be pure and water untainted, typhoid fevers, diphtheria, and a whole catalogue of malignant and dangerous disorders, are caused by the drainage of barnyards and filthy out-buildings into the well, which is often placed so low as to take even the surface drainage, to say nothing of the liquid filth which soaks through the soil and poisons the currents that supply wells with water. In addition to this, the wash water of the kitchen is often thrown out near the back-door, instead of being carried away by a wide and free drain. And then very few persons understand how dangerous to health are the decaying vegetables and all sorts of impurities that accumulate in cellars, under houses, unless they are kept dry and clean, and carefully watched.

SOAP CURE FOR HOG CHOLERA.—A year ago I bought six hogs from a drove of twenty that were dying with cholera, and found, on driving them home, that they were affected—they vomited often. I put them with twenty-five of my own raising, and boiled some corn in weak lye from ashes, used some soft soap in their slop from the kitchen, and I never lost one, while the last of that drove I left died. I have a new which took it a month ago and it would eat nothing; it seemed blind. I cured it by using of common soap, made thin with water, pouring it down with a tin cup, by holding the hog on its back.—Correspondent of New York Tribune.

TO SUGAR OR CRYSTALIZE POP-CORN.—Put into an iron kettle one tablespoonful of butter, three tablespoonfuls of water, and one teacupful of white sugar; boil until ready to candy; then throw in three quarts of corn, nicely popped; stir briskly until the candy is evenly distributed over the corn; set the kettle from the fire and stir until it is cooled a little and you have each grain separate and crystallized with the sugar; care should be taken not to have too hot a fire, lest you scorch the corn when crystallizing. Nuts of any kind may be treated in the same way.

EGGS FROM DIFFERENT BREEDS OF POULTRY.—Fanny Field, a lady correspondent of the Ohio Farmer, says that, after repeated experiments with the different varieties of fowls and comparisons with others who have experimented in the same direction, she has concluded that the laying capabilities of the principal varieties are about as follows:

Light Brahmas and Partridge Cochins—eggs, seven to the pound; lay 130 per annum.

Dark Brahmas—eggs, eight to the pound; lay 120 per annum.

Black, White, and Buff Cochins—eggs, eight to the pound; lay 125 per annum.

Plymouth Rocks—eggs, eight to the pound; lay 150 per annum.

Houdans—eggs, eight to the pound; lay 150 per annum.

La Fleche—eggs, seven to the pound; lay 130 per annum.

Black Spanish—eggs, seven to the pound; lay 140 per annum.

Leghorns—eggs, nine to the pound; lay 150 per annum.

Hamburgs—eggs, nine to the pound; lay 150 per annum.

Polish—eggs, nine to the pound; lay 125 per annum.

Bantams—eggs, sixteen to the pound; lay 60 per annum.

She regrets very much that she did not keep account of the cost of food consumed by each variety.

CUTTING GRAIN EARLY.—So long as the plant is alive, even after it apparently stops growing, it draws upon the soil for more mineral constituents, particularly the phosphates. When grain is cut early, but not too soon, the kernels fill out and ripen, taking the phosphates, &c., they require from those already absorbed by the plant. Hence it is less exhausting to the land to cut early than after grain is fully matured. Practically, this fact is most valuable in indicating our treatment of corn and of oats, both of which, cut up green, will ripen their grain while the haulm is better fodder and much more relished by stock than when it stands until the grain is fully matured.—New York Tribune.

RED CABBAGE PICKLED.—One red cabbage chopped fine, one quart of vinegar, if very strong reduce it by taking one-half water, one heaping tablespoonful ground ginger, one heaping tablespoonful ground cinnamon, one heaping tablespoonful ground cloves, one heaping tablespoonful ground allspice; make a bag for these spices and put them in the vinegar; two tablespoonfuls of salt, one tablespoonful of pepper, a small piece of alum, and some whole cloves. Boil all together five minutes.

PLAIN PASTRY.—One quart of sifted flour, one half pound of good lard chopped up very fine with the flour; chop it in with a chopping-knife until it is as fine as it is possible to make it; wet it with one small teacupful ice-cold water; this will make a stiff dough; make the dough into shape, roll it out thin, spread good butter over it, fold it up butter side in, and roll it out thin again, repeat this folding and rolling until one-half pound of good butter is used up.

DESTRUCTION OF SHEEP BY DOGS. The investigation into the loss of sheep during last year shows a total of nearly 3,000,000 sheep and lambs destroyed by dogs and wolves, and various diseases; and an aggregate money value of nearly $8,000,000. The average percentage of the loss is nearly 8. The proportion is the highest respectively, in North Carolina, Florida and Louisiana, and ranges from seventeen per cent. in the former State, to three, six, ten in Nebraska. The rate is the highest in the South and the lowest in the States having a dog law.—Rural Sun.

SALTING AND SMOKING BACON.—There are many ways of pickling and preserving meat, but the following will be found a good one: For every hundred pounds of meat use eight pounds of salt, three ounces of saltpeter, three ounces saleratus, one quart of molasses, two pounds of sugar, and water sufficient to cover the meat. Put all together, scald and skim off whatever impurities rise to the surface. Pack the meat tightly in a barrel, and pour on the pickle when it is cold. For beef it should be put on hot. Leave the meat in the brine six or eight weeks, then take out and smoke with green hickory or maple wood, if either can be obtained. If the smoke house is tight and cool, the meat may be left hanging in it all summer, or until used; but if there is danger of insects getting at the meat, wrap each piece in good thick brown paper, and rub the outside with salt and lime to the consistency of paint.—New York Sun.

CARROTS FOR HORSES.—One bushel of carrots and one bushel of oats, fed in alternate meals, are of equal value with two bushels of oats alone, while they can be grown at a much less expense. Henceforth carrots will preferably replace one-half the oats that we have fed. Horses, like human beings, require a variety of food, and thrive best upon a ration that involves a change of diet.

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WILL preserve, cultivate, beautify, arrest the fall of, and restore a silken softness to the hair, and will not soil the most delicate fabric. Price, $1.

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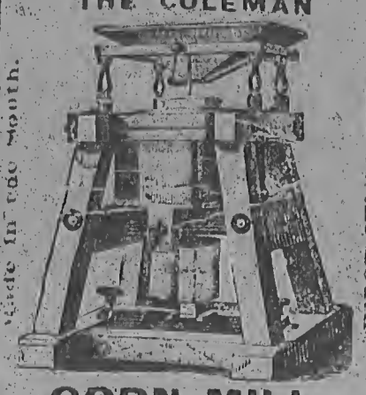
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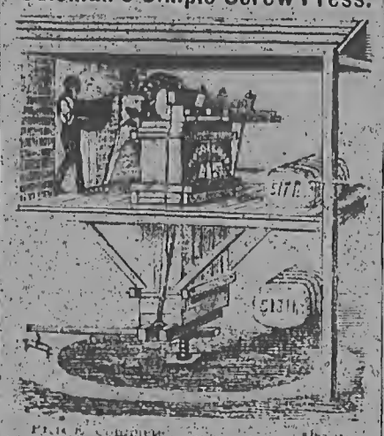
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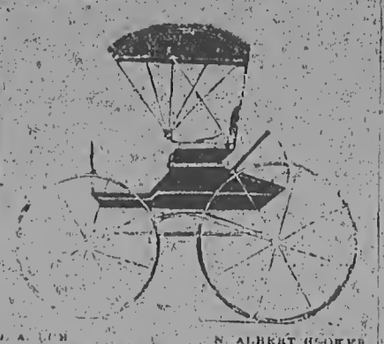


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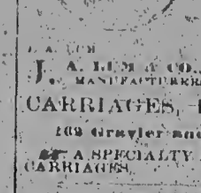
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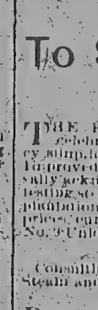
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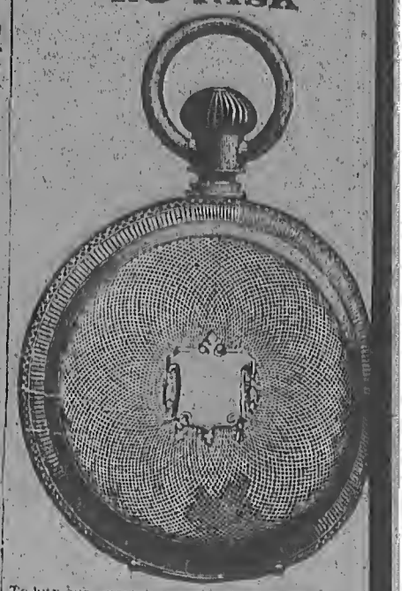
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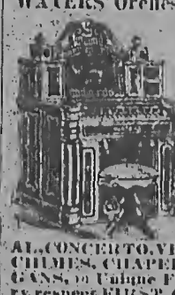
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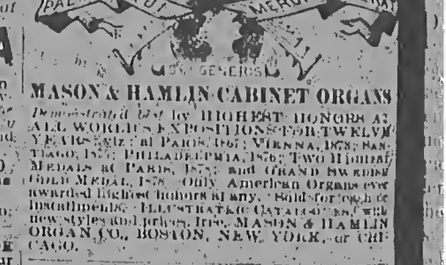
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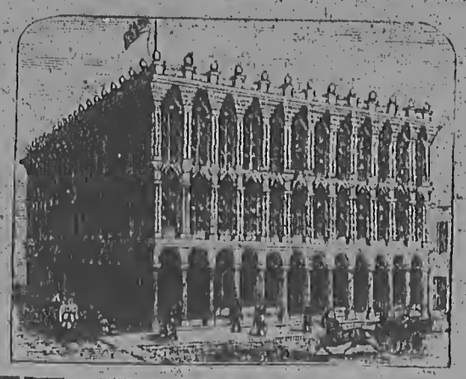
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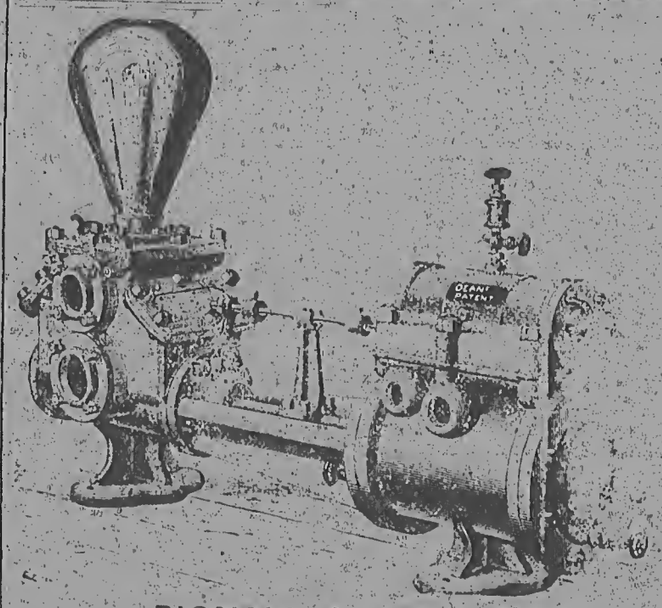
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$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES ARE the same in appearance as Gold Watches, and are sold with the latest improvements. They are really a beautiful Watch. Send for a Watch at Circular Prices from $12 to $25. Jewelry of the same. Solid Gold Chains from $12 to $25. METAL WATCH FACTORY, 335 Broadway, N. Y., P. O. Box 2426.

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease; and that by means of my practice I have cured thousands of cases, the worst kind of long standing, and will give

ONE THOUSAND DOLLARS

if it ever fail will not cure or gently benefit. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

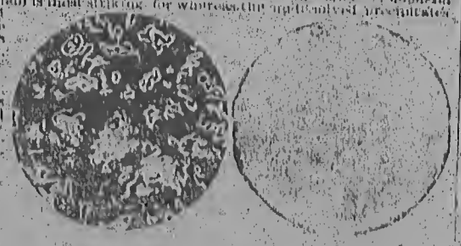
together with a valuable treatise, to any sufferer addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige

Respectfully yours,

DR. H. C. ROOT, 183 Pearl Street, N. Y.

MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant tasteless milk like curd masks of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The solutions of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 250 diameters. The first the celebrated Magnesia as taken with water. The second the *Milk of Magnesia*, now offered. The difference between these is most striking, for whereas the application of the latest scientific discoveries has rendered the *Milk of Magnesia* almost invisible, the old Magnesia as taken with water is still in large particles and crystals, in fact *positively dangerous*.



Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others will strongly recommend this preparation, and obtain explanatory circular by addressing

C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 617, NEW YORK.

MISCELLANEOUS.

MEDICATED RAW SILK FOOT PROTECTOR

PATD APRIL 25 1871 MADE STUTT

Composed of wool and silk felted into the soft material. A sure remedy for [illegible] and proof against cold feet. Many worn and found a great [illegible] prevented by using these soft inside soles. Sent by mail to any address on receipt of [illegible] cents or four quarters for one dollar. Size worn, and if for gent's lady's or misses and age should be well to state.

D. W. [illegible]
324 Arch Street, Philadelphia.

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LADY AGENTS WANTED FOR

MADAME GRISWOLD'S

PATENT SKIRT-SUPPORTING

CORSETS,



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No. 11 WINTER ST., BOSTON, MASS.

CAUTION.

[illegible] Trade Mark.

PRESERVE AND BEAUTIFY THE LIFE



IMPERIAL CHANUM

The Great Medicinal Food.

BEAUTIFUL FLOWERS

A GREEN-HOUSE AT YOUR DOOR

12 ROSES
20 VERBENAS
15 Basket or Bedding Plants
10 GERANIUMS
10 CARNATIONS
10 Tuberoses
12 Gladioli,
24 Camellia Japonicas,
Hundreds of other Choice NEW AND RARE!
FLOWERS, Vines, Shrubs, Trees, Etc.

Our Catalogue, free to all, is a 64-page [illegible] comprises a large stock of [illegible]

with Colored Plate, 10c
6 Hardy Flowering Shrubs
10 Currant Bushes
25 Raspberry Plants
50 Strawberry Plants
8 Grape Vines
50 Sweet Chestnut 50 Catalpa Trees,
20 Ivy, 15 [illegible] Only
STORRS, HARRISON & CO.

VEGETABLE AND FLOWER SEEDS

WE SELL EVERYTHING TO MAKE A

GARDEN

PETER HENDERSON & CO.

35 Cortlandt St., [illegible]

FLOWER AND FRUIT PLANTS

BOOKS, ESTAB

[illegible] Catalogue and Price List of Theological Standard and Miscellaneous Books sent free. Depot for the Methodist Book Concern.

J. W. McINTYRE, [illegible] St., St. Louis, Mo.

ROSES

[illegible]

THE MARVELOUS PEN

[illegible] Sweet, Green, New York.

$7 A DAY to Agents everywhere for the Fireside Visitor. Terms and Outfit free. Address, GEO. STINSON & CO., Portland, Me.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.
Western ..... 15 — 17
New York, good to creamy ..... 25 — 27

Coffee, ₱ lb.
Rio, fair ..... 14 — 14
Rio, good ..... 14 — 15
Rio, prime ..... 15 — 15½

Candles, ₱ lb.
Star, best brands ..... 12 — 13

Corn Meal, ₱ bbl.
Best, K. D. ..... 1.— — 2.00

Cheese, ₱ lb.
Factory ..... — — —
N. Y. cream and English dairy ..... 11 — 11

Fish:
Mackerel, extra No. 1, in bbls ..... — — 1.75
Mackerel, extra No. 1, in kits ..... — — 1.10
Sardines, quarter boxes ..... — — —

Flour, ₱ bbl.
Superfine ..... 3.25 — 3.50
XX ..... 4.— — 4.25
XXX ..... — — —
Choice XXX ..... — — —
Choice family ..... — — —

Fruits:
Dried apples, ₱ lb ..... — — —
Dried peaches, ₱ lb ..... — — —
Raisins, ½ quarter box ..... 85 — 88
Raisins, ½ half box ..... 1.40 — 1.50
Raisins, ₱ whole box ..... 1.85 — 1.95
Bananas, ₱ bunch ..... 1.50 — 2.00

Crackers, ₱ lb.
Soda ..... 6 — 6
Butter ..... 6 — 7
Sugar ..... 8 — 9
Ginger nuts ..... 9 — 12½

Oil:
Coal, in cases, boxed ..... — — 25
Coal, in barrels, bulk ..... — — 18
Linseed, in cases ..... — — —
Linseed, in barrels ..... — — —
Lard, in barrels, best ..... 65 — 70

Molasses, in barrels.
Common ..... — — 32
Fair ..... — — —
Prime to choice ..... — — —
Golden and Refined syrups ..... — — —
Half bbls, 5c and keg 10c. more.

Rice, Louisiana, ₱ lb.
No. 2 ..... — — 8½
Ordinary ..... 6 — 6½
Fair ..... 6½ — 6¾
Prime to choice ..... 7 — 7¾

Soap, in boxes, ₱ lb.
XXX Palm ..... 6¾ — —
Keller's Magnolia ..... 4½ — —
Keller's Olive ..... 5½ — —

Starch, ₱ lb. ..... 3 — 3½

Salt, in sacks:
Fine ..... 1.— — 1.05
Coarse ..... — — .95

Sugar.
Good fair ..... — — —
Prime ..... — — —
Choice ..... — — —
Yellow clarified ..... 8¾ — —
White clarified ..... — — —
Crushed ..... — — —
Powdered ..... — — —

Spices, ₱ lb.
Allspice ..... 15½ — —
Pepper ..... 13½ — 14
Cloves ..... 45 — —
Cinnamon ..... — — —

Tea, ₱ lb.
Black Oolong ..... 27½ — 1.10
Green Imperial ..... 90 — 90

Tobacco, manufactured, ₱ lb.
Chewing, common ..... 35 — —
Chewing, fair ..... — — —
Chewing, prime ..... — — —
Chewing, choice ..... — — 70
Smoking ..... — — —

GRAIN AND FEED.

Corn, ₱ bushel
Yellow ..... — — —
White ..... — — —
Mixed ..... — — —

Oats, ₱ bushel
St. Louis ..... — — —
Texas ..... — — —
Galena ..... — — —

Bran, choice, ₱ ton ..... — — —

Hay, ₱ ton:
Prime ..... 14.— — 15.00
Ordinary ..... 13.— — 13.50

Cow Peas:
Whippoorwill ..... — — —
Mixed ..... 60 — 65
Clay ..... 1.— — 1.10

PROVISIONS.

Bacon, ₱ lb.
Breakfast ..... — — —
Shoulders ..... — — —
Sides, clear rib ..... — — —
Sides, clear ..... — — —
Hams, sugar-cured ..... — — —

Mess Pork, ₱ bbl. ..... — — —

Dry Salted Meats:
Shoulders ..... — — —

Lard, ₱ lb.
Choice, in keg and pails ..... — — —
Choice, in tierces and barrels ..... — — —

ESCULENTS.

Potatoes, ₱ bbl ..... — — —
Onions, ₱ bbl ..... — — —
Apples, ₱ bbl ..... — — —
Cabbages, ₱ doz ..... — — —

WOOL.

Burry ..... — — 10
Louisiana, clear ..... 23 — 24
Lake, clear ..... 23 — 25

BALING STUFFS.

Bagging:
India ..... — — —
Jute ..... 11½ — 12

Ties, Arrow, best, per bundle, 80 lbs and buckles ..... — — 2.15

Twine, hemp ..... 13½ — 14

POULTRY AND EGGS.

Poultry, ₱ dozen:
Old chickens ..... — — 3.50
Young ..... — — 2.00
Ducks ..... — — 3.00
Geese ..... 4.00 — 5.00
Turkeys ..... 12.00 — 14.00

Eggs, ₱ dozen:
Western ..... — — 20
Louisiana ..... — — —

OSCAR A. FOLSE, COMMISSION MERCHANT, and dealer in Western Produce, solicits consignments of Cotton, Sugar, Rice, Potatoes, etc. 95 DECATUR ST. (Box 2085,) New Orleans La. 8p

LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER

This article is the only one which really possesses extraordinary merit. By consulting reliable physicians in your own locality you will find that the above is true. It is far superior to the ordinary porous plaster, or the so-called electrical appliances, and for all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For lameness and weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists.

Price 25 Cents

Jenkin's ANNIHILATOR

The Great Southern Remedy for RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust. It constitutes it purifies the Blood, stimulates the Internal Organs, and eradicates every vestige of the disease. Price, $1. Sold by all druggists. Pamphlets containing testimonials and valuable receipts sent to any address.

N. JENKINS & CO., Proprietors, New Orleans La.

FINLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans La.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 1, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

The position of the market at Liverpool is easier and dull at New York, with small sales. Here a moderate demand prevailed throughout the day, and prices ruled steady, with sales of 4850 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	7	7
Ordinary	7	7
Good ordinary	8	8
Low middling	9	9
Middling	9	9
Good middling	9	9
Middling fair	10	10

Sales to-day, 4850 bales. Market steady.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Saturday up to twelve M. to-day, is given below:

	Received this week.	Same time last week.	Received this year.
New Orleans			
Galveston			
Mobile			
Savannah			
Charleston			
Wilmington			
Norfolk			
Baltimore			
New York			
Boston			
Philadelphia			
Other ports			
Total			

FUTURE.

The position of the market at New York may be seen by the following:

Month.	To-day.	Yesterday.
January		
February		
March		
April		
May		
June	10 11	10 11
July	10 4	10 5
August	10 10	10 10
September		
October		
November		
December		

Tone of market quiet and steady. Sales, 45,000 bales.

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera, Diarrhea, Dysentery, Croup, Colic and Sore Throat, internally (it is positively Chargeless,) externally in curing Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so, many saying if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 50 cents. Depot, 42 Murray street, New York. 8p

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UNDERTAKER,

271 CAMP STREET, NEW ORLEANS.

Embalming and Disinterring Bodies carefully attended. Carriages and Cabs for hire.

BUENA SALUD.

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

No. 72 William St., New York.

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DRY IN ROGERS' POWDER CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the Blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 4-ounce bottles. Prepared by

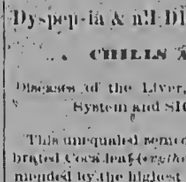
A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

DR. S. H. P. LEE'S

LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

TRADE MARK. DISSOLVES

STONE AND GRAVEL

In the Kidneys, Liver and Bladder. It is now for the first time given to the public as secure for the most distressing kidney affections. Send for pamphlet to depot of S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Neuralgia, Rheumatism, Neuralgia, and the large class of ailments which result from a scrofulous depravation.

LOSS OF VITALITY, feebleness of constitution, exposure to malarious influences, or severe tax upon the nervous system, and especially to the slow reaction which follows convalescence, and which dooms so large a per cent. to permanent invalidism.

STRONGLY ENDORSED by the Hon. JAMES T. HEADLEY, Hon. CHESTER A. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. HOLT MANN of West Virginia, and others who have used the New Treatment.

FREE! A treatise (32 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1112 Girard St., Philada.

$57.60 AGENTS' PROFIT per week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHICHESTER, 419 Fulton street, New York.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Jan. 4, 5
Opelika station	11, 12
Tuskegee station	18, 19
Tallassee and Tardiha, at Tallassee	25, 26
Montgomery station	Feb. 1, 2
Crawford circuit, at Weslo Chapel	8, 9
Salem circuit, at Chappel Hill	15, 16
Elmore circuit, at Carolina	22, 23
Hurtville, at Andrew Chapel	Mar. 1, 2
Sotirahatchee at Sardis	8, 9
Loachapoka circuit, at Loachapoka	15, 16
Tuskegee circuit, at Cotton Valley	22, 23

The District Stewards will meet at the Methodist Church in Auburn, February 19, at eleven o'clock A. M.

T. F. MASSUM, P. E.

MOBILE DIST.—FIRST ROUND

Franklin street, Mobile	January
Toulminville	12
Wildsher	18, 19
Eastern shore, at Delhi	25, 26
St. Paul's, Mobile	Feb. 1, 2
St. Stephens, at St. Stephens	8, 9
Grand Bay, at Grand Bay	15, 16
Hattiapa, at Bethel	22, 23
Bladon Springs at Zion	Mar. 1, 2
St. Francis street, Mobile	8, 9
Carrollton, at Carrollton	15, 16
Suggsville, at Suggsville	21, 22
Grove Hill, at Grove Hill	29, 30

District Stewards will meet at Franklin Street Church, Second Wednesday in April, at twelve o'clock.

F. WADSWORTH, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Prattville	Jan. 11, 12
Autauga	18, 19
Dawsonville	25, 26
Jasper Hill	Feb. 1, 2
Mount Lebanon	8, 9
Bethel	15, 16
Cahaba	22, 23
Richmond	Mar. 1, 2
Elyton	8, 9
Newbern	15, 16
Gurnett	22, 23
Antioch	Mar. 29, 30
Butler	31, April 1
Forest	5, 6
Judkins	12, 13
Cedar Grove	19, 20
Marion	26, 27
Greensboro	May 3, 4
Uniontown	10, 11
Mount Hebron	17, 18
Centreville	24, 25
Bethsaida	31, June 1
Selma	7, 8
Summerfield	14, 15
Orrville	21, 22
Cahaba Valley	28, 29

The District Stewards will meet at Prattville on Saturday, January 11, at 10 o'clock A. M. Presiding elders will please have appointments at present for Montgomery and Selma.

A. H. MANLY, P. E.

ORLEANS-ROAD DIST. FIRST ROUND.

Centenary	Jan. 4, 5
Bethesda	11, 12
Lebanon	18, 19
Union	25, 26
Richmond	Feb. 1, 2
Pisgah	8, 9
Hebron	15, 16
Newboro	22, 23
Gaskill	Mar. 1, 2
Antioch	8, 9
Forest	15, 16
Endeavor	22, 23

We see the pitiful decline of every circuit member at these Quarterly Conferences. Preachers on circuits will please notify me of the place of holding these Quarterly Conferences.

Mt. Pleasant is Citronelle Ala.

S. R. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Eufaula at Eufaula	January
Glenville at Providence	11, 12
Centreville at Centreville	18, 19
Villula, at Bethlehem	25, 26
Eufaula Mission at Eufaula	Feb. 1, 2
Elyton and Midway at Elyton	8, 9
Asylum and Louisville, at Louisville	15, 16
Pierce at Pierce	22, 23
Pea River at Liberty Chapel	29, 30
Newbern at Bethel	Mar. 1, 2
Clark at Pleasant Hill	8, 9
Columbia, at Midway	15, 16
Hourgeat, Lawrenceville	21, 22
White Pond at Bascom	29, 30

The district stewards will meet at Eufaula, January 21.

B. M. CRAWFORD, P. E.

SELMA DIST.—FIRST ROUND.

Eutaw	Jan 4, 5
Summerfield	11, 12
Uniontown	18, 19
Orrville	25, 26
Centreville	Feb. 1, 2
Uniontown Mount	8, 9
Uniontown Station	15, 16
Brush Creek	22, 23
Selma	29, 30
Marion	Mar. 1, 2
Perryville	8, 9
Lower Peach Tree	15, 16
Rembert Hills	22, 23
Cheaha Corner	28, 30
Spring Hill	April 5, 6

District stewards meeting will be at Selma 10 o'clock A. M. February 22. Full attendance of members specially requested.

J. W. HESS, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Jackson and Pipkins, at Jackson	Jan. 18, 19
East Feliciana at Manassa	25, 26
St. Helena, at Days	Feb. 1, 2
East Baton Rouge, at Bacon Grove	8, 9
Clinton Station	15, 16
Woodville station	22, 23
Bullitt, at Perry's Creek	Mar. 1, 2
Wilkinson, at Bethel	8, 9
Living-ston at Pine Grove	15, 16
Amite, at Liberty	22, 23
Magnolia at Magnolia	28, 30
Whites and Concord at Whites	Apr. 5, 6
Bayou Sara, at Bayou Sara	12, 13

Note.—The district stewards will meet in Clinton on Saturday, the fifteenth of February.

Recording stewards will please bring their journals to Conference.

Local boards will please meet promptly, on arrival of their pastors, and make their assessments for the year.

JAMES A. GODFREY, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit	Jan. 25, 26
Silver Creek circuit	Feb. 1, 2
Yazoo City station	8, 9
Tranquil circuit	15, 16
Dover circuit	22, 23
Brownsville circuit	Mar. 1, 2
Raymond circuit	8, 9
Jackson circuit	15, 16
Madison circuit	22, 23
Sharon circuit	29, 30
Camden circuit	Apr. 5, 6
Canton station	12, 13
Jackson station	19, 20

The District Stewards will meet in Jackson, April 2.

F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette	Jan. 11, 12
Kingston	18, 19
Natchez	25, 26
Port Gibson	Feb. 1, 2
Rocky Springs	8, 9
Cayuga	15, 16
Vicksburg	22, 23
Warrenton Bovina	Mar. 1, 2
Mound Olivet, at Satartia	8, 9
Sunflower mission	8, 9
Rolling Fork	15, 16
Clover Hill	22, 23

The District Stewards will please meet me at the Methodist Church in Vicksburg, at 11 o'clock A. M., February 21, 1879.

W. L. C. HUSSMATT, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST. FIRST ROUND

Washington	Feb. 15, 16
Opelousas	22, 23
New Iberia	Mar. 1, 2
Franklin	8, 9
Patterson ville and Morgan City	15, 16
Abbeville	22, 23
Indian Bayou	29, 30
Vermillion Ile and Plaquemine Brulee	Apr. 5, 6
Lake Charles at Lattimer's Bluff	12, 13
Sugartown, at Sugartown	19, 20

J. D. HARPER, P. E.

NEW ORLEANS DIS. FIRST ROUND

Algiers	Jan 26
Louisiana Avenue	Feb. 2
Felicity Street	9
Marais Street	16
Carondelet Street	23
Pleasure and Grove Circuit, at Pleasure	Mar. 2
St. Charles Avenue	9
Baton Rouge	16
Lafourche Mission, at Donaldsonville	23

The District Conference will be held at St. Charles Avenue Church, beginning Wednesday night, April 2, seven o'clock.

JAMES PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 1, 2
Lake Charles and Colfax	8, 9
Rapides circuit	15, 16
Bayou Rapides	22, 23
Pineville	28, Mar. 1
Monroe circuit, at Wesley Hall	1, 2
Columbia and Caddo	8, 9
Harrisonburg and Trinity	15, 16
Shelby Circuit	Apr. 5, 6
Vidalia	12, 13
Shongaloo	19, 20

CHARLES KELLY, P. E.

HOMER DIST.—FIRST ROUND.

Haynesville circuit, at White Hall	Feb. 8, 9
Downsville circuit, at Downsville	15, 16
Farmerville circuit, at Tennessee	22, 23
Arcadia circuit, at Macedonia	Mar. 1, 2
Indian Village circuit, at Bethel	8, 9
Vernon circuit, at Long Straw	15, 16
Homer circuit, at Homer	22, 23
Minden circuit, at Minden	29, 30
Rochester circuit, at Rochester	Apr. 5, 6
Sparta circuit, at Mount Lebanon	12, 13
Lisbon circuit, at Harmony	19, 20
Webster circuit, at Prudhwood	26, 27

Official members are earnestly requested to be in attendance at their respective quarterly meetings. (1) J. H. STONE, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop, at Bastrop	Feb. 15, 16
Lind Grove, at Lind Grove	22, 23
Oak Ridge, at Oak Ridge	Mar. 1, 2
Rayville, a Girard	8, 9
Trenton, at Trenton	15, 16
Monroe, at Monroe	22, 23
Floyd, at Oak Grove	29, 30
Winsboro, at Winsboro	Apr. 5, 6
Wallsprout	12, 13
Texas mission at Wesley	19, 20
Texas Chapel	26, 27
Lake Providence at Pecan Grove	May 3, 4
Madison, at Bayou Vidal	10, 11

J. E. COBB, P. E.

MISCELLANEOUS.

TUTT'S PILLS!

A NOTED DIVINE SAYS

THEY ARE WORTH THEIR

WEIGHT IN GOLD

READ WHAT HE SAYS:

DR. TUTT—Dear Sir: For ten years I have been a martyr to dyspepsia, Constipation and Piles. Last year your Pills were recommended to me. Used them out with little delay. I am now a well man. I have since used no other. Your pills are perfect, regular stools, free comfort, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. T. SIMPSON, Louisville, Ky.

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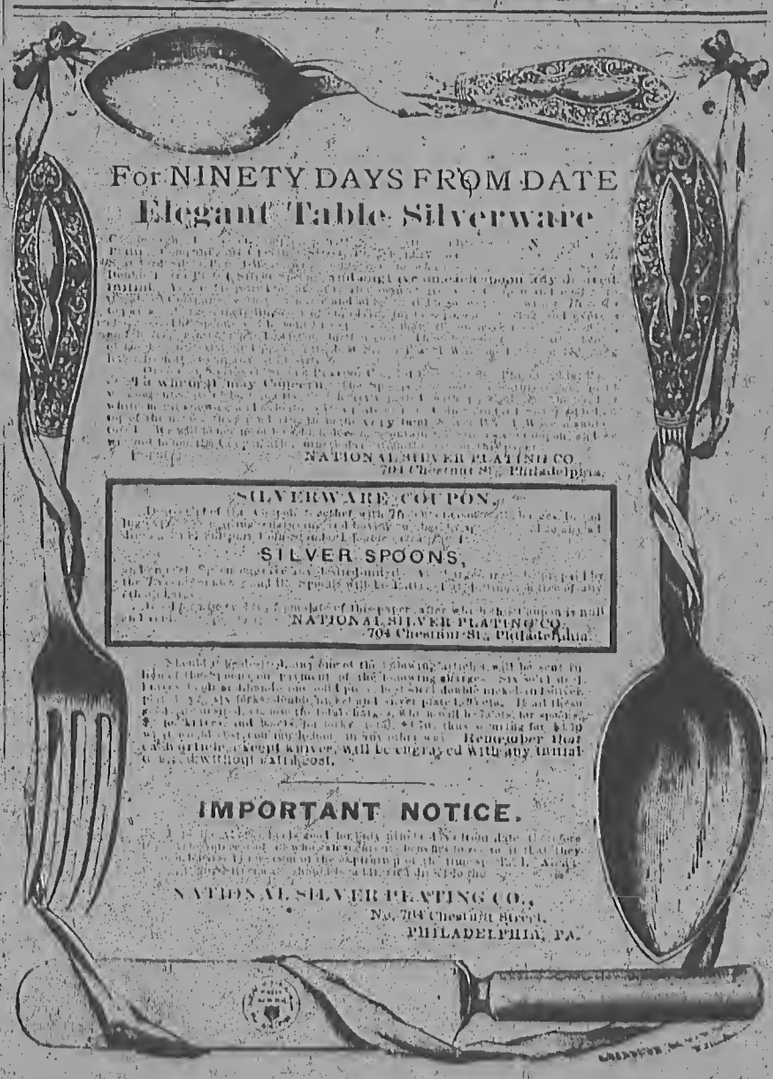
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OPPORTUNITY.

To harvest thick when fields and woods
Old dazzle sunset's glow,
And scythes clang hustle through the land,
It is too late to sow.
Too late! too late!
It is too late to sow.

In wintry days, when dreary earth
Lies cold in pulseless sleep,
With not a blade to cheer the soul,
It is too late to reap.
Too late! too late!
It is too late to reap.

When blasted violets are nestle,
And new born grasses creep,
And young birds chirp from withered limbs,
And the whole world is full of hope,
Then, we then we'll
And the harvest shall reap.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Feb. 3.—The Brooklyn Presbytery to-day appointed a committee consisting of three ministers and two elders to investigate the conduct of Rev. De Witt Talmage, it being rumored that he is guilty of falsehood and deceit, and of using improper methods in preaching, relating to bring religion into contempt, &c.

MONTGOMERY, ALA., Feb. 4.—The Senate passed bills to establish the Warrior Agricultural District and to provide for the management of its affairs; to regulate the handling, storage and sale of cotton in Mobile, and to protect such cotton from depredations; to regulate the buying and selling of oysters in the shell by measure; to amend section 4,363 of the Code; amends the sunrise and sunset law by preventing the removal of cotton by night, except for the purpose of ginning the same; to amend sections 1,415 and 1,317 of the Code (relative to the delivery of cotton in Mobile).

The Senate adopted the memorial to Congress relative to the improvement of the Tennessee and Coosa rivers and for a canal between them.

The bill repealing the charter of Mobile reached its second reading and was referred to a special committee with Brooks as chairman.

The bill passed giving the colored normal school at Huntsville two thousand dollars instead of one thousand dollars annually.

The House passed the bill appropriating one thousand dollars for repairing the Medical College at Mobile.—Mobile Register.

A petition has been presented in the Alabama Legislature, signed by hundreds of Presbyterians, praying for a law prohibiting the running of railroad trains on Sunday.

OTTAWA, Feb. 5.—The Free Press says the reports in American papers about Sitting Bull having crossed over are apocryphal. Sitting Bull is encamped at Frenchman creek, at the head of Wood Mountain, twenty-five miles north of the boundary line.

WASHINGTON, Feb. 5.—The select Senate committee appointed to investigate the best means of preventing the introduction and spread of epidemic diseases, submitted their report to-day, through Senator Harris. After detailing the operations of the Board of Experts who visited Memphis and New Orleans, the committee strongly incline to the opinion that neither yellow fever nor cholera is indigenous to any part of the United States; that a majority, if not all, epidemics of these diseases, with which the country has suffered, resulted from importation.

The committee is of opinion that the best and only certain means of preventing the introduction of these diseases from other countries, is absolute non intercourse with ports where the disease exists in epidemic form; the next best means is a well regulated national quarantine.

To this end the committee report a bill prescribing the duties to be observed by vessels arriving at United States ports from infected ports; establishing a bureau of health in lieu of the marine hospital service, which it proposes to abolish. The bill also contemplates co-operation with State and municipal authorities, without interfering with their respective systems. The report in conclusion recommends the enforcement of strict sanitary measures in every city and town.

CINCINNATI, Feb. 10.—A telegram says: All trains on the Ohio and Mississippi Railroad were detained at Flora, Ill., from six A. M. to six P. M. yesterday, by the enforcement of a vigorous Sunday law.

FOREIGN.

CAPE TOWN, Jan. 21.—via St. Vincent.—On the 21st inst. a British column, consisting of a portion of the 24th Regiment, a battery of artillery and 600 native auxiliaries, was utterly annihilated near Tugela River by 20,000 Zulus, who captured a valuable convoy of 102 wagons, 1000 oxen, 2 cannon 400 shot and steel, 1000 rifles, 25,000 pounds ammunition, 60,000 pounds weight of provisions and the colors of the 24th Regiment. It is estimated 5000 Zulus were killed and wounded in the battle.

LONDON, Feb. 5.—The Times correspondent at Paris reports that M. Lepere, the new minister of agriculture and commerce, will be a protectionist or free trader, according to the ideas he forms while in office. The Cabinet, except on the points mentioned yesterday, has agreed on no general principle, but will lead a kind of from day to day existence, expecting neither immortality nor a premature demise.

LONDON, Feb. 6.—The Times Paris correspondent says: Five members of the Cabinet, as now constituted, are Protestants.

PARIS, Feb. 6.—An official note is published on the subject of the Russian plague. It says that the danger of its extension to France by land is not serious, and measures will be taken to prevent its transmission by sea.

The Government will also participate with others in studying the epidemic and the best means of combatting it.

MADRID, Feb. 8.—A quarantine against the plague has been ordered in all the Spanish ports.

LONDON, Feb. 8.—A mob of strikers at Liverpool yesterday caused a temporary suspension of work at the Waterloo Dock and Princess Dock. A number of laborers sent to Liverpool from Woolver-hampton were compelled to return by threats of murder. It is estimated that from 50,000 to 75,000 men are now on a strike at Liverpool. The demeanor of the crowd yesterday was most threatening, in consequence of sailors joining the strikers.

PARIS, Feb. 10.—Pere Hyacinthe Loyson's old Catholic Church was opened yesterday, in a building formerly a theater.

The Bishop of Moray and two other Protestant bishops were expected to assist at the dedication, but circumstances prevented their attendance.

BERLIN, Feb. 10.—It is officially stated that the Greek Government has received a report from its Consul at Kavala, on the Aegean Sea, confirming the rumors of the outbreak of the plague there.

LONDON, Feb. 10.—Reports from Russian villages continue to give alarming statements of the prevalence of plague and other epidemic diseases.

A Quietus put upon Southern War Claims.

The recent signal defeat of the bill for the relief of William and Mary College, coupled with the prospective defeat of the pending similar bill for the relief of the Fairfax Episcopal Seminary, is regarded as having been a quietus to everything like a claim for damages inflicted by the war. Both of these measures had features in the shape of professional and religious considerations, calculated to secure them favorable action at the hands of Congress, if there were a disposition to do anything at all in the way of helping individuals or associations injured by the war. The rejection is, therefore, regarded as the death knell of all the so called Southern claims. The greater number of Northern Democrats voted against the college bill on the ground that their people would not have any money appropriated, even for such cases as this, in the shape of war claims.—N. Y. Herald.

A Financial Plan.

At the request of the last Vicksburg District Conference we have prepared for publication the following suggestions as to a financial plan. We understood the resolution of the Conference to contemplate simply the setting forth of some practicable methods of facilitating the collection of church dues. The Methodist Church sends out her ministers without contract for their support or stipulation as to salary. The obligation to support her ministers never becomes, as in perhaps all other churches it may, a subject of enforcement by the civil law. Some of her members have, therefore, concluded that they are under no special obligation to support the church. Yet every one who enters her pale makes a solemn promise to "*support her institutions.*" The obligation to do so is scriptural, rational, and of covenant agreement. Moral in its nature and grounds, and biblical in its authority, the duty of supporting the church is indefinite as to the time, manner and amount of service to be rendered, and is ordinarily to be enforced solely by the compulsions of an enlightened Christian conscience. It is a debt, not of law or honor, but of duty and conscience. He who denies this is disloyal to the church, and, we think, disobedient to God.

The church expects every member to pay, according to ability, for the support of the ministry; not as much as each one can (lest the ministry should in places be speedily made rich,) but that each shall, "according to ability," pay a just proportional part of the whole amount necessary to be raised. The desired end is by no means satisfactorily attained if a few persons guarantee or pay the whole amount assessed against a congregation or pastoral charge. The preacher may thus be paid, and all other church dues met; but a most essential proof of vital interest in the church, and consequently of saving union with Christ, the Head of the church, is lacking in the case of every member who pays nothing. The church looks upon the paying of something by every member, not simply as an assurance of increased revenues, but as a substantial evidence of individual interest in the cause of Christ. Every true minister would regard the paying of even the smallest sums by the poorest members, not simply as so much increase of his salary, but as a gratifying proof of their devotion to the service of God. On this point every faithful pastor could doubtless say, with the Apostle Paul: "*Not because I desire a gift, but I desire fruit that may abound to your account.*" The support of the ministry, and of all other institutions of the church, is doubtless a great means of grace. God could, no doubt, have sent us the gospel by angels, who would have required no support from us; but He has not done so. On the contrary, He has said: "By them which preach the gospel should live of the gospel."

A perfect financial plan should, in our estimation, lead to the accomplishment of two grand results: 1. The obtaining from every member of something for every church enterprise. 2. The raising of such sums in the aggregate as shall suffice for all church purposes.

It must be remembered that no plan can furnish members or money. These are supposed to exist in sufficient number and quantity for all financial purposes. Our aim is simply to facilitate the collection of money. In order to do this much will depend upon those who work the plan. No plan will work itself. Do not find fault with the plan till you have given it a fair trial. To this end the stewards must be both energetic and skillful. They must be apt to enlighten the ignorant, persuade the covetous to be liberal, and induce those who feel poverty-stricken to feel able and willing to support the church. A steward must not be offended or discouraged by a refusal. In the country charges, especially, he will often find it necessary not only to convince the people that the church ought to be supported, but to show them how it can be done. He must be a man of expedients, ready to show indifferent or reluctant contributors, by what methods various other kinds of property, besides money, can be made available for the payment of church dues. In many pastoral charges no plan of collecting has ever been adopted. In such charges any and every plan will be apt to meet with strong opposition. In some places sufficient amounts may have been raised without any plan. But in general, a good plan would greatly facilitate the financial operations of the church.

In order to the success of any plan it must first be admitted that every congregation is able to pay such amounts for church purposes as a judicious board of stewards or other authorized agents may assess them. Otherwise the church is put in the attitude of undertaking to do not only an impracticable, but a wrong thing, in asking her members to pay amounts which they are unable to pay. It being admitted that each congregation is able to pay its assessments, the question arises: How shall each member be most easily and certainly brought to bear a just proportional part of the burden? In answer to this question we propose the following

FINANCIAL PLAN.

1. Let the stewards, at the beginning of the year, promptly estimate for the salary of their minister—not what they think he is worth, nor what the people paid the year before, nor what they are likely to pay the present year, nor what they are *able* to pay (for that would in many instances make the preacher rich,) but what they think the people, whose abilities they are supposed to know, ought to pay the preacher, whose wants they are supposed to understand, and proceed without delay to ascertain what part of that amount each member is able and willing to pay.

2. Let a collection be taken for the support of the ministry at every public service. This may be done through envelopes marked with the names of the contributors, or by a hand (not hat) collection, accompanied with a list for crediting each person with the amount paid.

3. Let the stewards call on all who, from any cause, fail to contribute at the public collections once a month, or at most once a quarter, for their dues.

4. If any steward shall fail to make proper effort to collect something from every member on his list during a quarter, let him be complained of at the Quarterly Conference, under question 2, for "neglect of official duty."

5. If any member, known to be able, shall persistently refuse to pay anything for the support of the church, let such member be dealt with for "disobedience to the order and discipline of the church," according to directions found under answer 2 to the question: "How shall an accused member be brought to trial?"—Discipline, page 51.

6. Let the minister be diligent and thorough in pastoral visiting as well as faithful in preaching, remembering that some who attend public worship but seldom will readily acknowledge their obligation for services rendered to them or their families at home, and that the average member is willing to pay more for one visitation for five sermons.

7. Let all annual collections, as for missions and Conference fund, be faithfully attended to by the preacher in charge. Let him set an example to the stewards by meeting the assessments in full. His success in this respect, so far from impeding, will help the work of the stewards.

8. Let all incidental expenses be met by incidental collections, arranged to suit the necessities of the case.

9. In all our Sunday-schools let a collection be taken every Sunday for the purchase of literature, or the support of the pastor, or for missions, or for the Conference fund, or for other proper objects.

W. L. T. HENNICUTT.

NOTE.—In the foregoing plan we have supposed that the Church Conference, whose prerogative it is to "adopt its own method of raising money," orders the collections for support of the ministry to be made by the stewards.

Ministerial Power.

Bishop Simpson's seventh Yale lecture was on Ministerial Power. We give the conclusion:

Look at the vast multitudes that attended the preaching of a Whitefield, and the longer continued ministrations of a Wesley. See how thoroughly society was stirred to its very foundation—how the colliers from their sooty pits listened with uplifted faces and streaming eyes to the words of life, and how the rabble on the commons, though like wild beasts in their lawlessness, were tamed and sobered under their preaching. I heard Cardinal Manning say, in a sermon in London that had it not been for the preaching of John Wesley, no man could tell into how deep a degradation England would have sunk. Listen to the prayers and preaching of Latimer, and how the multitude was stirred. In our own country New England heard the voice of an Edwards, and was stirred to its center. What wonderful power, when the minister sitting behind him could no longer contain himself, but sprang to his feet, and, catching him by the coat, said: "But, O! Mr. Edwards, is not God a God of mercy?" And one of his auditors said that he fully expected to see the heavens opened and the Judge descend. What wonderful revivals followed! Listen to the ministry of Chalmers. It is said that Prof. Young, who occupied the chair of Greek in the university on one occasion, "was so electrified that he leaped up from his seat upon the bench near the pulpit and stood breathless and motionless gazing at the preacher till the burst was over, the tears all the while rolling down his cheeks." Dr. Wardlaw describes one scene he witnessed as follows: "It was a transcendently grand—a glorious burst. The energy of the doctor's action corresponded. Intense emotion beamed from his countenance. I cannot describe the appearance of his face better than by saying, as Foster said of Hall's, it was 'lighted up almost into a flare.' The congregation, in so far as the spell under which I was allowed me to observe them, were intensely excited, leaning forward in the pews like a forest bending under the power of the hurricane, looking steadfastly at the preacher, and listening in breathless wonderment. One young man, apparently by his dress a sailor, who sat in a pew before me, started to his feet, and stood till it was over. So soon as it was concluded there was, as invariably was the case at the close of the doctor's bursts, a deep sigh." Look at Kentucky and Tennessee at the beginning of this century; and what wonderful phenomena occurred among Presbyterians, Methodists and Baptists! People gathered from ten to fifty miles to attend the meetings; thousands were converted; the most strange phenomena accompanied them; and out of those assemblies camp meeting have continued and the Cumberland Presbyterian Church was organized. See how Bishop Asbury and his co-adjutors in Methodism passed over the mountains and valleys, and what extensive revivals prevailed. Look at Moody and Sankey in our own days, and see what thousands attended their ministrations, and how many hearts have been touched.

The attainment of this ministerial power should be the object of the most intense desire. I do not suppose that all may be equally robed with it. It is an attribute of divine sovereignty to give it to whomsoever He will, and in what measure He will. But when I remember that through this Spirit alone good can be accomplished, that God calls men to the ministry for the purpose of saving souls, that He is glorified by their success, that He has promised to fill them with His Spirit, I cannot but think there is a rich manifestation of the Spirit ready for every minister, that he may be thoroughly prepared for his glorious office.

What, then, shall we do, that he may be the most eminently successful? First, there should be an entire consecration of every moment of the time and of every power of body and soul to the service of God. If we expect the divine Spirit to dwell in us, the heart should be made ready for His reception. Like the saints of old, we, as living sacrifices, should be without spot and blemish. "Know ye not?" saith the apostle, "that your bodies are temples of the Holy Ghost? If any man have not the Spirit of Christ, he is none of His." That Spirit is to dwell with us, and abide in us. Every faculty, every power belongs wholly to God; and we, set apart for His service, have a grand and holy mission among men. Yet as Jesus took upon Him the form of a servant, and cared for the sorrows and miseries of the wretched, so while our mission elevates, it does not separate us from the masses of men about us. We are to mingle with them, to love them, to enlighten and to save them.

Secondly, there must not only be consecration, but earnest prayer. It is God's pleasure to be entreated. Prayer is necessary, not only that we may receive, but that we may be in a condition to receive. We must first feel deeply the need of the Holy Spirit, that we may ask it. Seeing the responsibility laid upon us, the magnitude of the work, and our own insufficiency, and that there is no power adequate but that of the Holy Spirit, we pray for it; we wait in earnest supplication as the disciples waited the ten days from the ascension to pentecost. So must we wait until the Spirit be poured upon us from on high, but we must wait as they waited, in the fulfillment of duty among the people of God in the temple, worshiping, praising and blessing God. We must wait expectantly, we must wait assuredly, not for any miraculous power, nor for conscious endowment, but with a full conviction that God will so take possession of our memory, reason and imagination, of our strength and of our learning, that each and all of them, vitalized by His own power, shall be made to glow with such heat that they shall burn their way by the truth to the hearts and consciences of those who hear us.

Thirdly, to intense prayer must be added fasting. If I am asked how fasting can bring spiritual power, I cannot answer satisfactorily. I simply know that Jesus hath said: "This sort cometh not out but by prayer and fasting." He had given His disciples power against unclean spirits, yet here was one brought to them which they could not cast out. It reigned only in the more fiery because of their efforts, and when Jesus came the sorrowing father applied to Him. One word was still sent, and the unclean spirit fled. The bewildered disciples asked the Master why they could not cast him out, and received the answer I have quoted. This implies different degrees of spiritual power—power sufficient to reach some hearts, but not all. But who that loves his Master does not covet a power sufficient to rescue the vilest of the vile, and to bring the strongest offender to the foot of the cross. While I cannot tell how the fasting operates, I can see that it is both a sign of deep feeling, and that it adds to its intensity. Who has not felt a sorrow that made him for the time regardless of food? Who has not been so absorbed that he has not forgotten the hours, and passed beyond the time of his meals? With a dear one on the bed of death, how tasteless and valueless is food? So if there be an intensity of prayer that absorbs the soul, we become like Him who said: "I have meat to eat ye know not of;" and again: "My meat is to do the will of Him that sent me."

Again, it adds to the intensity of purpose. The men who sought the life of Paul bound themselves with an oath that they would neither eat nor drink till they had slain him. This marks the intensity of their purpose. When David prayed for the life of his child he took no meat until they brought him news that the child was dead. He would have but one desire. He would do but one thing. So the minister is so anxious to receive spiritual power, so anxious to rescue souls from ruin, so anxious to build the church of Christ, that sometimes he has little relish for his food; and at other times, such is the cry of his soul, that he resolves to take no meat until his prayer prevails with God. This intense desire thus marked lifts the soul for holy action, for sublime purposes. Its whole power has become concentrated on one thing. Thus as the ball, when the rifle has been pointed steadily at the mark, strikes to its center, so the minister, having but one aim, his whole soul absorbed on one point, finds his words going directly to the hearts of his hearers. How wonderful the example of Christ! Pure and spotless, he needs no prayer for himself. He prayed for others, for us, for the world. He continued whole nights in prayer, while loving disciples yielded to sleep. He prayed for others, as they would not pray for themselves. He needed no fasting for Himself, yet see Him fasting forty days and forty nights in the wilderness. After it the angels came and ministered unto Him, and He came out of the wilderness to heal the sick and to raise the dead. All night in prayer He was transfigured, and Moses and Elias came down to earth to talk with Him in the presence of His disciples of the decease He should accomplish in Jerusalem. Moses, with Israel on the mountain, came down with a shining face—shining so brightly with unconscious power that the people could not gaze upon him until he was veiled. So the minister coming out of his closet, through his seasons of fasting and prayer, is gifted with words which pierce to the hearts of the people; and sometimes it seems as if his countenance shone like the face of Stephen, who, gazing up into heaven, was illumined by a ray from the throne.

This Spirit also brings before us the most solemn thoughts in reference to our congregations. Immortal souls come to listen for tidings of the Saviour. God has stirred them by His Holy Spirit, and sent them to hear. If they are saved it must be through our words, and upon the issue of the sermon the destiny of immortal souls may be sealed. Who could preach carelessly could he thus feel? Besides, it may be the last sermon which some one shall hear. Almost every sermon is the last that some one does hear. More persons die every week than there are pulpits in the land. Could we single out some person in the assembly who would never hear another sermon, how would we try to preach Jesus? Our eyes are sealed as to destiny, but that person is in the congregation, and we must draw the bow at a venture, trusting that the Divine arm and eye will give to the bow sufficient tension, and to the arrow the right direction. When I have heard, as I frequently have, of persons present in assemblies where I have preached, who have been called suddenly away by accidents or disease, I have never felt to regret that my sermon was not more beautiful or more polished, but I have regretted that it was not preached with more demonstration of the Spirit and of power. I cannot conceal my conviction that but for the negligence and indolence of those of us who occupy the sacred desk, it would be more universal and more powerful. It seems to be that the possibilities connected with preaching have been only partially realized, and that a brighter and more glorious day will dawn upon the church. If there is one thing above all others that I have desired for myself, and that above all other things I covet for you, it is this ministerial power, this baptism of fire. Seek for this more than for learning, for wisdom, for oratory; and, above all, more than for any thought of your acceptability or popularity. To preach one sermon like Livingstone's would be worth a life of service. I believe you all may have such power, that thousands shall be converted under your preaching. If the Bible be true, and if you are divinely called to the ministry, you are lifted out of the common circle of business and conflicts of life. God comes to dwell in you, and to use all your powers for Himself; your highest glory will be to appear as living, walking Christs among men, and you will feel with the apostle: "For me to live is Christ."

The Christian Advocate.

THURSDAY, FEBRUARY 13, 1879.

THE RIDDEN ONE.

Far up the rugged mountain side
Where all was barren, bleak and chill,
Rebellion had scarce died,
A hedonistic Angel's crew
And with their tiny lips all blue
Worshiped their Maker—God.

They spilled their perfume on the air,
And o'er as much of glory wear,
As though in garden grown.
The wild old mountain seems to smile
To see its rocky, desert guile
So beauty-lit its own.

The storm, a month was blown resistlessly by
That little flock you recently let lie
Those tiny mountain powers—
They heard the Angel's anger,
And when He sent storms all once more
Bust in its golden showers.

How much the storm for mountain side
To Christ's eternal God will hide,
Pilgrim of sin, think now!
He drinks its tears—heaven's love,
And yet bids thy prayers above,
Form stars made of snow.

Though pastures green by waters still
His weary steps may in or middle
Before the mighty pursued,
Faith ever makes His heart rejoice
And guided by the star shall come
He sings the pilgrim's road.

The tears of Christ must pass away,
Their open sins must vanish too,
Love's arms be held for me
In brighter than the stars above
Is the eternal love,
The infinite one's shine.

Presbyterian.

Letter from Texas.

MR. EDITOR: The circuit, Navasota and Millican, to which I have been assigned by Bishop Keener, is, I trust, an appointment sanctioned by God. Of one thing I am very sure: that there was no effort on my part to obtain any special appointment, being ignorant, so far as personal knowledge is concerned, of either the attractions or distractions existing in any of the works composing the Texas Conference. It is certainly an important work.

For the information of my friends, generally, I would say that the trip from Anite City was accomplished with comparative ease, in good health and safely. We had extremely cold weather from beginning to end; a very boisterous time on the gulf, so that some of our party lost their appetites, and became very humble, preferring the floor to any other place for the time being. Luxurious food and nice appointments generally lose all their charms in a spell of sea-sickness. We arrived here on the night of January 9, were kindly received, hospitably entertained, and suitable arrangements made for a home in which we are now living. The Lord has been kind to us in our preservation, and in turning the hearts of strangers to us in kindness and love.

A portion of the Price party went still further up the country, and are now established on a farm in Ellis county. Two other of our sons are engaged on a farm not far distant from this place. Thus the process of segregation has already commenced, but we are comforted by the knowledge that the localities selected are good in soil, society and healthfulness—matters of great importance. So greatly has the future interests of our children pressed upon our minds that we prayerfully concluded, at length, to bring them into this land of vast resources and advantages. I think the move is a good one for them, morally and financially. As for myself, it matters but little where I am. I am hearing the "better country," and feel joyful in the hope of "an inheritance incorruptible and undefiled, and that fadeth not away." From the depth of my soul I thank God for the prospect.

Navasota is a thriving town of three thousand inhabitants. We have here a good church edifice, a flourishing Sunday-school, but rather small membership. Millican is a much smaller town, with good church building, live Sunday-school, and large membership. Both of these towns are on the Central railroad, one hundred and twenty and one hundred and thirty miles from Galveston, and in the midst of a very fertile portion of the State, some of it [illegible] Farmers here. Corn and cotton are the principal staple products.

The people have held their prejudices in the dying, and voted a competent spirit, and the ladies of the church have performed some very kind deeds for our benefit, and organized a mission society for the building of a parsonage. The president of this society is Mrs. Susan Sledge, a daughter of Rev. Valentine Cook, of precious memory. Her whole mind and soul are devoted to the advancement of religion.

I have not met with any of the "Holy Band" as new set to which Bishop Keener alluded in one of his letters last fall. An evangelist of theirs visited this place before my arrival, and is now on a farm near by. I am told that he professes to enjoy entire holiness. He works awhile, and then spends the proceeds in evangelical work. Not having any personal knowledge of the character of their exposition of this great doctrine of the Bible, or their methods of Christian work, I am not prepared, from this standpoint to express an opinion. What I have read and heard about these bands of holiness would incline me to believe that they were described long ago in Second Peter ii, 17: "These are wells without water," etc.

I trust that I shall have leisure to write frequently on some topics that may interest and profit the readers of the ADVOCATE.

Fraternally,

THOMAS PRICE.

NAVASOTA, TEXAS, Jan. 27, 1879.

A Few Facts

MR. EDITOR: I wish to state a few facts relative to appointments, missionary appropriations and salaries of preachers, that I think are worthy of notice and consideration in *ours* or any other Conference. I am going to refer to, but two appointments which I fear represents many. Last year (1878) there was an appointment which paid the pastor a salary of $300 or more; the missionary appropriation for this charge was $275, making a salary of near or quite $580. When on another district there was an appointment which paid the pastor the small pittance of $134, with no missionary appropriation. Both ministers were unmarried, good preachers, and did faithful work. And, doubtless, more and harder work was required, and perhaps done, on the charge that paid the least salary.

Were the preachers to live like ministers ought to live, it would cost nearly or quite as much at one place as the other to support them decently. But, instead of this, one preacher lives plentifully, and the other one lives like a poor beggar, from house to house.

Is this right? "I trow not."

I would not have my readers to think that I am either of the pastors alluded to, for I can assure them that such is not the case. Both of these appointments are stations, with a little mission bracketed to the latter. The one paid a salary of over $300, with an appropriation of $275; and the other station paid $65, the mission paid $69, making $134, with no appropriation at all.

And this year (1879) the first station referred to proposes to pay $400, with an appropriation of $300, making a salary of $700. When the other station only *promises* to pay $100, with an appropriation of $50 for the little mission bracketed to it, making a salary of $150 for the labor of two men performed by one.

Is this right? "I trow not."

In this poorly-supported charge the duties of the pastor are more than quadruple. He conducts three prayer-meetings a week, holds class-meeting every week, superintends Sabbath-school every Sunday, does his pastoral work well on foot at that, lectures every Tuesday night, preaches eleven sermons a month at the station, and five sermons in the week on the mission, making sixteen sermons every month.

This is no guess work nor hearsay, because I know whereof I speak.

In my opinion the very idea of making a self-supporting station out of a church that has not paid but $65 in a year, and does not *promise* to pay but $100, is ridiculous and absurd. I emphasize the word "promise," because many of our most faithful ministers have realized the meaning of the word to its fullest extent. Each of the two charges referred to have new pastors this year, and I pray for their prosperity; but I say now, in the fear of God, that if matters are not altered, the pastor of the last mentioned charge must always suffer. The reason why this appointment pays no more is because it *cannot*—a good reason. The membership is small, and most of the members are poor women and children who would pay, but they cannot.

I trust that the presiding elders and Missionary Board of our Conference will remember this, and endeavor to remedy the inequality of the support of our faithful and self-sacrificing preachers. And may God help his poor young disciple in this lonely, far-off clime, to be faithful in the full discharge of his whole duty.

Yours, J. B. ANDERSON.

FORT BRANCH STATION, FLA., Jan. 31, 1879.

Spiritism.

The prevalence of this wretched sorcery, and the commonness of these sacrilegious rites in Christian countries and even among Christian people, is truly deplorable. It cannot be said to be a new discovery, for it is old; it is not a trick or legerdemain, for it is real; but its nature is evil, and its source diabolical.

Some have supposed that it is an advantage to mankind, in that it confirms one of the cardinal doctrines of Christianity—the immortality of the soul. But any advantage of this sort is more than neutralized by its direct tendency to worldliness, and its utter destruction of true holiness, and of heartfelt piety. In all my intercourse with spiritists, I have never known a real, true, spiritual person.

It was the filling up of the iniquitous cup of King Saul that he sought an answer from the dead. This sort of impiety was punishable by death (the highest penalty) under the Mosaic law; and in the new dispensation it was attributed to evil spirits.—Acts xvi, 17, and Deuteronomy xviii, 10.

There is no doubt, as the historian Rollin declares, as also Josephus, that the ancient oracles, particularly those of Delphi, were through the direct agency of evil spirits; and history informs us of similar responses from departed spirits in various other portions of the earth in different periods of time.

St. Augustine, in his confessions, speaks of it as being practiced in his day, and rejoices that he never "sought *answers from spirits*," calling it a "*sacrilegious compact*," which his soul abhorred. And in Book x, chapter 42, he says: "Many desiring to return unto Thee, and not being able of themselves, have, as I hear, attempted such ways, and fallen into the desire of curious visions, and so have deserved to be imposed upon by delusions. For they sought Thee, being puffed up with the pride of their knowledge, and exalting, rather than heating, their breasts; and they drew to themselves, by the likeness of their dispositions, the powers of the air consenting with them, and associated with them in their pride, by whom they might be deceived by *magical operations*, while they were pretending to seek a mediator, by whom they might be purged, but it was the *devil* transforming himself into an angel of light." And it was a great allurement of proud flesh that they had lighted upon a spirit who had no body of flesh."

Is it not deplorable that evil or deluded men have taken up the rites of an impious sacrilege which the Fox girls introduced as a money-making scheme, to found a pretended church upon! Yet such, I am informed, is the fact. May it not be properly denominated "the synagogue of Satan."

GEORGE T. VICKERS.

The New Preacher.

The new preacher, *our* new preacher, has come and gone, and the question: "How do you like him?" has gone the rounds, and the answer in almost every instance has been: "We like him very much." To "the church that is in our house," in our neighborhood, in our circuit, this is the event of the year. One question answered, another looms up, which is this:

"Watchman, tell us of the night,
What its signs of promise are.
Traveller, o'er yon mountain's height,
See that glory-beaming star."

Perhaps it is rather early to venture such an emphatic answer to the question, but *our* preacher says he "thinks we will have a good year." With the sure ken of faith he sees the "glory-beaming star," "because," said he, "there is *one* prayer-meeting on the circuit." From this one grain of mustard seed he builds his ladder of faith, and hopes, before the year closes, to see spring from that little seed a tree of large dimensions. May God grant that this:

"Night may change to glad tradition,
Faith to sight and prayer to praise."

But I must confess that this one little prayer-meeting had a hard struggle to live last year. Sometimes it was too cold or too hot, too wet, too dry, or too far off to go, and sometimes the members themselves were like the church at Laodicea, "neither cold nor hot," and that was the worst excuse of all for lukewarm Christians. Like the last straw that breaks the camel's back, this will kill a prayer-meeting quicker than anything else. But, thank God, the little prayer-meeting still lives, and the prayers of the faithful few, that the "Lord would behold and visit this little vineyard that He had planted, and send us a husbandman that would look after and take an interest in the laborers," has been answered in part. For *our* new preacher on his first round has, to the hoary-headed grandsire, to the little children, to members, to backsliders and outsiders, spoken of the blessed Master that sent him to preach the gospel to *every creature*.

He has gone "from house to house," and "visited the widow and the fatherless." In most of them he found the welcome that greets those "who bring glad tidings," and, if he met with rebuffs at some, he knew that he was only helping Simon a little with the weary load up Calvary's hill, from the summit of which the crowns of the faithful are in full view.

And so we, too, think we may say, with the poet, that we, also, "see the glory-beaming star," because *our* preacher's theme in the pulpit and out of the pulpit is all of Jesus. Could he choose a better theme? Ah, no! for this is the

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus!"

The personal questions *our* preacher puts to every one has stirred up the Laodiceans even; and, although he may have found "ninety and nine" sheep in the flock, there is more than one "out on the hills away." But we will hope and pray that the Shepherd may be able to say, before the year is over: "Rejoice with me that the sheep are found," and that he may leave his flock safely housed in the fold militant for a little while, to meet again when work is done in the blessed fold triumphant.

PATIENCE.

To Our Brother Rev. F. M. Featherston.

Eight of your family have left you—God called them. You have proven to the disconsolate that Christ is your consolation. Your beloved eight are with Jesus. You will meet them in the "home of the soul." I have visited several of my charge who are in great affliction. I tell them of you, of your Saviour, and of your hope.

We will fear no evil. "Lo! I am with you alway," is yours—it is mine. It is our inheritance.

To our loved ones we say farewell,
We say it Lord forever.
Since He doeth all things well,
We know that—oh, never!

I. W. COOPER.

OCEAN SPRINGS, MISS.

SABBATH REST.—It is a well established fact that more real work is performed by those who labor only six days than by those who devote all the seven to unremitting toil. It has been proved in the case of the over-wrought statesman and professional man, as well as in that of the 'bus-driver, who works for sixteen hours a day from one week's end to the other. In this occupation few pass the age of fifty years. The celebrated Mr. William Wilberforce, so well acquainted with all the great statesmen at the beginning of this century—with Pitt, Fox, and other giants of those days—has recorded that "he could name several of his contemporaries in the vortex of political cares whose minds have entirely given way under the stress of intellectual labor so as to bring on premature death." Sir David Wilkie's experience was that "the artists who wrought on Sunday were soon disqualified from working at all," adding that "he never knew a man to work seven days in the week who did not kill himself or his mind." Lord Chancellor Bacon, Sir Matthew Hale, and Sir William Blackstone among our judges contribute the same testimony, and give their experience of the mental injury caused by the practice. The latter says "that a corruption of morals usually follows a profanation of the Sabbath." While the great Roman Catholic, Montalembert, writes, "Il n'y a pas de religion sans culte, et il n'y a pas de culte sans Dimanche."—*Social Notes.*

"HAVING NOTHING."—"Blessed are the poor in spirit." So, then, the more we misgive ourselves, and the less we trust in ourselves, and the more we accuse ourselves, and the less we think of our attainments, whether without Christ or with Him, the nearer we are to heaven. The simple, child like, self-renouncing, self abhorring is commonly, in its fulness, the very last of God's gifts, of the Holy Spirit's graces, in the Christian. In early life, in strong manhood, alas! too often to a late old age, there is still a lurking hope that at least we are something, or we are just going to be something, in and of ourselves. Sin itself is often deplored as a humiliation rather than as unbelief. It has disappointed us about ourselves, even more than it has grieved us as being an ingratitude to Christ, or an affront and an ingletty toward God. The entire willingness to be nothing, and to receive everything; nay, not even to receive, as though, when given, the grace would be ours; but rather to have nothing, to be nothing, still; to be only in Christ, only a creature covered up and hidden and lost in Him; that is a blessedness against which a hopeful person has kicked inwardly almost to the last. He will ask his Father for the portion of goods which falleth to him, rather than stay within that Father's sight, just sustained, just lodged, just fed, day by day, but, of his own and for his own, having and willing to have nothing.—C. J. Vaughan, D. D.

NEAR VIEWS OF GOD.—Humility and repentance are the result of large acquaintance with God. Job said: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." It expresses two kinds of knowledge—the one speculative, the other practical. He had formerly a distant and vague acquaintance with God, without contemplating Him by that faith which seeth Him who is invisible. He now had an intimate, a deep and practical sense of God, very different from the mere vague conceptions he had when he only heard of Him; that knowledge which is practical, deep, intimate and profound. The two effects were humility and repentance. Humility is produced by the sight of His greatness, repentance by a knowledge of His purity. It is the union of these that forms the idea of God.—Robert Hall.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. VIRGINIA G. MILLS.—The Church has been called upon to mourn the death of many of her truest, faithful sons and daughters during the late wasting pestilence. Young and old, brave and fair, were like leaves this Among the number was a mother in our Methodist Israel, who for years was identified with the struggles and conquests of the gospel in these parts and whose memory is as precious as her life was useful, and its closing sweetly peaceful.

Mrs. Virginia G. Mills was born in Virginia, January 2, 1807, and died at Smith's Station, Hinds county, Mississippi, September 8, 1878. When about twelve years of age her young heart was touched by the spirit of God, and soon thereafter she became a member of the Methodist Church. Her religious character rapidly developed, which was ever positive and outspoken, and her experience singularly clear and comforting. The doctrine of assurance found in her an earnest advocate and convincing illustration. As a Christian worker she was active and aggressive. Prayer was her vital breath and "vantage ar." Her place was rarely vacant in the class and prayer meetings, where her voice was heard in testimony, song and supplication. She was ever ready to give a reason for the hope that was in her, having an open door and hospitable home, it was a coveted resting place of the travel-worn preachers of early Methodism. For the young itinerants, entering upon their great life-work, mind discouragements, and always craving sympathy, she had an encouraging word, and gave them much godly counsel.

She was a lady of high literary culture and extensive reading. She was specially, if not exceedingly, well informed in the history, poetry and literature of the church; this lifted her for eminent usefulness.

With the advance of years her Christian experience deepened and brightened under the sanctifying power of the Holy Spirit. She was ever going on to perfection, and while nearing the close of sixty years' service in the church, almost continually sat "in heavenly places in Christ Jesus."

She was twice married: first to Robert Elliott and then to the late Judge Wm. Mills a few days before her death she had to give up to the grave her youngest son, in the prime of vigorous manhood. But without a murmur, she exclaimed: "The blow is heavy, but, O, God! I will trust Thee though Thou slay me." In a few days she was stricken down with the fever and passed peacefully to the Christian's home in glory. God be praised for such a life and Christian character. It is a precious and inspiring heritage to the church.

CHAS. R. GALLOWAY.

MRS. MARY C. BAIRD, daughter of John and Elizabeth Allen, was born in Winnsboro, Fairfield district, S. C., April 12, 1824, and died at her residence near El Dorado, Ark., on Thursday morning, January 16, 1879. About four years ago God called our dear mother home. One month later we buried a brother, who claimed our deepest and warmest love. Since that time two darling sisters have been taken from us. With these losses we imagined that our cup of grief was full. But God knows best how much it can contain. Our dear, good mother is now gone to join the loved ones, whose absence from earth made her life so sad and lonely here below. We do not know how to write an obituary notice of the darling mother, who has labored to gladly our every wish from our earliest infancy to the present time. We can only record the fact of her departure for the information of her many relatives and friends, in this and States, who with us will long mourn the loss of one so amiable, so pure and so good. She has been a consistent member of the Methodist Church ever since any of her children can remember. She leaves behind her four sons, three daughters, a number of grandchildren, one brother, and a large circle of relatives and friends, all of whom will join us in bearing testimony to the fact that through all the vicissitudes of life she was as good as she could be. Dear mother, we cannot write more about thy beautiful and exemplary life, which, in the eyes of thy children, has ever been so gloriously perfect and pure. Then and God above dost understand the undying love for our hearts gave to thee. God help us to bear thy loss, and follow the footsteps of thy devoted Christian career, until Heaven's portals shall open for us to be received again into thy loving arms.

S. B. H.

ZOE CARTER died at the residence of her parents, in Iberville parish, La., a week ago, of that dread disease, spinal meningitis.

I am not the one, nor is it my purpose to write an obituary of this lively girl, but I wish simply to pay my tribute to the memory of one whose sweet and gentle manners and liveliness of disposition won for her so many friends during her stay in Greensburg last year. She was here as a pupil of Newville Collegiate Institute, and during a member of my Sunday-school class, in the Methodist Church, the first Sunday, I think, after her arrival. I remember so well the pleasing impression left upon my mind by her bright, happy face. After that first Sunday she was always promptly in her place with lesson well prepared, and with a smile and often an affectionate caress for her teacher. My relation to her as Sunday-school teacher continued till the close of the session, when she returned to her home in the full flush of radiant health, but doomed, alas! to be the victim of a painful disease, and to fill an early grave, I am a stranger to her parents, but I trust they will pardon the impulse which prompted me to pay my tribute to one of the loveliest characters I have met. Her schoolmates will also permit me to indulge the hope that they will strive to imitate the beauty of heart and life which made her so lovely.

To the sorrowing parents I would scarcely dare offer a word of consolation, for it seems almost sacrilege for a stranger to "intermeddle" with such grief as theirs must be. But I will simply say that I am a mother, and "I have felt the same." I too have "lambs in the upper fold." "Christ, the Good Shepherd, carries them, and that is best."

MARY J. PARKER.

MISS MYRA HEATH died, December 12 1878, at the home of her parents, near Beauregard, Miss., in the sixteenth year of her age. In the prime of youth, beauty and happiness.

Myra was converted several years ago at a Crystal Springs camp meeting and has continued to be a faithful, consistent Christian. Well does her teacher remember the earnest attention she ever gave to advice and instruction, and how her eye kindled with emotion, how the sympathetic tear welled up, whenever allusion was made to our Saviour's suffering, and his love for us. Mother, father, sisters, "Aunt Mat," rejoice that your darling is with the redeemed!

The following resolutions were adopted by the Beauregard Sabbath-school, on Sunday, January 19, 1879:

WHEREAS, Our heavenly Father, in His infinite wisdom and goodness, has seen best to remove from our midst our lovely sister, Miss Myra Heath; therefore be it

Resolved, 1st. That while we bow in sorrow in submission under His afflicting stroke, we are grateful as a Sabbath-school, and especially are the members of her class grateful for the pleasure we have had in her society, and for the example which she ever set us of a faithful, cheerful student.

2d. That we will endeavor to emulate her many virtues, and to meet her "On that bright and shining shore."

3d. That we deeply sympathize with her bereaved parents and sisters in their irreparable loss, and pray our Divine Master to sustain them by His grace.

MRS. DAISY F. CHRISMAN,
For Committee.

EDWIN O LUM died, at Rocky Springs, Miss., October 21, 1878, in the fifty-fourth year of his age. He was a son of Erastus and S. A. Lum, and was a member of the church from his youth. For many years, in the latter part of his life, he was a subject of great afflictions in body and in mind, and he sometimes indicated that this life was but little enjoyment to him, and that he would willingly exchange it for the life to come. Finally the yellow fever preyed upon the tenement of clay, and the soul returned to God who gave it. He had not waited till the last days of his life to prepare for death, and if he had he was not in a proper state of mind to attend to it in a dying hour. His wife was away from home with a daughter during his sickness, but her brother, Mr. George Farrer, ministered to her husband, as occupying her position. Another daughter's son followed the father in death. His place is vacant in the family and in the church, and his absence brings sadness to loving hearts; but there is comfort in the thought that he is "present with the Lord."

J. W. SANDELL.

FOR as much as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased father in Israel, Rev. John B. Hudson, so long and favorably known among us as a Christian man and earnest lover of Wesleyan Methodism; therefore, be it

Resolved, By the Quarterly Conference of East Feliciana circuit, Woodville district, Mississippi Conference, that we bow with Christian submission to the will of God, knowing that He is too wise to err and too good to be unkind, and doeth all things well.

Resolved, That we rejoice in the sufficiency of that grace that enabled our father in Israel to preserve so long his Christian character and to die in such glorious triumph.

Resolved, That this memorial be spread upon a separate page in the Recording Steward's Journal.

JAMES A. GUMBREY, P. E.

WILLIE, eldest son of T. F. and Julia Abney, died, of putrid sore throat, near Montrose, Copper county, Miss., November 5, 1878. Willie was a bright little boy of ten summers, and the most intelligent child I ever knew. He had but few equals, and I dare say no superiors. He was so kind and obedient ever, and the pride of the household. He was a regular attendant at Sabbath-school and preaching and, indeed, I might say, Willie was a Christian child, beloved by all who knew him. During his illness of fourteen days, though he suffered greatly, he was never heard to murmur or utter a complaint, but bore his afflictions with manly fortitude.

N. M. CLARK.

OUR darling little LOTTIE was born November 7, 1877, and died, December 18, 1878. She was thirteen months and eleven days old. She was the daughter of John and Anna Smith. She has gone to meet her two little brothers and two little sisters in heaven, who went before her. Oh, how inviting to those parents is the prospect of meeting their angel children in the spirit land; our only comfort in giving up our precious jewels is that they have gone to be with the angels in the bosom of the loving Saviour.

HER AUNTIE.

If, as is well known, there be a million Herods on the earth at this hour, is he or she a true parent who permits anything to prevent him or her from keeping watch for the slayers by night and day?

Hunting is a relic of the barbarious spirit that thirsted formerly for human blood, but is now content with the blood of inferior animals.

The Christian Advocate.

THURSDAY, FEBRUARY 13, 1879.

MAKE CHILDHOOD SWEET.

BY LOUISE S. PEDAM.

Wait not till the little hands are at rest
Ere you fill their full of flowers;
Wait not for the crowning tiberose
To make sweet the hurried hours;
But, while in the busy household hand,
Your darlings still need your guiding hand,
O, fill their lives with sweetness.

Wait not till the little hearts are still,
For the loving look and phrase;
But while you go daily hand in hand,
The good deed gladly praise;
The word you would speak beside the bier,
Falls sweeter far on the living ear;
O, fill young lives with sweetness!

Ah! what are kisses on clay-cold lips
To the rosy mouth we press
When our wee ones flies to her mother's arms,
For love's fondest caress!
Let never a worldly babble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

Give thanks each morn for the sturdy boys
Give thanks for the rosy girls;
Will not over a wealth like this at home,
Wealth richer than pearls
Wait not [illegible]
But daily answer [illegible]
And fill young hearts with sweetness.

[illegible]

Life Abroad.

BY REV. WILLIAM DRAPER

FRANCE.

The way seems rapidly preparing for the spread of the gospel through out France. There is a period of calmness in the political world that has not been known for many years. The condition of the people is remarkably prosperous. Religiously needs and tendencies are upstirring everywhere, which give hope for the future. Religious meetings are no longer limited to a select number, but awaken interest among the masses. Even Romanism languishes and decays. Nowhere is not in the entire country a single important center, where popular lectures on the gospel will not attract numerous hearers, and meet with deep sympathy. Appeals are made, in addition to Bible and tract distribution for open-air preaching. The encouraging work during the winter with the exhibition will occasion a more energetic evangelization all over France. Christian conferences and evangelistic meetings are held in many localities, and in several instances the theater has been opened for Protestant services. Much inspiration and aid in this direction come from Switzerland. The purpose on the part of the Genevese Society, to send a New Testament to every school-master in France, has now reached twenty-seven thousand out of the eighty thousand, and the work is being pushed on.

HOLLAND.

The religious conflict deepens in this land. A school law has recently been adopted by the States General (Parliament) threatening the existence of the Christian schools, and giving fatal strength to the public schools, which, admitting Catholics and Jews, prohibits the Bible and the mention of the name of Jesus. A deputation from all the provinces of the kingdom, and from many of its Protestant churches, presented to the King a petition signed by more than 300,000 inhabitants, with a request not to sanction the law. The public mind is thoroughly aroused, and the phlegmatic Dutchman has exhibited enthusiasm.

A circular has just been issued by the Netherlands Missionary Society, whose labors have been so successfully carried on in the Dutch settlements of Java, Sumatra, Borneo, the Celebes, and other isles of the Indian Ocean. One of the most flourishing mission fields of the world is in the northern peninsula of the Celebes. Of a population of 114,000 upward of 50,000 are converted to the Christian faith, or as children form parts of Christian families. There are 193 congregations and 125 schools, and 2,000 members are added yearly. The society has four stations with five missionaries and twenty assistants on the isle of Java, a single station containing 2,000 Christians and a school of 400 children. Christians of Holland are much alive to missionary work, and are pushing it with persistent vigor.

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

A recent statement gives an interesting account of this British organization. The society was formed in 1834 and now comprises a very wide sphere of work, including almost the whole Eastern hemisphere. It has sent out about 200 European teachers, and there are at present also employed 300 native teachers. Three hundred and seventy schools are in connection with the society, and others are helped by it. Its operations extend over India, China, the Malay peninsula, the Mauritius, south and west Africa, and the Levant.

The mission in Cairo, Egypt, commenced seventeen years ago, has three hundred boys and two hundred girls in its day-schools, with religious instruction, women's meetings, and general evangelistic services. Both Moslem and Copt, young and old, are reached, and the work is spreading to other localities.

DAMASCUS.

Four schools, three Bible women and one Scripture-reader are employed in this ancient but declining city. One of these school is appropriately called after St. Paul, and numbers 230 girls, Greeks (in religion) and Jews. Another school is exclusively for Mohammedan girls. There are also night schools for both sexes, Sunday-schools, cottage-meetings, house-to-house Bible-readings, and other evangelistic services. Openings are numerous, and the need pressing. Moslems, Druzes, Christians and Kurds, in the city and neighboring villages, are thirsting for the water of life.

THE BIBLE AND PRAYER UNION.

This organization dates back to January, 1876. The purpose is for the members to read the Bible consecutively, one chapter daily, with mutual prayer for each other. It becomes oftentimes a center for religious effort, as others are invited to the reading. The 50 members have increased to 53,000. Unions have been formed in almost every country of the globe, using various languages, in the Armenian, Greek, Nestorian and Roman Churches, as well as in the Protestant. Each person wishing to join sends a penny stamp for card of membership, which contains a calendar of the chapters for the year. "Monthly Notes" are issued, containing suggestions and helps on the portion being read. Conversions, religious quickening, Christian fellowship, have all been promoted by this simple agency. It draws the people to the word of God—the only bond of union. It is missionary in its aim and cosmopolitan in its aim and effort. Applications for membership should be addressed to Rev. Thomas Richardson, Mill End road, London, England, with postage for card enclosed.—Zion's Herald.

Religion of the Old Egyptians.

The honor due to parents sprang naturally from the belief in God as "our Father which art in heaven." We constantly find inscriptions on the tombs such as the following: "I honored my father and my mother. I obeying brothers. I taught little children. I took care of orphans as though they had been my own children." In letters of excellent advice, addressed by an old man of 110 years of age to a young friend—which form the most ancient book in the world, dating 3000 B. C.—we says: "The good reign of a doctrine is a blessing. God loves obedience. Disobedience is hated by God." The obedience of a son maketh glad the heart of his father. . . . A son teachable in God's service will be happy in consequence of his obedience, he will grow to be old, he will find favor." This is the earliest appearance of the "first commandment with promise." Diodorus says the Egyptians were the first to find and train which was the "science of Hermetism." The moral code of the Egyptians was exceedingly elaborate. It consisted of forty-two commandments or heads, under which all should be dressed. For conduct was to ideal placed before men on earth—it was the standard of perfection according to which they would be judged in heaven. Some of them are of local interest only, but most belong to the eternal laws of right and wrong written on the tables of the heart. Men were taught from childhood, as children are nowadays taught their catechism, that they must appear in the presence of the Divine Judge, and say, "I have not privily injured any of my neighbors. I have not killed any, nor caused any to weep. I have told no lies. I have not done any wicked thing. I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not been idle. I have not stolen. I have not committed adultery. I have not committed murder." Anderson. But their commandments were positive as well as negative. On the tombs we find the common formula: "I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger." In the lamentations at funerals the mourners see the deceased entering the presence of the Divine Judge, and they chant the words: "There is no fault in him. No accuser riseth up against him. In the truth he liveth, with the truth he nourisheth himself. The gods are satisfied with all that he hath done. . . . He succored the afflicted, he gave bread to the hungry, drink to the thirsty, clothes to the naked, he sheltered the outcast, his doors were open to the stranger, he was a father to the fatherless." This was the principle of the final judgment announced by the Son of Man, to whom "all judgment is committed," some 1,000 years afterward, among the hills of Palestine. This tenderness for suffering humanity is characteristic of the nation. Gratefully does a man acknowledge in his autobiography (1000 B. C.): "Wandering I was fettered and was hungry, bread was set before me; I fled from the land naked, there was given me fine linen." It is a glory to a man that "the poor shall make their moan at the door of his tomb." An inscription on a tomb at Beni Hassan written about 2,500 B. C. reads: "I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields plowed. I gave food to the inhabitants, so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor." On a wall of the Temple of Kachak there is sculptured the earliest known extraditionary treaty. It is between Rameses the Second and a Khetan prince. The last clause provides that political fugitives are to be sent back, with the following humane provision for their personal safety: "Whoever shall be delivered up, himself, his wives, his children, let him not be slaughtered to the death; moreover, let him not suffer in the eyes, in the mouth, in the feet; moreover, let not any crime be set up against him." This treaty was engraven for the Khetan prince on a silver tablet. In a volume of maxims we read: "Make not an enemy, let your wife find in you her protector; marry her not. Save not thine own life at the cost of another?" On the tomb of a man at El Kab (1000 B. C.) it is recorded that he "never let home with anger in his heart."—Fortnightly Review.

Handwriting of Authors.

Joaquin Miller is one of the few who write so it is almost impossible to read his manuscript. J. R. Lowell writes a lady-like, running hand, all very plain, until it comes to the signature; there the J looks as much like a D as anything else. The letter of his I have is a charming one. It is in answer to one from a friend who has thanked him for some literary work given gratuitously: "I hope you will say no more about anything I may send you," he writes. "The pleasantest thing in the world is to throw one's self away, and the next to that is to give one's self away to one's friends." Here is a specimen of Tom Hughes' penmanship. It is a jolly letter to a friend, who gave it to me. "Aren't you a rum old cove?" it begins, in the neatest of English hands. There are four closely-written pages, and there is no falling off from the first word to the last. J. Anthony Froude writes a distinct, though fine, hand, with the words very far apart. "Yours in haste, just going to hear Eechter, Kate Field," written in a square, bold hand, very characteristic and recognizable under any circumstances. I don't think that any one could form a proper idea of Julia Ward Howe from her handwriting. It looks as though the pen barely touched the paper, and bears the marks of haste. It is said hard to decipher, however, after the Howe in the signature, that differ as well as anything else. Nasby I come to the worst writing I ever saw." It is a page of the manuscript of one of Mrs. Oliphant's stories. If she had written with the point of a hair the strokes of her pen could not be any finer. I remember when this manuscript was first received in New York, some six years ago, the printers refused to set it up. They declared that they could not read it; so a friend and I set to work to rewrite the whole story. He being good at deciphering and writing, read aloud, and I wrote down his words. You would not wonder that the compositors rebelled if you could see the manuscript covering a large sheet of blue paper, and running diagonally across the page. George MacDonald writes a large, open hand, with bold, black strokes, and an unmistakable signature. Robert Buchanan writes nearly as well, but hardly so heavy. And though he was [illegible] and like it altogether. The little fifty [illegible] Walter Wood writes the most remarkable hand of any author I ever saw. The letters look like [illegible] The directions on an envelope [illegible] plain, as if you begin them with the intention of being understood, you are bound to succeed. I have a letter of his now in my possession [illegible] other but the real [illegible] pens [illegible] pressure. [illegible] pressure. They should write [illegible] distinctly, for the reason that there is no time to reverse their proof. Horace Greeley and ex-Governor Boss never took the pains to write the most legible hand, but that printers ever had to handle. I believe that there is a specimen of Governor Boss' writing in almost every printing office in the country preserved as a curiosity.—Brattleboro, in Boston Saturday Evening Gazette.

Augustus Hare.

Dr. E. Worthington desires us to remind F. F. that John Wesley anticipated Elihu Burritt nearly a hundred years in criticising the use of emotions, expressions in hymns. In his sermon on "Knowing Christ after the Flesh," he takes Dr. Watts to task for this flagrant offense against good taste and pure religion. "A person of deep piety" called Wesley's attention to the fact that some of Watts' hymns, in the *Horæ Lyricæ*, dedicated to divine love were, as the phrased it, too *amorous*; little to be addressed by a lover to his fellow-mortal than by a sinner to the most high God." Other writers, Wesley thinks, "speak in the same ungnarded manner." He objects to the use of the word "dear," and says he has endeavored, in all hymns addressed to our blessed Lord, to avoid every *fondling* expression." His brother allowed such jet phrases, but the founder of Methodism thinks it is "using too much familiarity with the great Lord of heaven and earth."

It was this gross, indecent familiarity with the Divine, doubtless that led the elder D'Israeli, in his *Curiosities of Literature*, to characterize the hymns of the Countess as "scandalous compositions, full of affinity obscenity and blasphemy."

Wesley's remarks would have rebuked the leading pulpit lights of the children's Sunday-day taught such contemptible cant as

"Come in the arms of Jesus
Sing of all gentle hearts"

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Mr. George Muller has issued the thirty-ninth report of the work at his Orphanages at Ashley Down, Bristol. He says: "Since the founding of the institution we have received, simply through prayer and the exercise of faith, above £78,[illegible] 6[illegible] children, of growth up persons, have been taught in the various schools, entirely supported by the funds in the institution, besides the tens of thousands who have been benefitted in the schools which are assisted by its funds. Ten thousand five hundred and now frequent the schools."

Religious Intelligence.

—The United Free Gospel or Independent Methodist Churches of Great Britain have held their seventy-third annual assembly in Glasgow. Fifty representatives were in attendance, chiefly from Lancashire and Yorkshire. Rev. A. Donovan, of Glasgow, who is eighty years old, was chosen President. The Union rests on an evangelical basis for its doctrinal system, is Methodistic in form and worship, and holds to the independency of each church in the transactions of its local affairs. It was reported that the principal and boundaries of the Union are being extended.

FRANCE.—The Paris Exhibition is to be made a means of moral as well as intellectual improvement. The "Christian Evidence Society" of London have made arrangements for a course of lectures on religious topics in one of the Exhibition buildings, the Salle Evangelique, a room which is devoted to Protestant religious meetings. There are to be both French and English lectures in the course. The "Bible Against Modern Objections" and "Bible Miracles" are continually given. Service is also being held in the Salle Evangelique, and [illegible] good work [illegible] of all classes and nations [illegible] the Scriptures, which are [illegible] sold.

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CHRISTIAN WORK IN FRANCE.—At the meeting of the Religious Tract Society in London, a few weeks ago, Prof. Monod gave an interesting account of the progress of Christian work in France. "It is quite wrong," he said, "to think that the people of Paris and they fairly represent the people of France [illegible] their opposition to the Gospel [illegible] little [illegible] are [illegible] boys [illegible] Waldensian writes the most remarkable hand of any author I ever saw. The letters look like [illegible] The directions on an envelope [illegible] plain, as if you begin them with the intention of being understood, you are bound to succeed. I have a letter of his now in my possession [illegible] other but the real [illegible] pens [illegible] pressure. [illegible] pressure. They should write [illegible] distinctly, for the reason that there is no time to reverse their proof. Horace Greeley and ex-Governor Boss never took the pains to write the most legible hand, but that printers ever had to handle. I believe that there is a specimen of Governor Boss' writing in almost every printing office in the country preserved as a curiosity.—Brattleboro, in Boston Saturday Evening Gazette.

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Our Young People.

A NEW PHILOSOPHY, OR STAR SHOWERS EXPLAINED.

BY PAUL H. HAYNE.

One luminous night in winter,
All crystal clear and still,
A band of wondering children
Were grouped by the window sill.

The window looked out northward,
Where through the tranquil hours
The skies kept falling, falling,
In a ceaseless shine of showers.

Ah! beautiful, white these children,
As they gazed on the magic skies,
With their rosy hands uplifted,
And their large, bright, marveling eyes.

"What [illegible] asked [illegible] Alfred,
Of his elder brother, Cyril,
"Do you think it is coming nearer?
If it comes, can it fall on us?"

"No, stupid!" the boy determined,
But somehow was touched by doubt,
And we spoke a shade more gravely,
Almost [illegible]

For, indeed, the [illegible] darkness
Now [illegible] grander height,
And [illegible]
The [illegible]
Till at last [illegible]
And [illegible]
Where [illegible]
The [illegible]
And [illegible]

[illegible]

An Answer.

To Bible Puzzle which appeared in the NEW ORLEANS CHRISTIAN ADVOCATE, January 23, 1879:

Once upon a time there lived a little girl whose name was Naomi. This sweet name means beautiful, graceful.

Naomi was born on the second month, on the seventeenth day.

On the morning of her twelfth birthday she awoke to find that loving hearts had devised means for her pleasure while she was wrapt in refreshing slumber, and testified their affection in the following manner:

Her father presented her with a diverce, and probably her pretty name was forgotten ever [illegible]

Her mother, like all [illegible] mothers, and willing to gratify the whim of the tiny maiden, gave her a gold ring.

Her aunt, who lived in the city of Lucknow, and who wished her present to be [illegible] book which, if carefully read, would improve her mind. Her brother sent her a knife that she might have a gentle pet to play with. This present was suggestive of purity and innocence.

The little girl was made very happy with her numerous gifts, but, like the majority of the human family, was not satisfied. She wanted more, and the wish arose in her heart that some one had added a pair of bracelets or earrings. This [illegible] must have been just a little tinctured with vanity; or was it only a womanly weakness, fond of adorning the person?

While gazing with childish delight on her many presents, she was startled by a knock at the door, and her surprise was no greater than her pleasure, when two little friends, Hannah and Mary, were announced. They too brought her a present, which was a beautiful basket filled with delicious grapes. After regaling themselves with the luscious fruit, they grew tired of the house and went out in the street to play. This being rather a public place, and not at all desirable for their sport, they went in the garden and rested under the shade of a fig tree. For a short time they remained under the grateful shade, and, feeling thirsty, returned to the house, where they found a bountiful feast spread by loving hands.

For the first course they had breads, meats, and other wholesome food, and for desert they had milk, honey, dried figs, raisins and wine. It is reasonable to suppose that if they consumed a great deal of the sumptuous fare, they were not in a condition to indulge in further sport that day.

So Hannah and Mary thanked their kind friends for the pleasant day they had spent, and, bidding them all good night, returned to their homes.

Naomi, like all good girls should do, kneeled by her mother's knee and said her evening prayer; kissed both parents good-night, and was soon wandering in dreamlands. May you experience many happy returns of the pleasant season, Naomi, is the sincere wish of

A FRIEND TO CHRISTIAN CHILDREN.

CANTON, MISS., Jan. 31, 1879.

The Moon, From a Frog's Point of View.

BY ELETA FORRESTER.

Miss Frog sat, in the cool of the evening, under a plantain leaf, by the side of her lily and placid lake. The day had been excessively warm, and so, as she sat, she gracefully waved, backward and forward, one of her delicate web feet.

It was a beautiful, natural fan, and served admirably the purpose intended.

Aramni Miss Frog arose the varied warble of other frogs. The little polliwogs had all been put to bed, and now, ranine stealing on the season for silent thoughts. Always anxious to improve her mind, Miss Frog gazed about her to find a subject on which to fasten her attention.

She had been once sent to a southern lake to finish her education, and was really quite superior to ordinary frogs.

"There is no one here, in this mud-hole, to appreciate me," she regretfully sighed, as two silly frogs passed her leaf, flirting so hard that neither of them observed her.

She drew around her her shawl of lace—made from the finest cobwebs of Florida—and sulked.

Just then arose the moon, taking its solitary silvery way across the sky.

Her attention was arrested at once.

"How like a polliwog it is!" she ejaculated, "save that it lacks a tail."

"And a ghostly polliwog it is, daughter of the water!" croaked a sudden hoarse voice beside her.

She hopped with fright, and gasped as if about to faint; but calmed herself again as she recognized the tones of the rough-skinned Sage of the Frogs, who dwells alone in some remote corner of the lake. He it is who always sings "Kerdunk," when he condescends to sing at all.

This learned hermit, after clearing his throat repeatedly, thus expounded himself:

"There is a legend, connected with our race, that runs in this wise:

"Ahem!"

Upon a time, in a certain valley, where once flowed a considerable stream, the waters suddenly failed and the stream dried away.

Upon the unfortunate frogs who dwelt therein, was showered numbers, the mid-summer shone its fiercest rays unhindered.

"Dreadful!" piped Miss Frog.

"Yes, it did," said the Sage, reproachfully; "and if you wish to hear this story, you must be careful not to interrupt me again thoughtless girl."

As Miss Frog was very desirous, indeed, of hearing the story, she remained quiet, and the hermit frog continued:

The waters dried away, and hundreds of wretched frogs died in those parching days. Dying flies gasped with their last breath for a drop of rain water, and bobbed their wails with those of their sub-aqua kindred.

At length, one old frog, who had lived out to the last, confessed:

"Neighbors, I and wicked I have been. I have denied my God. And now I have no power to remedy the evil I have done."

At this, all the frogs, who were not yet dead, gathered around the tough old frog, and listened to his words.

"Woe was an evil day," gasped the speckled sinner, "when I poked my nose out of water to have a saucy kingfisher, who was mocking the whole fish tribe in his usual exciting manner. 'Catch me, if you can!' I cried, darting about at my ease.

"But the bird beguiled me. He made me believe that, if I would only work a little hole through that dam there, I could descend with the escaping waters to the stream below; and make my way to the sea, where, as I heard, the fishes were all kings, and ate nothing but diamonds for dinner.

"I enticed all the frogs that I could in the piece to assist me, and we wriggled and wriggled our noses into the gravel for a long while, apparently to no purpose.

"But, at last, a little leak started, and our water dripped away, drop by drop; but not in sufficient volume to carry us with it.

"When the waters had receded, so as to make the stream very low, back came that artful kingfisher, to dive for us in the shallow pools.

"And now, what the drouth had not destroyed, that tempter has gorged himself upon."

"Oh-h-h!" Boo-hoo-hoo!"

The frogs freely forgave him because he cried.

But the problem remained, how was the supply of water to be renewed.

At this juncture, an earnest, meek-eyed, polliwog limped feebly, and said: "Show me the place, where these waters leak away."

Astonished at her manner, the sobbing train indicated the spot.

"Drag me thither by my tail," exclaimed the heroine, resolutely.

Then the frogs used their last remaining strength to do as she bade them, and waited in exhausted surprise, to see what would happen next.

"Good-bye!" wept the brave little polliwog, wriggling with feeling and groaning some. "If any of you survive me, tell it to your children that I laid myself in the breach!"

With these few farewell words she crowded herself into the hole, out of their sight.

Presently, the stream began to rise and the pools to fill up. The frogs sat knee-deep in water, and the fishes swam upon their sides.

Day by day things improved, and the fishes began to sit up in bed, while the frogs were heard incessantly dressing the little polliwog. One night, she appeared to them in the sky, as you see her to-night; returning nightly, for many nights, to beam at them, growing larger and brighter at every appearance.

"Such," said the Sage, "is our Legend of the Moon!" And he leaped into the waves with a resounding plump!

Miss Frog felt so many different sensations at once that she dropped her lower jaw involuntarily, and sat so, unconscious of aught until awakened from her reverie by a cricket jumping suddenly into her throat.

Hastily gulping him down, she gathered her shawl about her, and, with a spring sprawled gracefully toward her wave.—St. Nicholas.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH SOUTH.

THURSDAY, FEBRUARY 13, 1879.

REV. LINUS PARKER, D. D., EDITOR.

OFFICE, 112 CAMP ST., NEW ORLEANS.

Card from the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in this city on the fourteenth and fifteenth of January 1879 and organized under a regular act of incorporation. On account of the former publisher's inability to go on with the business of the paper the undersigned sub committee were authorized to make a contract with some other party to take charge of the business, and to print and issue the paper. We have accordingly made a contract with Mr G. T. Lathrop for this purpose, who will hereafter attend to the business affairs of the NEW ORLEANS CHRISTIAN ADVOCATE, and to whom all communications on the business of the paper should be addressed for the future. Our agents and subscribers are assured that all business with them will meet with prompt attention, and that the paper will be regularly and promptly issued. We bespeak for the ADVOCATE the continued good will of our people, and the efforts of all to extend its circulation.

JOHN MATTHEWS,
LINUS PARKER,
Sub-Committee

What Ought Christians to Profess?

There can be no doubt concerning their duty to confess Christ. This is so expressly commanded that there can be no clear Christian conscience without it. Christ is to be confessed as their Lord and Saviour, and the confession is to be before men. It is a public and explicit avowal to the world of faith in Him, and of discipleship. Confession in reference to Christ is a profession of the Christian religion. This Christ demands. He cannot approve of secret discipleship. The end for which the profession is fulfilled is for the spread of the gospel and for the salvation of others. The profession may endanger life and involve the loss of property. It may alienate friends and kindred, and lead to other sacrifices. But, at whatever cost, the duty is clear. There is no middle ground between confession and denial. Not to confess Christ is to deny him. Not to profess the Christian faith is to deny it. No release from this obligation was ever granted by Christ, or by his apostles, even to save from persecution or death. To be an accepted and approved disciple there must be an open avowal, a profession, public and clear.

Beyond this declaration of faith in Christ, and a life consistent with it, is there any further profession required? Is it required of the Christian man to make specific public declarations concerning the various phases of his inward life, his struggles with temptation, his conflicts with sin, his degree of assurance, or the processes of a high and gracious experience? The telling of experience is of very ancient origin. There is much of it in the Psalms, and David says: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." In the days of Malachi, "they that feared the Lord spake often one to another." Paul and Peter were in the habit of telling some very remarkable things connected with their religious history, and the glimpses of the primitive assemblies, which we find in the New Testament, indicate that the believers were very intimate and communicative. Christians in their social intercourse, and in their social meetings, have always told what God hath done for their souls. The love that is in them prompts this interchange of views, and these unfoldings of the deep feelings of the heart. But even to the world without is it not a very important part of their testimony that the gospel is the power of God unto salvation to every one that believeth? They are Christ's witnesses as to the supernatural in religion as to the direct work of the Holy Spirit in the heart. A profession to this extent would seem to be a testimony which it is incumbent on them to deliver to all men. It is not merely the profession of a doctrine believed in, but of an experience realized and felt. It is conceivable that Christ may be confessed, very boldly and very sincerely, before the conscious work of regeneration has taken place. The profession of conversion, embracing this sense of the new and spiritual birth, is, therefore, the complete testimony which the Christian bears for Christ and the gospel. This is a duty to the world and also to the church. It is a profession which the world needs, and which the Christian must make. Christ, as his personal Saviour from sin, is professed before men.

In this sphere of experience, however, there may be innumerable lights and shades, and various degrees and aspects. There are conflicts and victories, there are wrestlings and revelations, there are humiliations and wonderful upliftings of soul, and there are depths and heights. The world at large would not comprehend these, would scarcely hear them if they were told. They would be pearls cast before swine. And there may be things in the secret spiritual life which are better kept. The disclosure of what is best, or of what is worst in us, is equally repugnant to the devout soul. There is a privacy that may not be invaded without damage to the finest and most delicate touches of the indwelling Spirit. There are things that come within the range of the innermost consciousness of the child of God that ought not to be made matters of profession. We may tell to the church and to Christian friends more than is embraced in our profession to the world, and there are things between God and the soul with which none may interfeddle. The closet life of Christ is that part of the wonderful life of which we know but little. There was in Him an inner life of union with the Father, and of communion with heaven, and of divine revelations and mysteries which was never exposed to the gaze of men or angels. Where the sensibilities are pure and spiritual there will be as much shrinking from nudeness of soul as from nakedness of body.

After we have granted all that the duty of profession requires, and all that the communion of saints demands, there remains much that is most beautiful, precious and sacred which cannot and ought not be told. No compromise should be made in reference to the duty of profession, and there should be no restraint upon the freedom and liberty of religious fellowship, but we must learn to recognize and respect certain reservations in the domain of experience. To make these the subjects of profession may work mischief, and rob the soul of their possession. The sensitiveness of some devoted Christians has led us to the endeavor to distinguish between the things to be professed, and those which properly belong to the secret experiences of the religious life. The disposition to shrink from the revelation of all that the heart feels is right in itself, only let us not give it more weight than it is entitled to.

The Cessation of the Manna.

The children of Israel had been miraculously *fed for* more than forty years. The necessities of their situation required a miracle. When the necessity was removed the miracle ceased. There may have been enthusiasts at that time who expected the miracle to continue, just as there are now those who believe that Christians ought to use prayer and faith for the healing of the sick, or the obtaining money for charitable purposes, and such like. These enthusiasts forget that God works miracles in his own way, and that his way of working is infinitely varied. He never pursues one plan long enough for men to copy or counterfeit. So soon as men begin to do so with their enchantments, he adopts another. Another reason exists in the very idea of a miracle. If it continues without variation it ceases to be miraculous, and becomes a fixed law. Thus the sunlight might have been a miracle had it not been governed by that regularity which destroys the miraculous quality. For the same reason the conversion of a sinner is not miraculous since it is the result of a well-defined law. The answer to prayer is not miraculous, except in those cases in which the ordinary law is suspended by the operation of the extraordinary. But these two never conflict through the agency of human will. No artificial emergency can be produced. It must be an emergency, rather, which man has been doing all in his power to avoid; but, failing to do this, the divine interposition is necessary. So that miracles are not only possible, but they are, no doubt, as frequent now as at any time of the world's history; but they are not of man's procuring, but, on the contrary, they are most likely to occur when man is least expecting them.

Let us notice that the miracle of the manna was continued thirty-seven and a half years longer than it might have been had Israel been strictly obedient to the divine will. We are, therefore, justified in the inference that miracles are often wrought for man in a *low* state of spirituality, rather than when in a *high* state of holiness. If God is working frequent miracles for me it excites a suspicion that I may not be doing my own duty so well as I ought. The people of Israel were truly favored for two and a half years by the *manna*. For that length of time they could have truly boasted that God was taking care of them when they were unable to obtain anything by their own exertions. But for the remainder of their pilgrimage the miracle of the manna was a rebuke to their unfaithfulness. So it may often be with individual Christians. Improvident, indolent or timorous Christians frequently have manna to eat, when they might be eating "the old corn" of the promised land. They have something good from the hand of the Lord, but they might have had something far better, and yet nothing miraculously provided.

Miraculous interposition, therefore, is not infallible proof of the highest state of grace. I have seen indolent Christians, indolent preachers and indolent churches miraculously fed; but they were people that God had been trying for forty years to get to a self-supporting condition; when, if they had followed his direction, they might have been there in as many months. Yet they point to these evidences of divine favor with an air of triumph that defies all logic. Thousands die eating manna. Churches die with manna all around them. Miracles, then, in this light, are a sort second choice on the part of God to man. He is the God of law. He does not "make void the law through faith" on man's part, nor through miracles on his own. The reign of order is to be fully restored, and therefore the farther advances toward perfect holiness are marked by the elucidation and explication of what was once mysterious and marvelous. That man can ever fully understand or explain all of his providences is quite another question.

But it is not the object of this paper to discuss the general topic of miracles. Let us learn another lesson from the cessation of the manna. We cannot keep the blessings of God which were designed for one state of Christian experience when we have passed to another. They were given to relieve wants that pressed then and there. The desert could afford nothing. Human resources are of no avail in many of the wastes of life. Industry and ideleness are on a par. Money possesses no value. The distinctions of wisdom and rank are a mockery. The social sympathies furnish no capital. Man is helpless, and the ambitions of life reach not beyond the dingy horizon of to-day, nor do the aspirations of man rise above the dreary stretch of its desolate and seemingly interminable sand-hills. Thus day by day man's daily wants are met by the daily manna. But, when he has passed these wastes, better things than manna surround him, and he again becomes conscious that his mental powers and moral qualities and social rank and material means are all available, and that there is merit in his using them aright. God did not create the moral waste for man's habitation any more than the physical, so that the products of man's own toil in his proper sphere are to be preferred to God's miraculous gifts out of it.

The cessation of the manna may teach us another valuable lesson: It indicates to us that we are coming to a better country. Oftimes the Christian pines that some particular manifestation of God's grace comes no more. Let him rather rejoice, unless he knows that he has been sinning against the light. He has lost the immediate evidences of God in his heart, but around him are the mediate, which in a thousand ways display his bounty. Before there was no evidence of his care but the manna; now the signs of his love are everywhere—in the bright sky and the green hill-sides, in the purling brooks and the umbrageous trees, in the teeming earth and even the black thunder cloud. O, blind Christian! how long will you bemoan the manna which grew offensive and wormy in a day, while around you bloom perennial flowers, and above you wave the fruitful palms and evergreen cedars? You realize the manna as the creation of God for your benefit; why are you so slow to realize that these, too, are his creation, made for your use and constant enjoyment? But the manna fell from heaven while you slept; these must grow from the earth under your toil and care. There is the difference, and it may be well if you are reminded that when work is your duty prayer is blasphemy; when the law of cause and effect is clear faith is presumption; when God's fields of bounty and toil are below the aspiration after those out of reach is impiety.

One more lesson from the cessation of the manna. Rich as some spots in life's pilgrimage may be, none ever supplies fully the wants of man's spiritual nature. Manna comes nightly to the pilgrim who went to sleep hungry for spiritual food. He falls asleep wondering how he can live through the heat and toil of to-morrow. Silently as the dew settles down, God stoops and breathes into his nostrils; as he did with the first man, and life is diffused throughout nerve, brain, heart. The pilgrim awakes as Jacob, and says: "Surely God was in this place, but I knew it not." Around him lies the manna of *to-day*. Were to-day to be as hot and long and deceitful as yesterday, he would not begin its journey. But hope sets out singing on the morning air, and faith's hand points to the cloud which is "for a glory and a covering." At last the pilgrim comes to living streams. He takes hold on real fruits—"the old corn" that grew while he was eating manna. He eats, and the manna ceases. The desert is past and Canaan gained. "The gates are past and heaven is won."

T. A. S. A.

Maffit's Grave.

MR EDITOR: You gave us, in the last ADVOCATE, an interesting paper on the late Rev. John Newland Maffit.

People *will* read about Maffit; they will not willingly let his name die. There were genuine elements in that character; there is granite in that fame. As the time in which he lived and labored recedes, what was eccentric, and fastidious, and superfluous, and weak about the man, sinks out of view, and the outlines of his real power and greatness rise up and abide within the field of vision of at least the generation next following him.

Two or three lives of Maffit have been written, and none published, so far as I know. Several years since, when I was in New Orleans, a gentleman of fine literary taste, then connected with the editorial staff of the True Delta, was engaged on such a work. His name (Overall) might connect him with an old Methodist family. To him I loaned my copy of the volume from which the article in your paper was made up. Later he wrote me from St. Louis that the volume was ready for the printer, but I have seen no notice of its publication. A well-written biography of Maffit would find readers. His character and career afford a study that has not been exhausted, and might be profitable as well as entertaining.

His grave is unmarked, and soon will not be found, unless some memorial is placed there.

He was buried in the Mobile graveyard—the Magnolia cemetery. About 1851 a movement was started by that elect lady, Mrs. Jane T. H. Cross (one among the thousands converted by Maffit's ministry,) to put up a monument; but with the war the project fell through.

Last month, passing through Mobile, and visiting the graves of my own dead, I sought out the grave of Maffit. Somebody had marked a rude board with his name, and stuck it into the ground, at least ten paces from the right spot. The grave can still be identified, beyond a doubt. It is near the burying lot of Mrs. Hunter.

Rev. Felix R. Hill, pastor of St. Francis Street Church, was with me, and I am glad he was. Maffit was often a guest in his father's house at Nashville. I think he was one of the seals of his ministry when he preached so wonderfully in Middle Tennessee and North Alabama, forty years ago.

Bro. Hill promised me (I believe he will not fail, until he carries it out,) to see that some enduring monument should mark that spot before the year is out. Whether tall or low, costly or humble, let it be solid. Many will seek for it, and read the inscription, and magnify the grace of God in him. Though it was an *earthen* vessel, there was a *great treasure* in it, as multitudes living and dead could testify, and

The weak son of mortal race
The immortal glory enjoyed.

H. N. MCTYEIRE.

FEBRUARY 6, 1879.

Parsonages.

The Itinerancy cannot work well without parsonages. They are an essential part of the system. As between a church and a parsonage we should say: Build the parsonage first. The support of the ministry in the hardest times would be tolerably assured if every work had a comfortable and well-located parsonage. Dr. McFerrin, writing in the Nashville Christian Advocate on this subject, says:

Suppose you are a preacher, and have charge of a circuit or station, and your family is ten or twenty miles distant. How are you going to look after the interests of your charge and protect and comfort your family? Some of your members are sick; but you are not near to visit them; one dies, but you are too far away to attend the funeral. A child is to be baptized, but you are away. A couple is to be married; but the bridegroom does not know your residence. Your family may be sick, but you are so far from home that your wife and children are neglected, or your flock must be without a shepherd.

Well, you ask: "How is this to be remedied?" I answer: Remove your family to your circuit or station. But, you say: "I can find no house suitable. No parsonage there; and if I could hire a house, I am not able to remove my family and pay the rent. I am in debt now for last year's rent—a debt the stewards should have paid. My credit is gone; I am ashamed to meet my landlord and grocer and merchant. I am opposed to going in debt, but my family were out of provisions, and out of clothing, and my rent not paid, and I had to take some money for which I sold books of the Publishing House, and won't be able to replace that; and here I am away from my people, and am put to a sad inconvenience. I want to visit my members, and be at the week-night prayer-meetings, and to attend to all my duties, but it is physically impossible. O, if there was a good parsonage in the heart of my circuit, where my family could be located and their wants supplied, how I would work for the Master! There is Bro G., on the A. circuit; he seems to have everything furnished him—bacon, pork, flour, sugar, coffee, corn, hay, and a cow to give milk for his children. Why, he says he has provisions for thirteen months in the year! Now, if I were in the midst of my people, and in their own house, I would fare equally well; but, alas! I am away fifteen miles, and am cut off from all these advantages. My people do not seem to consider the advantages of a preacher's home. They are kind; they have not a great deal of money, but they have everything else; and if I were in a parsonage, and lived with my people, they would take an interest in me, and they cannot feel otherwise."

Such, Mr. Editor, is a true picture of life as it exists in many of the old Conferences of our connection.

Five things should be:

1. There should be a district parsonage in every presiding elder's district well located.

2. There ought to be a comfortable parsonage in every well-established circuit and station.

3. The preacher should be required to live in the parsonage.

4. The parsonage should be supplied with heavy furniture, and the preacher's family should be provided with the necessaries of life.

5. The preacher, then, that would not do his work, unless providentially hindered, ought to retire from the list of workers.

Sunday-School Literature.

Bishop McTyeire contributes a timely article to the Western Methodist on "Methodist Literature for Methodist Sunday-Schools." We endorse every word of it heartily. Read and digest the following extract:

The good that is being done by Sunday schools is a matter for rejoicing among Christians. The systematic study of the Holy Scriptures that is going on in them is one of the best signs of our times. The opportunity afforded by this institute for shaping the religious character of the rising generation justifies the church in providing for it, and giving *directions* concerning it. Shall these provisions be made available? Shall these directions be observed in the conduct of Methodist Sunday-schools? That is the point to be considered by those in charge of them when purchasing their Sunday-school literature.

Show the pushing agents of the patent outside literature, manufactured for the trade in the North or East, just as iron cotton ties and wooden pumps are manufactured; show them the Sunday-school publications got up weekly and monthly and quarterly by Dr. McFerrin, book agent, and Dr Cunnyngham, editor, and challenge comparison in cost and quality with their publications; and the result may be stated about this way:

They affect to have our most enterprising "workers" on their side—to be in sympathy with them. Indeed they themselves are "workers;" know what is wanted; they are "live men," you know. All well enough—*your* Sunday school literature; only it is behind the times. General Conference was not made up of practical Sunday-school "workers;" old fogies, mean well; very safe; but not up to the age. Young people are wide awake, you know—want something fresh and taking, you know.

And such tricks of trade have resulted in loading down some of our Sunday schools with books, magazines and papers, that would suit a Congregational, a Unitarian, or a Universalist school as well. No distinctive doctrine is taught in song or lesson. The best that can be said is there is a studied vagueness of teaching and a pleasing generality, with much scene shifting. One result, however, is secured—a good deal of matter, printed and bound in various styles, has been sold, and trade is lively.

All the moral and religious reasons that call for Methodist preachers in Methodist pulpits call also for Methodist literature in Methodist Sunday-schools.

It will be gratifying to all good people to see that the recent investigation of the cipher dispatches completely vindicates Mr. Tilden from any complicity in attempt at bribery or fraud. Without regard to his political position, all will rejoice that the man who was elected president of a great nation is clear in the matters that have been charged against him.

We have received complimentary tickets to the Gulf States Mechanical, Agricultural and Industrial Exposition. The Exposition opens February 17, and continues eight days.

PLEASE REMEMBER.—Address all communications on business of the ADVOCATE to G. T. LATHROP, 112 Camp street, New Orleans.

All other communications are to be addressed to the editor.

In requesting changes, give the postoffice *from which* as well as that to which the change is to be made.

In sending obituaries, marriages or communications of any kind, the address of the writer must be given, although it may not be published.

We have several communications on hand signed anonymously. We must have the full name and address of the writers before we can consider the question of their publication.

The Work in Mexico.

Rev. W. M. Patterson, Superintendent of our Missions in Mexico, writes to the Texas Christian Advocate, January 15:

Our work here cannot advance much without schools, and our schools at present are largely dependent upon the aid the ladies are willing to give us. I have been running some schools in hope of the help from the ladies rallied for by the Mission Board at the first of the year; but only the societies in New Orleans have furnished any money, and their operations were cut short by the yellow fever. I shall be very glad if I yet receive some assistance from that source before the close of the (missionary) year, so that I may not come out behind financially.

Again: We have a mission station (Jocotigo,) where there is already a congregation in charge of one of our preachers, now numbering over one hundred and fifty; but we have no suitable church—no house that will hold half of them at one time. I have visited the place myself, and find the people anxious for a church. They have no money, but are ready to do what they can in work. A nice lot can be had for a church. The place has 2500 inhabitants. Three other important towns—all larger than this—are at hand, and can be brought under our influence, if we can make a good stand at the first place. Now, cannot "all hands" in Galveston raise for the purpose of building a church in Jocotigo $100? It will require about $400 to do the work; and I have promised that it shall be done. Other places will help us. I think a *few hours* work by our friends will meet the demands of the case. We shall be encouraged to know that they are willing and trying to help us.

I might ask pardon for writing you this letter, but I know that it is no trouble for you to talk for missions.

I believe our work here is doing well. We have now ten preachers with regular work; five teachers, and one hundred and fifty members, with many others "on trial." No other mission has grown half so rapidly; and all these compare well with the other missions. We are just now ready to prosecute our work successfully. A rich harvest awaits us, and we shall gather it *soon*, if we can only get the hearty sympathy and prompt support of our people at home. Talk for us, Doctor, and I do not think you will regret it.

Last week, on one of my trips to the interior, I was robbed by a band of Mexicans in the mountains. Lost a watch that I valued very highly, and other things, but not much money. This, however, is what travelers experience every few days, and is hardly noticed or thought.

Our Publishing House.

Dr. McFerrin, in a late number of the Nashville Christian Advocate, says:

The time is rapidly approaching when the future of the Southern Methodist Publishing House will be determined. Since June 1, 1878, the Book Committee and the Book Agent have been experimenting as to two points:

Can the Publishing House, embarrassed with the old debts, be so run as to sustain itself and make a profit? Eight months' experience encourages the idea that this can be done beyond a doubt. If the church will rally to the support of the House, it can be so conducted as to sustain itself and create a sinking fund to aid in the final liquidation of all the debts. The business of the House is increasing; the subscription lists to the Christian Advocate and Sunday-school periodicals are enlarging, with the hope of a great increase. Let the church, *the whole church*, work for its *own interest*, and success, a *grand* success, will crown the effort.

We are making some progress in procuring subscribers to the four per cent. bonds. This work will be prosecuted with vigor within the next few months. The Agent, and Dr. R. A. Young, who is aiding in the work, will visit soon several important points in our connection, where they hope to meet a cordial welcome and liberal response. Within the past few days we have been encouraged by a few private subscriptions. One from a gentleman of North Carolina of $5,000; one from a gentleman of Louisiana of $2 500; one from a gentleman of Nashville of $600. These, in addition to what has gone before, have swelled our list handsomely. We are looking still for greater things. Surely the church, with 800 000 members and a million of friends, will not allow this matter now to roll back. Don't wait for another appeal from the Agent or Committee, but send in your responses, and let us finish up the job forthwith, and thus encourage our own hearts and the hearts of all our friends.

We notice with deep sorrow the announcement of the death of Rev. Philip T. Henderson. Bro. Henderson was at one time a member of the Louisiana Conference. Both he and

his accomplished wife were greatly beloved by our people among whom they lived and labored. The Western Methodist says:

The Rev. Philip T Henderson, of the North Alabama Conference, and preacher in charge of Vienna circuit, died of pneumonia, at his residence in Decatur, Ala., January 21. He was an earnest and faithful preacher of the gospel a pure and devoted Christian. His ministry was begun in the Tennessee Conference, and for twenty years and more it has been prosecuted with usefulness and fidelity. A dear wife and three children survive to mourn their great loss—they have the sympathy of many friends.

How It Is.

The thing is in a nut shell: We must cut all poetry of all sorts out of obituary notices in order that we may protect our columns from occasional doggerel. When a worthy family lacking in nothing but poetical taste sends a ridiculous stanza we cannot interrupt their heart-felt and genuine grief by a critical letter explaining how their jingles limp. There is no middle course. It must all go out. The lines:

"Jesus can make a dying bed
Feel soft as downy pillows are."—

are very true and beautiful, but they cannot be repeated eleven times in the same issue, as they would have been had we not once interfered. Please, brethren, be perfectly reasonable. We prefer to meet your wishes, but we cannot make the paper absurb at times when we see the whole question as you cannot.

The above clipped from the Northwestern Christian Advocate, Chicago, explains a delicate point in a straightforward manner. We would be pleased to print occasional verses of real poetry in obituaries, but to begin would be to invite a torrent of This, That and the Other, especially the Other.—Methodist Recorder.

State Sunday-School Convention.

This convocation received the endorsement of the recent Annual Conference. It will be held in the Lafayette Square Presbyterian Church, February 20, 21, 22. It will be composed of two delegates each from the evangelical Sunday-schools of the State. Superintendents in the city and throughout the State are urgently requested to send the names of their delegates, without delay, to Mr. Joseph H. Spearing, secretary, No. 25 Carondelet street, New Orleans.

The delegates may be the pastor, superintendent or teachers.

Arrangements have been made with the railroads and some of the steamboats for reduced fare for persons attending the Convention.

Rev. John B. Higginbotham, a superannuated member of the Mississippi Conference, died January 1, aged seventy-seven years. Bro. Higginbotham was one of the most devoted men we have ever known—a man unlearned, but useful, and by all beloved. For several years past we have been accustomed to meet him at the Seashore camp-meeting. He was there at the first meeting, and at nearly every one since. Hundreds will remember his fresh, and ringing talks in the altar and in the experience meetings. An obituary sketch, sent us by Rev. A. G. Jones, will appear in our next paper.

Rev. C. W. Drees, of the Methodist Episcopal Church mission in Mexico, who has been in charge of the work in Puebla City, has been appointed by Bishop Merrill to the superintendency of all the Methodist Episcopal Church missions in that country. He succeeds Dr. William Butler, whose resignation takes effect at the close of the annual meeting which began January 16.

A notice will be found on our eighth page of the regular quarterly meeting of the Methodist Sunday-School Union of the New Orleans district. The exercises promise to be of a very interesting character. The meeting is to be at the Carondelet Street Church, next Tuesday night, February 18, at seven o'clock. Let all attend.

The Mobile Register says: "There is not a vacant dwelling in the city of Montgomery, Ala.

Among the Editors.

Wesleyan Christian Advocate.

—A DEFENDER OF CHURCH GAMBLING.—The Wesleyan, from time to time, has entered its protest against all forms of church gambling to raise money for church purposes. And not without reason we think. A defender of the iniquity now comes forward, as the papers report, in the person of the Rev. Dr. Story, in one of the Scottish churches. At a recent church fair in Blantyre he undertook to excuse a lottery they were running in the name of the Lord. Quoting Wesley's saying that the devil ought not to have all the good tunes, he said he did not see why the same individual should have to himself the gratification of that innocent spirit of risk and adventure which is so strong in the human breast!"

If we keep on raising money by questionable means, there will rise up defenders and advocates of the practice. Indeed, we have read, in a Methodist paper, quite an elaborate defense of the practice of raising money by church fairs. Somebody will be defending raffling and other varieties of gambling the first thing we know. Why not sell indulgences? If we only had a Tetzel to do the auctioning, what an amount of money could be raised!

Central Methodist, Kentucky.

—We do not believe, and therefore do not affirm, that those who give these modern entertainments, and those who attend them, are not, many of them, pure and virtuous. But the facts fully justify the statement that among the impure and fallen of the land no species of public resort is so common as the dance. One further fact will hardly be questioned, and that is no deeply pious person, man or woman, was ever known to participate in a public dance.

The feature which, to modest and refined women, should forever condemn the modern dance, is the liberty which the ball-room allows with their persons. Not long since we were travelling upon an Ohio river steamer. There were on board quite a number of gentlemen and ladies, and soon the music and dancing began. In that dance, the regular fashionable dance of the day, a mode t young ladies permitted liberties with their persons by men of whom they knew nothing, and to whom they had just been introduced, which, had they been witnessed in the parlor at home, would have justly consigned them to infamy. And, worse still, these young men were frequent visitors to the bar room, and were soon flush with whisky and bold and reckless in their conduct. And this is not an exceptional case. It is a truth, patent to all, that every form of cultivated and polite society is made to bend at the behest of the ball-room, and these young ladies submit to the caresses of young men of known dissolute lives, to whom they would not speak on the public street, and who would feel insulted by a proposition to visit them at their homes. Why is this? The modern dance would be less objectionable were the rules of polite society observed inside, as well as outside, the ball-room. But such is not the fact.

Chicago Interior.

—The pestilence in the South was not all uncompensated suffering and unmitigated loss. The Christian heroism, both of men and women, which was illustrated in those dark days, is a valuable heritage to humanity. In no direction, however, did it lead to ends so beneficent as in the establishment of a better understanding between the people of the two sections. The immediate and bountiful response made by the Northern people to the cry of distress which came up from the afflicted cities opened the eyes of many in the South, who were before blind to the real attitude of the North toward them, and they now know and appreciate and reciprocate the sympathy and esteem of which they had such grand evidences. It is said that individuals from the North are now more heartily welcomed than ever before in Southern homes—a fact which is valuable only because it indicates a better state of feeling. The Howard Association, of New Orleans, in their report for 1878 say:

"And now, brethren, what more can be said, save if we attempt to speak in praise of and thanks to the generous hearts that sent to our people that bounty, so grand, which we have administered to the stricken and afflicted. We have already, as best we could, expressed in words the thanks we feel to them for their divinely-inspired charity. No human tongue, no human pen, can fittingly express it. It is as unutterable as the sorrow and suffering which their generosity has mitigated and relieved. Eternity alone will unfold all the good that they have done. We who have, in the administration of their bounty, been called to stand by the bedside of sickness and death, and in the house of mourning and destitution, can tell them only that we have seen the light of hope replace the gloom of an almost despair, and strength and courage revive in those who were ready to die. We have seen and we have felt, but even we do not and cannot know all here. The record of it all is written above and there only shall they read it."

Books and Periodicals.

—Foes of Society. Night Sides of City Life. Each of these works comprises a series of sermons preached in the tabernacle, Brooklyn, by Dr. Talmage. The sermons will have a wide circulation. It is to us a doubtful question whether they will do good. We hope they may. For sale by C. T. Lathrop, 112 Camp street, New Orleans.

—The Preacher and Homiletic Monthly for February completes the supply of sermons and sermonic literature. Published by the Religious Newspaper Agency, New York, at $2 50 per year.

—Gurdon's March is the title of a piece of music, composed by Henry Schoeller, Dalton, Ga., and published by Louden & Bates, Savannah, Ga.

—We have received a copy of the minutes of the ninth session of the North Mississippi Conference. It is a neat pamphlet, tinted paper, matter well arranged. Edited by Rev. J. M. Boon.

—We have received the International Sunday-School Map, series D, Western Asia. It is colored, on cloth. Published by A. H. Ellers, St. Louis.

—Sunday Afternoon for February has: A Game of Five; A Conventional Conscience; Ministers and Hobbies; A Pair of Home Missionaries; As to Sunday Dailies; What is Conscience? The True Story of Hans Christian; A Just and Faithful Knight of God; Kasim Al Anwar; The Still Hour, and other articles.

—The Sanitarian for February contains the usual amount of valuable reading on medical and hygienic topics.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering, please mention the* ADVOCATE.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found of so thoroughly a first-class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO.—Lamps with Bronze font, $4 50, $2 00, $2 50; Student, $6 00; Lanterns, 50 cents; $1 00 to $5 00. One of the most reliable crockery stores in the South.

STATIONER.—There is no stationer in New Orleans more deserving of a passing tribute at our hands than the prominent and liberally-managed house of J. S. Rivers, 71 Camp street. Established several years ago with a moderate stock, and again numerous competitors, this concern has, through the great business capacity, forethought and prudence of its proprietor, become one of those prominent landmarks of our city, which are easily discerned through their popularity and prominence by any stranger. His success may be attributable to his familiar experience with this business, in consequence of his long association with it, his close application and unlimited enterprise, which are so necessary to a thriving merchant. Mr. Rivers has recently fitted up one of the finest display windows in this or any other city, so arranged that the passer by at a glance may form an idea of the elegant and mammoth stock in his line. Send in your orders. He will give entire satisfaction.

UPHOLSTERING AND HOUSEFURNISHING GOODS.—The house of Heath, Phipps & Lard is one of the oldest in the South in this line, and have acquired an excellent reputation as good judges in the market. There is no establishment in the South that has so large or complete an assortment of goods of every variety in their line. Persons requiring anything in their line should consult this firm, who are offering great inducements.

CHURCHES AND SCHOOLS intending to buy chairs or settees should correspond with Gardner & Co., 35 Pearl street, N. Y. The reputation of Mr. Gardner as a thoroughly conscientious house, which has maintained an unblemished reputation for the strictest integrity and fair mode of doing business for so many years needs only passing notice. Suffice to say that any business entrusted to them will be promptly and faithfully executed.

S. ANDERSON, 115 Canal street, is one of the oldest as well as most popular of photographers in the South. His advertisement should be read carefully. After doing so drop in and see him, and you may depend Anderson will satisfy you.

THE NATIONAL SILVER PLATING COMPANY, of 705 Chestnut street, Philadelphia, have a very attractive advertisement on the last page. This company is reliable, and our readers may rest satisfied that they will be fairly dealt with.

R. & J. BECK, Manufacturing Opticians, 921 Chestnut street, Philadelphia, have an advertisement on the seventh page. This house carries the largest and most varied stock of goods in the United States, of prices which will suit the purses of everybody. They are reliable, gentlemanly and our readers, when wanting anything in their line, should give them the preference.

DRY GOODS at reduced prices at E. H. Adams & Bro.'s, 594 Magazine street. Everything appropriate to the season can be had there.

MADAME GRISWOLD, of 21 East Sixteenth street, New York, advertises for lady agents for her famous skirt supporting corsets. This lady stands very high in New York, and her corsets give entire satisfaction wherever used. Agents make plenty of money working for this estimable lady.

READ the advertisement of those eminent gentlemen, Drs. Starkey & Palen, 1112 Grand street, Philadelphia. They stand very high, and their treatment of chronic diseases is wonderful.

RICE, BORN & CO.—For all kinds of hardware go to the above firm, 59 Camp street, where you can find everything in their line, and the lowest market prices. They have the Mungo Home Scale and large quantities of barbed fence wire. Give them a call.

DRY GOODS.—The house of Yale & Bowling, 17, 19 and 21 Magazine street, occupies the leading position in the wholesale dry goods line in this city. This house offers the most inviting inducements to country merchants. Their spring stock is arriving, which they propose offering at very low figures, competing with any market South. They propose to give country merchants every facility as will induce them to buy here. This old concern has been in business over forty years, and their business integrity is well known. Country dealers may feel safe in ordering from samples sent, and all who visit the city may find the best bargains in this large and enterprising house. Remember the numbers 17, 19 and 21 Magazine street.

ARTIFICIAL LIMBS.—Those interested should call at the advertisement of Charles M. Evans, at 39 Carondelet street, and after March 1st, 63 Canal and St. Louis. We can recommend him as entirely reliable, and our readers may feel safe in ordering from him.

SPORTSMEN'S DEPOT.—R. Rhodes, 55 St. Charles street, keeps a full assortment of everything in his line for sportsmen. Give him a call.

THERE are few men in the South better known in the stove line than H. Haller, 55 Camp street. This gentleman has enjoyed the utmost prosperity, and that success which attends perfect system, and the application of fine business sense in mercantile transactions. Call and see one of Buck's Improved Brilliant Stoves, acknowledged to be as good as any made.

HARDWARE.—We take pleasure in presenting the claims of the popular house of H. DeVerges & Co., 17 and 19 Decatur street, to the consideration of our readers. The firm consists of active and energetic men, who have been a long time in the business, and who have proved themselves most excellent merchants. A reference to their card will show a portion of the extensive list of articles that can be found in their store. Their stock is one of the most complete of any house in the city, and when any of our readers want anything in their line they should not fail to address them, they will be found accurate and courteous and entitled to the confidence of those who wish to deal with pleasant gentlemen.

MILLINERY EMPORIUM, HAIR WORK AND FANCY GOODS BAZAR.—C. T. Schilling, 159 Canal street, has just received from New York a full supply of the above articles, which he proposes selling at reduced prices. This gentleman we have known for years, and it is a pleasure to us to recommend him to our numerous readers. Persons desiring good bargains should avail themselves of this opportunity to call and examine this fine assortment. See advertisement.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister or leave black spots in the pores. Mothers, can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 409 North Sixth street, St Louis (Lindell Hotel.)

A Man of a Thousand.

When death was hourly expected, all remedies having failed, and my wife James was experimenting with Indian Bitters, he accidentally cured his only child of consumption, and now gives them free for two stamps to pay expenses.

Address CLAYCOMB & Co., 832 Race Street, Philadelphia, Pa.

What is Scrofula?

It is a consumption of the body, and differs only from Pulmonary Consumption, in that the subtle foe does not attack the citadel of life, and hence the patient's case of life is a little longer, but it arises from the same cause, is the offspring of the same parent, and consequently requires the same treatment. To correct the impaired time mits of digestion and nutrition, and enrich and vitalize the blood is the first important step. Cod Liver Oil is known by the medical profession to be the best remedy, but it has been objectionable for general use, account of its nauseous qualities. But in **Scott's Emulsion of Cod Liver Oil** they are entirely overcome, and combined with **Hypophosphite of Lime and Soda**, is a most wonderful remedy in such cases.

War Relief Fund of St. Louis County,
Post-office Building,
St. Louis, Mo., April 30, 1878.

Messrs. A. L. Magnire: We have distributed large quantities of Magnire's Home Plaid among sufferers' families, and it has proved a most effective remedy in curing fevers, Diarrhœa, Dysentery, Cholera Morbus, etc.

R. F. BIRD, K. Sec.

NEW ADVERTISEMENTS

NEW ORLEANS
WATER WORKS CO.

$500,000 First Mortgage 6 Per Cent. Bonds.

1000 of $500 each, Payable in 30 Years.

INTEREST PAYABLE SEMI-ANNUALLY AT THE LOUISIANA NATIONAL BANK IN NEW ORLEANS.

The New Orleans Water Works Company having obtained from the Legislature of the State of Louisiana Extension of its charter for fifty years, with the exclusive privilege of supplying the city of New Orleans and its inhabitants with water and having been organized and placed in possession of the works on the 16th April, 1878, is now ready to offer the above bonds as authorized by its charter.

The principal of said bonds in principal and interest is secured by a first mortgage of all the property and franchises of said company, including its franchise to be a corporation, and the property and franchises acquired or to be acquired; said property being the same that the city of New Orleans acquired from the Commercial Bank in 1888, and which was valued by experts at $2,000,000.

The bonds are issued for the exclusive use in improving and enlarging the works of the company and increasing the supply of pure water to the inhabitants, to promote the public health and to afford greater security against fire.

The interest on the above bonds will form the first charge upon the revenues in the company as required by section 10 of the charter, and the present net revenues are estimated at 4 per cent. or $20 00 per annum which secures beyond question their punctual payment.

The Directory have adopted the plans and specifications submitted by Mr. Moses Lane, C. E., the report on which will place the works in New Orleans in favorable contrast with those of larger cities in the United States, and furnish not only an abundant and adequate supply of water but with a guaranteed head of seventy five feet at all points in the city, and thereby increasing very materially the revenues of the company.

Applications will be received at the office of the company until the 10th of February, 1879.

No application will be entertained at less than par and accrued interest. The bonds will be issued as the contemplated improvements progress as follows:

$ [illegible] within 6 months.
to [illegible] within 12 months.
[illegible] within 18 months.

The remainder of the bonds will only be issued in the event of the Board of Directors deeming it necessary to deliver more water. If the specifications offered should exceed the amount so named, the bonds will be issued pro rata.

Those persons proposing to bid for bonds will find a detailed statement of the affairs of the company open to their inspection at the office of the company.

By authority of the Board.

EDWARD FOLEY, President.

F. S. FOUR PER CENT. BONDS.

WE continue to sell these bonds, coupon and registered, at par and accrued interest. All the profits inure here free of expense to purchasers.

NEW ORLEANS NATIONAL BANK,
A. BALDWIN, President.

The New Louisiana Remedy.

Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

60 Chromo and Perfumed Cards, no 2 alike. Name in Gold and Jet, 10c. Clinton Bros. Clintonville, Ct.

60 Chromo Snowflake & Lace Cards with name 10c. Gems Authors 15c. Lyman & Co., Clintonville, Ct.

MISCELLANEOUS.

LONDON MANF'G CO.'S
ESSENCES OF MEATS,
For Invalids, Infants and Travelers,
ESSENCE OF BEEF, MUTTON, CHICKEN.
Entirely Takes the Place of Beef Tea.

UNEQUALED in Children's Complaints.
FOR INVALIDS—Natural, Pleasant, Refreshing.
FOR DISPEPTICS—Readily Assimilated.
IN CASES OF SEA SICKNESS—Afford immediate Nourishment.
AFTER CHILD BIRTH—Meat Stimulant, Concentrated Form.

Particularly adapted for YELLOW FEVER convalescents.

Taken cold direct from the can. Needing no preparation whatever.

Prepared only by the LONDON MANUFACTURING CO.,
77 & 79 VARICK STREET, NEW YORK.

For Sale by L. L. LYONS, New Orleans, La.

DO YOU WANT A FIRST-CLASS
PIANO OR ORGAN?
Send this to me, and you will consult your interests by calling at
LOUIS GRUNEWALD'S
14 to 22 Baronne Street, Grunewald Hall,

and see what low figures and new and desirable terms you can buy. The celebrated **STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS** are the most renowned in the world, and you should buy no other.

THE BEST IS ALWAYS THE CHEAPEST.

SHEET MUSIC at half price.

Everything in the music line to suit everybody.

ADDRESS,
LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

ATTRACTIVE ARRAY.
ARTICLES APPROPRIATE TO THE SEASON
AT
REDUCED RATES.
E. H. ADAMS & BROTHER,
FRESH FIRST-CLASS
DRY GOODS,
NOTIONS, FANCY GOODS, ETC.
NO. 594 MAGAZINE STREET,
FOUR DOORS ABOVE ST. ANDREW.

YALE & BOWLING,
IMPORTERS AND WHOLESALE DEALERS IN
- DRY GOODS -
NOTIONS AND MILLINERY,
17, 19 and 21 - Magazine Street, - 17, 19 and 21
NEW ORLEANS, LA.

SPORTSMEN'S DEPOT,
55 ..... ST. CHARLES STREET 55
NEW ORLEANS.
ARTICLES FOR FISHERMEN
OF ALL KINDS.
Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. R. Cooper's Breech and Muzzle-Loading Guns always on hand. A keg each of improved artificial baits. Address Postoffice Box 1599.

BUCK'S IMPROVED
BUCK'S
BRILLIANT STOVES.
BRILLIANT STOVE.
Universally acknowledged to be the
BEST COOK-STOVE MADE.
Sold by
H. HALLER,
NEW ORLEANS.
DEALER IN ALL KINDS OF
Cooking and Heating Stoves of the most Improved Styles. Stamped, Plain and Japanned Tin-ware. Tinned and Planished Iron-ware. Copper and Wire Work. Tinned Iron Spoons and Tinkers' Office Molds of all kinds. Planished Sales, and Irons. Repairing, etc.
H. HALLER,
No. 55 Camp st., New Orleans.
Prices list mailed on application.

J. S. RIVERS,
STATIONER,
Steam Power Printer,
BLANK BOOK MANUFACTURER,
LITHOGRAPHER AND ENGRAVER,
71 CAMP STREET,
NEW ORLEANS.

H. DeVERGES & CO.,
HARDWARE,
17 and 19 Decatur Street,
Opposite Postoffice, New Orleans.

IMPORTERS AND DEALERS IN
IRON, NAILS, CUTLERY, GUNS, AGRICULTURAL IMPLEMENTS, PLOWS, PUMPS, BANDS, HORSESHOES, ETC. ETC.

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts.
NEW ORLEANS.
Constantly receiving fresh supplies of Patent Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, also, sold at small margin, Coral Tooth Paste, recommended by all who use it as a very superior dentifrice. It beautifies the teeth to a fine pearly like ornament and hardens the gums. Coraline Gold Cream for chapped lips, face and hands. Roberts' Dyspepsia Cure, for catarrh, colds, coughs and consumption. Prescriptions put up day and night. R. E. MAYNADIER, M. D., Druggist, Pharmaceutical Practical Chemist.

FANCY GOODS. FANCY GOODS.
SCHILLING'S
Millinery Emporium, Hair Work
AND
FANCY GOODS BAZAR,
159 ..... CANAL STREET 159
The assortment comprises the very latest styles in
Millinery Materials, Hats and Bonnets,
ALASKA TRIMS and every description, and the most reliable recollections of new dry goods, Combs, Brushes, Dressing Cases, Sacque Corsets, Coral Cases, Vienna Gilt Ornaments, Perfumeries and Perfumery.
Your attention is particularly directed to my
SPECIALTIES
in fine Shell, Ivory and Pearl TEE GOODS,
MILLINERY ARTICLES AND HAIR WORK
C. T. SCHILLING,
159 CANAL STREET.

New England Conservatory
Method for the Pianoforte.

This New Method for the Pianoforte has had a thorough trial at the Conservatory, and has been largely used in other places.

It differs from other Methods in being composed of Three Parts in Books:

PART I. Contains First Grade of Lessons, with 72 pages, the Exercises Explained and other Exercises, easy Studies and Tunes, and each part of a good, easy, Instructive character.

PART II. for the Second Grade, has 84 pages, more difficult Exercises, Scales and Studies and a number of Pieces from the works of great Masters.

PART III. for the Third Grade has 116 pages, Chord Scales and Arpeggios with a few good Studies and a few difficult Pieces.

Price of each part $1 50. Complete, $4 25.

The Musical Record, Boston Musical Gazette for 6 cts. Circulates 20,000 per Month. Musical News, etc. $2 per year.

OLIVER DITSON & CO., Boston.
C. H. DITSON & CO.,
843 BROADWAY, N. Y.

COAL ..... COAL ..... COAL.
B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite The City Hotel,
Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in cargo or in bulk, at lowest market rates. City trade supplied.

VISITORS
TO THE
Fair and Carnival
NEW ORLEANS
Artificial Limbs
Can obtain the best, and latest improved Limbs on the market, at reasonable rates, at
CHARLES M. EVANS'
No. 39 Carondelet street,
Until March 1st.
Call and get a good leg cheap.
CHAS. M. EVANS.
After March 1st, address me at
MAY'S Surgeries,
207 North 9th st.,
St. Louis, Mo.
152 West Main st.,
CINCINNATI, O.

PIANOS.
PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at
Mr. Burchard's Manufactory,
833 ..... MAGAZINE STREET 833
Between Jackson and Josephine Sts.

Farm, Garden and Household.

TO RENOVATE BLACK DRESSES. Buy 10 cents' worth of soap bark from the soap trees. Soak the bark in a quart of water, strain into a bottle and it is ready for use. It will take the grease spots out of any woolen goods without injuring the most delicate color. Wash the dress as usual, and while it is wet sponge the spots with the soap bark mixture. Iron on the wrong side. This will work like a charm. Ribbons may be renovated in the same manner.

WOOL AS A MANURE.—Wool waste, such as is left in the process of manufacturing, is a valuable manure. Its slow decomposition in the soil makes it a lasting fertilizer, and its effects are very beneficial to the crops. Wool contains about 3 per cent. of ammonia, and 1 per cent. of potash, besides other valuable ingredients. Wool waste is also valuable for composting with other manures, as it prevents fermentation from being too violent, and the escape of ammonia.

CURE FOR CHOLERA IN HOGS.—Take one pint of strong vinegar, one pint of molasses, one pint of lard, one pint of sweet milk, one pint of sweet oil, one pint of spirits turpentine, one pint of spirits camphor, one pint of spirits nitre, one pint of spirits ether, one pint of laudanum, one pint of tar, one pint of ashes, one pint of salt, one pint of sulphur, one pint of red pepper, one pint of black pepper, one pint of ginger, one pint of alum, one pint of copperas, one pint of saltpetre, one pint of gunpowder, one pint of rosin, one pint of resin, one pint of asafœtida, one pint of assafras, one pint of sassafras, one pint of sassafras, one pint of sass

SCIENTIFIC.

—The question has been raised of late whether the position of any portion of the surface of the earth is not continually changing in relation to the vertical and the axis of the earth. Theoretically, of course, every change in the distribution of the matter of which the globe is composed must necessarily alter the direction of gravity and of the axis of rotation to some extent, whether it be brought about by geological causes, such as the upheaval of continents and transportation of matter by rivers, or by artificial operations. The only question is whether the changes are perceptible with our means of observation. They would show themselves, if they existed, by their effects upon the latitudes of places, and the director of the Paris Observatory has just had a most careful investigation made, by Gaillot and Wolf, to ascertain whether any effect of the sort could be detected in the determinations of the latitude of this observatory from year to year. The result is entirely negative. There is nothing to confirm the idea that any sensible change has occurred for the last twenty years, and a change of twenty feet in the position of the pole could not have escaped detection.

ASTRONOMICAL.—Prof. James C. Watson and Prof. Lewis Swift have agreed in the conclusion that the planets discovered by them during the July eclipse are identical. These planets were discovered within 2m. 52 seconds after the commencement of the search for them. Exclusive of comets, there are now 224 members of the solar system known. There are now 190 asteroids known, unless others have been discovered since October 1. In 1875 there were 17 discovered, the greatest number in one year. Prof. C. H. F. Peters, of the Litchfield Observatory, Hamilton College, has discovered the greatest number—31. Prof. Watson follows him in the list, having discovered 23. A meteor of unusual brilliance was observed on Christmas at about 7.45 P. M. To observers in the New England States it seemed to appear in the Southeast, throwing off streamers as it passed out of sight.

—Tincture of iodine has been fully tried as an acute Indian agencies in the West as a substitute for quinine in the treatment of malarial diseases, and with entire success. Dr. Fordyce Grimmel writes, "I have been astonished and delighted with the results."

—Schiff, of Turin, states that sea water or salt water, containing about one part in one thousand of sulphide of carbon, makes a very good preserving liquid for animal specimens, in which they can be kept for a considerable time preliminary to their treatment with alcohol, and the more final substances.

THE GENUINE

DR. C. McLANE'S

Celebrated American

WORM SPECIFIC

OR

VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot of one or both cheeks; the eyes become dull, the pupils dilate; an azure semicircle runs along the lower eye lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone; fleeting pains in the stomach, occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

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IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

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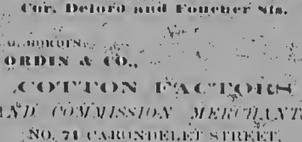
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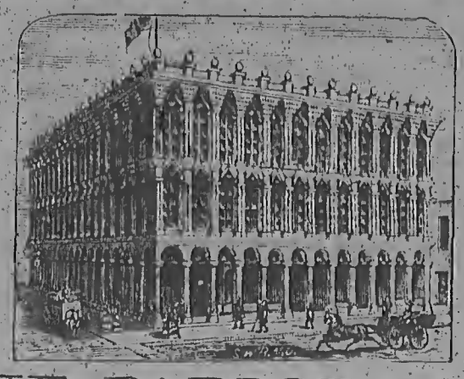
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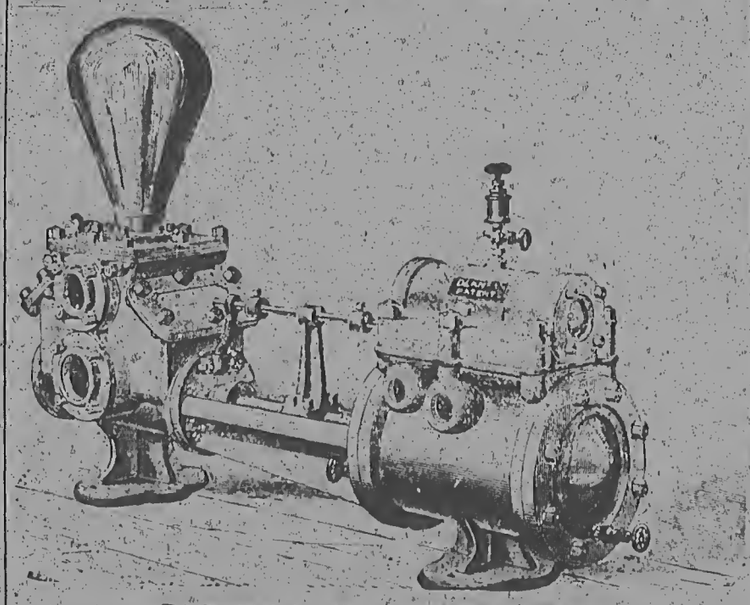


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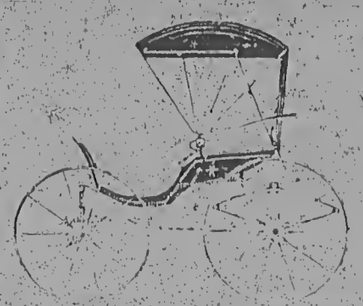


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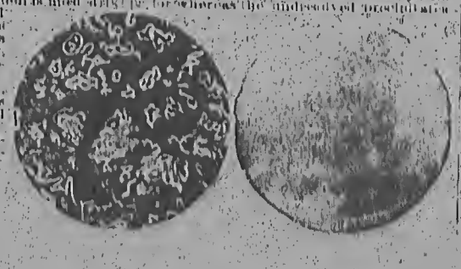
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applied to the body, for the cure of

Rheumatism, Neuralgia, Nervousness, Debility, Spinal Complaints, Epilepsy, Paralysis, Hysteria, Dyspepsia, Consumption, Bronchitis, Asthma, Catarrh, Diseases of Females, Liver Complaint, Indigestion,

And other chronic diseases.

VOLUNTARY TESTIMONY.

Extract from the Lafayette "Anchorite," Louisiana.

The Pulvermacher Galvanic Belt is recommended in such positive terms by persons of high character and position in this community, that we have been induced to investigate its properties for the cure of diseases of the stomach, liver and kidneys. Among those who have applied the remedy with the most satisfactory results, and who have voluntarily given certificates of its efficacy, are Rev. Father Chassaing, Rev. Father Hamilton, Rev. Father Bouchu, Rev. Father Bouchard, Rev. Father Bouchea, Rev. Father Bouchon, Rev. Father Bouchet

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IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.		
Western	15	17
New York, good to creamy	26	27
Coffee, ₩ lb.		
Rio, fair	14¼	14¾
Rio, good	15¼	15¾
Rio, prime	16	16¼
Candles, ₩ lb.		
Star, best brands	12	13
Corn Meal, ₩ bbl.		
Best K. D.	2 00	2 00
Cheese, ₩ lb.		
Factory	8½	8¾
N. Y. cream and English dairy	10¾	11
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.		
Superfine	3 25	3 50
XX	4 00	4 25
XXX	— —	— —
Choice XXX	5 00	5 25
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb.	— —	— —
Dried peaches, ₩ lb.	— —	— —
Raisins, ¼ quarter box	50	55
Raisins, ½ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	20	22
Fair	24	23
Prime to choice	25	27
Golden and Roqoet strups	— —	— —
Half bbls, 5c, and kegs 10c. more.		
Rice, Louisiana, ₩ lb.		
No. 2	3	3½
Ordinary	5¼	5¾
Fair	5¾	6¼
Prime to choice	6¼	6¾
Soap, in boxes, ₩ lb.		
XXX Palm	6¾	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₩ lb.	3	3½
Salt, in sacks:		
Fine	1 50	1 65
Coarse	90	95
Sugar:		
Good fair	— —	5¾
Prime	— —	6¼
Choice	6	6¾
Yellow clarified	6¾	7¼
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.		
Allspice	15½	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.		
Black Oolong	75	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.		
Chewing, common	2½	3
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	— —	75
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	45
White	— —	47
Mixed	46	50
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	70	75
Hay, ₩ ton		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	60	65
Clay	75	1 00

PROVISIONS.

Bacon, ₩ lb.		
Breakfast	6	7
Shoulders	— —	5
Sides, clear rib	— —	6
Sides, clear	— —	— —
Hams, sugar cured	— —	— —
Mess Pork, ₩ bbl	— —	— —
Dry Salted Meat:		
Shoulders	3¾	4¼
Lard, ₩ lb.		
Choice in kegs and pails	— —	— —
Choice, in tierces and barrels	6¼	— —

ESCULENTS.

Potatoes, ₩ bbl	2 00	2 50
Onions, ₩ bbl	2 00	2 50
Apples, ₩ bbl	2 25	3 25
Cabbages, ₩ box	— —	3 50

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23¾

BALING STUFFS.

Bagging:		
India	— —	9
Jute	11¾	12¾
Ties, Arrow best, per bundle, 30 ties and buckles	— —	2 15
Twine, hemp	13¾	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	— —	3 25
Young	— —	2 00
Ducks	— —	3 00
Geese	4 00	5 00
Turkeys	12 00	14 00
Eggs, ₩ dozen		
Western	26	31
Louisiana	33	35

OSCAR A. POLNE, COMMISSION MERCHANT and Dealer in Western Produce. Solicits consignments of Cotton, Sugar, Rice, Potatoes etc. 105 DECATUR ST. (Box 288,) New Orleans La. 8p

BENSON'S CAPCINE POROUS PLASTER.

CELEBRATED the WORLD OVER

The manufacturers have received the highest and only medal given to plasters at both the Vienna and Paris Expositions.

For Superiority

in curative properties, Rapidity of action, Pleasantness and Economy, Benson's Capcine Porous Plasters are unequaled. Ask your druggist for Benson's Capcine Plaster, and see that you get nothing else. Sold by all Druggists, price 25 cents.

Mailed on receipt of price by SEABURY & JOHNSON, 21 PLATT STREET, New York.

Jenkin's ANNIHILATOR The Great Southern Remedy for RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the Blood, stimulates the Liver and Kidneys, and eradicates every vestige of the above diseases. Price, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent free to any address.

N. JENKINS & CO., Proprietors, New Orleans, La.

FINLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans, La.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Feb. 11, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

Advices from abroad were not of the most favorable character. Notwithstanding this our market ruled firm, a good demand prevailing, but in consequence of the poor supply the sales were confined to 5,300 bales.

The following is the official closing of the Cotton Exchange:

	To-Day	Yesterday
Low ordinary		7¾
Ordinary	8¼	8¼
Good ordinary	8¾	8¾
Low middling	9¼	9¼
Middling	9¾	10⅛
Good middling	10¼	10¼
Middling fair	11¼	11¾

Sales to-day, 5,300 bales. Market strong, poorly supplied.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday up to twelve M. to-day, is given below:

	Receipts since Friday.	Same time last week.	Same time last year.
New Orleans	2626	2312	1686
Galveston	646	639	439
Mobile	566	582	616
Savannah	1395	1455	1455
Charleston	1422	1274	2476
Wilmington	147	147	560
Norfolk	3	510	2267
Baltimore	374	374	1189
New York	1000	2500	1000
Boston	195	995	1355
Philadelphia	458		1311
Other ports			
Total	8861	6709	13455

FUTURES.

The position of the market at New York may be seen by the following:

Middling	To-day.	Yesterday.
January		
February		
March	9 85@9 87	9 66@9 67
April	9 96@9 97	9 75@9 76
May	10 06@10 07	9 85@9 86
June	10 20@10 21	10 00@10 01
July	10 30@10 31	10 14
August	10 15@10 16	10 13@10 14
September	10 00@10 01	10 00@10 01
October	9 86@9 87	9 86@9 87
November	9 85@9 86	9 85@9 86
December		

Tone of the market firm. Sales 78,000 bales.

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr TOBIAS' VENETIAN LINIMENT, for the cure of Cholera, Diarrhea, Dysentery, Cramp, Colic and Sea-Sickness taken internally (it is perfectly harmless; see cuith accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pain in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1347, and no one who has used it but continues to do so, many stating if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 50 cents. Depot, 42 Murray street, New York. 8p

T. W. ROTHICH,

UNDERTAKER,

OFFICE, 271 CAMP STREET

STABLES, 273 MAGAZINE STREET.

Embalming and disinfecting by the Rodieb carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. 8p

BUENA SALUD

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia and Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the coca leaf, (Erythroxylon coca,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUIGUA COCA CO.,

No. 72 William St., New York.

8p

DRY IN ROGERS' POWDER CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from a chilly, Bilious and Malarial Fever. It cools the blood and regulates the bowels. It is a favorite medicine for children, and its acidity and sweet taste makes it cooling and refreshing. Put up in 8 ounce bottles. Prepared by

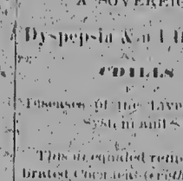
A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders Etc.

For sale by all New Orleans druggists. 8p

DR. S. H. P. LEE'S

LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

TRADE MARK. DISSOLVES

STONE AND GRAVEL

In the Kidneys, Liver and Bladder. It is now for the first time offered to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in Consumption, Bronchitis, Catarrh, Asthma, Headache, Neuralgia, Dyspepsia, Biliousness, Nervousness, and the long train of ailments originating from deranged digestion.

LOSS OF VITALITY, feebleness of constitution, and the early symptoms of decay, and especially

IN SOUTHERN LATITUDES, prostration of strength attends consumptive and which dooms so many to premature graves.

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, Hon. ARTEMUS WARD, Hon. WM. MONTGOMERY BLAIR, Lieut. GEN. WADE HAMPTON of Virginia, and others who have used The New Treatment.

FREE! A Treatise on Compound Oxygen, with many testimonials to most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1109 Girard St., Philada.

$57.60 AGENTS PROFIT per week. Will prove it or forfeit $500. New articles, just patented. Samples sent free to all. Address W. H. CHIDESTER, 218 Fulton street, New York. 6

First Quarterly Meeting.

NEW ORLEANS DISTRICT SUNDAY-SCHOOL UNION,

IN THE

CARONDELET STREET CHURCH,

On Tuesday evening, February 18, 1879, at seven o'clock, P. M.

EXERCISES.

The Topic of the Evening: The Books and Papers of the Day.

Hymn—A Charge to Keep I Have, 428.

Prayer—Rev. J. B. A. Ahrens.

Address—The Sunday-School: What Will It Do With Them?—Rev. John Hannon.

Hymn—How Firm a Foundation, etc., 640.

Address—The Parents—How to Co-operate With the School—Rev. Linus Parker.

Hymn—Let Him to Whom We Now Belong, 528.

Address—How Incite In Them a Desire for Good Books and Papers—Rev. J. B. Walker.

Hymn—Mercy Descending From Above, 197.

S. E. RUSS, President.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Jan. 4, 5
Opelika station	11, 12
Tuskegee station	18, 19
Tallassee and Tallapoosa, at Tallassee	25, 26
Montgomery, 1st	Feb. 1, 2
Crowder's circuit, at Weeks' Chapel	8, 9
Salem circuit, at Chappell Hill	15, 16
Bethel circuit, at Carolina	22, 23
Hayneville, at Andrew Chapel	Mar. 1, 2
Sandy Ridge, at Sardis	8, 9
Lowndesboro' circuit, at Lowndesboro	15, 16
Tuskegee circuit, at Cotton Valley	22, 23

The District Stewards will meet at the Methodist Church in Auburn, February 19, at eleven o'clock A. M.

T. F. MARSHALL, P. E.

MOBILE DIST.—FIRST ROUND.

Franklin street, Mobile	January 5
Toulminville	12
Whistler	18, 19
Eastern Shore, at Delhi	25, 26
St. Paul's, Mobile	Feb. 2
St. Stephens, at St. Stephens	8, 9
Grand Bay, at Grand Bay	15, 16
Oakmulgee, at Bethel	22, 23
Bladon Springs, at Zion	Mar. 1, 2
St. Francis street, Mobile	9
Citronelle, at Citronelle	15, 16
Suggsville, at Suggsville	22, 23
Grove Hill, at Grove Hill	29, 30

District Stewards will meet at Franklin Street Church the second Wednesday in April, at twelve o'clock.

E. WADSWORTH, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Prattville	
Alling's ville	Jan. 11, 12
Lowndesboro'	18, 19
Pleasant Hill	25, 26
Bell's Landing	Feb. 1, 2
Camden and Oaklawn	8, 9
Pine Apple	15, 16
Maplesville	22, 23
Randolph	Mar. 1, 2
Robinson's Springs	8, 9
Clanton and Verbena	15, 16

I decline making appointments at present for Mooreville and Selma.

A. H. MITCHELL, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro	Jan. 4, 5
Demopolis	11, 12
Livingston	18, 19
Cuba	25, 26
Belmont	Feb. 1, 2
Forkland	8, 9
Bayview	15, 16
Newbern	22, 23
Gaston	Mar. 1, 2
Sumter	8, 9
Green	15, 16
Eutaw ville	22, 23

We invite the attendance of every official member at these Quarterly Conferences. Preachers in charge will please notify us of the places of holding these Quarterly Conferences.

My post office is Citronelle, Ala.

S. H. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Eufaula, at Eufaula	January 5
Reynolds, at Providence	11, 12
Fort Gaines, at Hightowers	18, 19
Cuthbert, at Cuthbert	25, 26
Blakely and Midway, at Blakely	Feb. 1, 2
Jackson and Louisville, at Lord Ville	8, 9
Bethel, at Bethel	15, 16
Fish River, at Liberty Chapel	22, 23
Newton, at Bethel	Mar. 1, 2
Clark at Pleasant Hill	8, 9
Coffeeville, at Midway	15, 16
Henry, at Lawrenceville	22, 23
White Bluff, at Bascom	29, 30

The district stewards will meet in Eufaula, January 24.

R. B. CRAWFORD, P. E.

SELMA DIST.—FIRST ROUND.

East Selma	Jan. 4, 5
Summerfield	11, 12
Union	18, 19
Orrville	25, 26
Philomath, at Mt.	Feb. 1, 2
Tuscumbia Station	8, 9
Brush Creek	15, 16
Selma	22, 23
Marion	Mar. 1, 2
Forkville	8, 9
Lower Peach Tree	15, 16
Jonesboro' Hills	22, 23
Choctaw Corner	28, 29
Spring Hill	Apr. 5, 6

District Stewards meeting will be at Selma, 10 o'clock A. M., February 22. Full attendance of members specially requested.

J. W. REID, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Jackson and Pinkins, at Jackson	Jan. 18, 19
East Feliciana, at Manassa	25, 26
St. Helena, at Days	Feb. 1, 2
East Union Ranke, at Bevon Grove	8, 9
Clinton Station	15, 16
Woodville station	22, 23
Bullard, at Perry's Creek	Mar. 1, 2
Wesley Chapel, at Bethel	8, 9
Livingston, at Pine Grove	15, 16
Amite, at Liberty	22, 23
Magnolia, at Magnolia	29, 30
Warren and Concord, at Winans	Apr. 5, 6
Bayou Sara, at Bayou Sara	12, 13

Note.—The district stewards will meet in Clinton on Saturday, the 15th ult. of February.

Recording stewards will please bring their journals to Conference.

Local boards will please meet promptly, on arrival of their pastors, and make their assessments for the year. (2) JAMES A. GODFREY, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit	Jan. 25, 26
Sunflower circuit	Feb. 1, 2
Yazoo City station	8, 9
Tranquil circuit	15, 16
Lower circuit	22, 23
Brownsville circuit	Mar. 1, 2
Raymond circuit	8, 9
Jackson circuit	15, 16
Madison circuit	22, 23
Sharon circuit	29, 30
Camden circuit	Apr. 5, 6
Cotton station	12, 13
Jackson station	19, 20

The District Stewards will meet in Jackson, April 9.

F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette	Jan. 11, 12
Kingston	18, 19
Natchez	25, 26
Fort Gibson	Feb. 1, 2
Rocky Springs	8, 9
Cayuga	15, 16
Vicksburg	22, 23
Warrenton, at Bovina	Mar. 1, 2
Mount Olivet, at Sparta	8, 9
Smallwood mission	9
Bullitt Fork	15, 16
Clover Hill	22, 23

The District Stewards will please meet me at the Methodist Church in Vicksburg at 11 o'clock A. M., February 21, 8p.

W. L. B. BENNICUTT, P. E.

LOUISIANA CONFERENCE.

DELTA DIST.—FIRST ROUND.

Washington	Feb. 15, 16
Opelousas	22, 23
New Iberia	Mar. 1, 2
Franklin	8, 9
Patterson and Morgan City	15, 16
Abbeyville	22, 23
Delhi	29, 30
Bayou Vermilion and Pinpemine Bridge	Apr. 5, 6
Lake Charles and Grand Chenier	12, 13
Sugartown, at Sugartown	19, 20

Note.—The district stewards will meet in Clinton on Saturday, the 15th ult. of February.

J. D. HARPER, P. E.

NEW ORLEANS DIS.—FIRST ROUND.

Algiers	Jan. 26
Louisiana Avenue	Feb. 2
Felicity Street	9
Mereau street	16
Carondelet Street	23
Plaquemine and Grosse Tete, at Paquemine	Mar. 2
St. Charles Avenue	9
Baton Rouge	15, 16
Lafourche Mission, at Donaldsonville	30

The District Conference will be held at St. Charles Avenue Church, beginning Wednesday night, April 2, at seven o'clock.

LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 1, 2
Pineville and Colfax	8, 9
Rapides circuit	15, 16
Bayou Boeuf and Evergreen	22, 23
Simsport	Mar. 1, 2
Montgomery, at Winnfield	15, 16
Columbia and Castor	22, 23
Harrisonburg and Trinity	29, 30
Sicily Island	Apr. 5, 6
Centerville	12, 13
Spring Creek	19, 20

CHRISTIAN KEENER, P. E.

HOMER DIST.—FIRST ROUND.

Haynesville circuit, at White Hall	Feb. 8, 9
Downsville circuit, at Downsville	15, 16
Farmersville circuit, at Tennessee	22, 23
Arcadia circuit, at Macedonia	Mar. 1, 2
Indian Village circuit, at Bethel	8, 9
Vernon circuit, at Long Straw	15, 16
Homer circuit, at Homer	22, 23
Minden circuit, at Minden	29, 30
Rodessa circuit, at Rochester	Apr. 5, 6
Sparta circuit, at Mount Lebanon	12, 13
Lisbon circuit, at Harmony	19, 20
Webster circuit, at Pinewood	26, 27

Official members are earnestly requested to be in attendance at their respective quarterly meetings. (1) J. H. STONE, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop, at Bastrop	Feb. 15, 16
Lind Grove, at Lind Grove	22, 23
Oak Ridge, at Oak Ridge	Mar. 1, 2
Bayou Lamourie, at Girard	8, 9
Trenton, at Trenton	15, 16
Monroe, at Monroe	22, 23
Floyd, at Oak Grove	29, 30
Wilmboro, at Wilmboro	Apr. 5, 6
Tensas mission, at Wesley	12, 13
Waterproof	19, 20
Lake Providence, at Pecan Grove	May 3, 4
Madison, at Bayou Vidal	10, 11

J. E. COBB, P. E.

MISCELLANEOUS.

TUTT'S PILLS!

A NOTED DIVINE SAYS

THEY ARE WORTH THEIR

WEIGHT IN GOLD

READ WHAT HE SAYS:

DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, "feel like going" and I have gained forty pounds solid flesh. They are worth their weight in gold.

Rev. R. I. SIMPSON, Louisville, Ky.

A TORPID LIVER

is the fruitful source of many diseases, such as Dyspepsia, Sick Headache, Costiveness, Dysentery, Bilious Fever, Ague and Fever, Jaundice, Piles, Rheumatism, Kidney Complaint, Colic, etc.

Tutt's Pills exert a powerful influence on the Liver, and with certainty will relieve that important organ from disease, and restore its normal functions.

The rapidity with which persons take on flesh, while under the influence of these Pills of itself indicate their adaptability to nourish the body, hence their efficacy in curing nervous debility, dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and imparting health and strength to the system.

CONSTIPATION.

Only with regularity of the bowels can perfect health be enjoyed. When the constipation is of recent date, a single dose of TUTT'S PILLS will suffice. But if it has become habitual, one Pill should be taken every night, gradually lessening the frequency of the dose until a regular daily movement is established, which will soon follow.

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

HARTE'S COD LIVER OIL AND SOLUBLE PHOSPHATE OF LIME.—Prepared from *Pure Fresh Norwegian Oil*, always palatable, and superior to any similar compound. Unlike a perfect solution; no sediment in ours. Please compare it with other *braids*. For sale by FREDE ICKSON & HARTE, 130 Canal Street, New Orleans.

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE).

WILL preserve, cultivate beautify, arrest the fall of, and restore a silken softness to the Hair, and will not soil the most delicate fabric. Price, $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, cor. Fourth avenue and 337 Sixth avenue, New York.

WHEELER & PIERSON (successors to Darry & Wheeler and Pierson & Howe,) NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS

FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep good goods well at one price, and mark it in plain figures. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department up stairs. 8p

GOODWYN'S EUREKA YEAST POWDER, a production of this city, is both popular with the trade and the delight of all experienced housekeepers, and no wonder, for it is an article of the very highest order of merit. Send for circular and prices.

P. M. GOODWYN, Manufacturer, No. 29 Constance Street, New Orleans, La.

DR. N. C. KRAM,

MANUFACTURER OF THE

SURE CURE TRUSS,

N. W. cor Fifth & Plum sts., Cincinnati, O.

THE BEST TRUSS IN THE WORLD!

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE Truss all that the name implies—a sure cure for all the attendant ills upon rupture. It is a RUBBER Truss—no springs, strong elastic in back, vulcanite rubber pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office, No. 4 Elastic Trusses, the best manufactured, warranted, all (1) for single, (1) for double. Examination free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

DISCOVERY by which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most comprehensible, because she proceeds on the well known supposition that the hair grows over the white life culls in the person, and that it is only necessary to stimulate the germ to produce a healthy growth. Three bottles for $5, or for one dollar. The order and balance to be paid when medicine is delivered.

805 North Sixth St., up stairs, St. Louis, Mo.

MISCELLANEOUS.

PHILIP WERLEIN,

IMPORTER AND DEALER IN

Pianos and Organs, Music, Etc.,

No. 135 CANAL STREET, NEW ORLEANS.



A MOST RELIABLE MUSICAL HOUSE.

AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price for time $275, on payments of $10 per month until paid. ALL CASH, $2 D. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

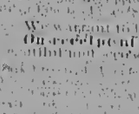
Seven Stops, $185 style, for $120, on $5 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

as will suit your convenience, and cause you to recommend my house to your friends.

P. WERLEIN.



Patented May 20th, 1878.

The Patent Self-Acting Cow Milker Manf'g Co

Every one who owns a cow should have one of our wonderful Milkers. A child can use them. Sent free to any part of the United States on receipt of $2. Send for our Illustrated Pamphlet on the Cow, containing the testimonials of practical farmers and dairymen throughout the United States, and sectional views of a cow's teats and bag dissected and scientifically explained, by Drs. White and Wilson of this city. Sent free to any address.

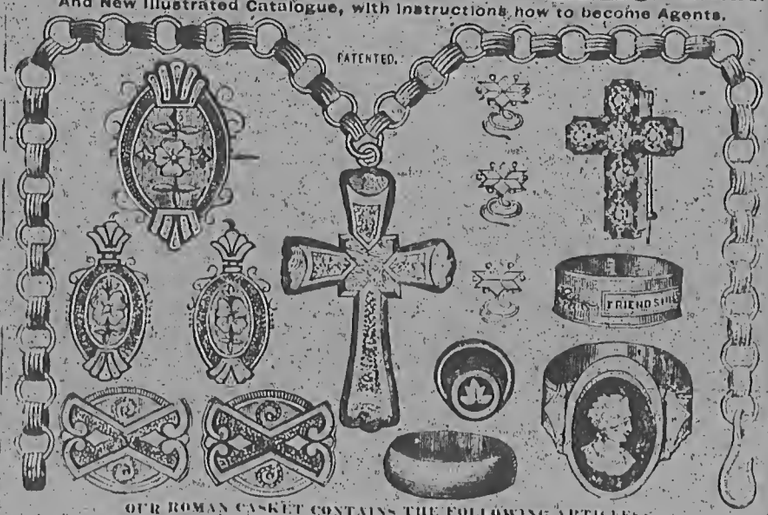
GEO. E. KING, President.

Office, 575 Broadway, New York.

ALWAYS ASK FOR ESTERBROOK'S STEEL PENS. FOR SALE BY ALL STATIONERS. Works Camden, N. J. NEW-YORK OFFICE 26 JOHN ST. ESTERBROOK & CO. FALCON PEN. 048 Samples & Prices on application.

The Steinau Jewelry Co.'s ONE DOLLAR ROMAN CASKET.

And New Illustrated Catalogue, with instructions how to become Agents.



OUR ROMAN CASKET CONTAINS THE FOLLOWING ARTICLES:

We warrant the articles represented by the engravings to stand the test of solid gold. On receipt of One Dollar we will send one of each article contained in the Casket, and if not satisfactory will refund the money. Catalogue sent to any address by mail or express, free.

STEINAU JEWELRY COMPANY, 27 Arcade, CINCINNATI, OHIO.

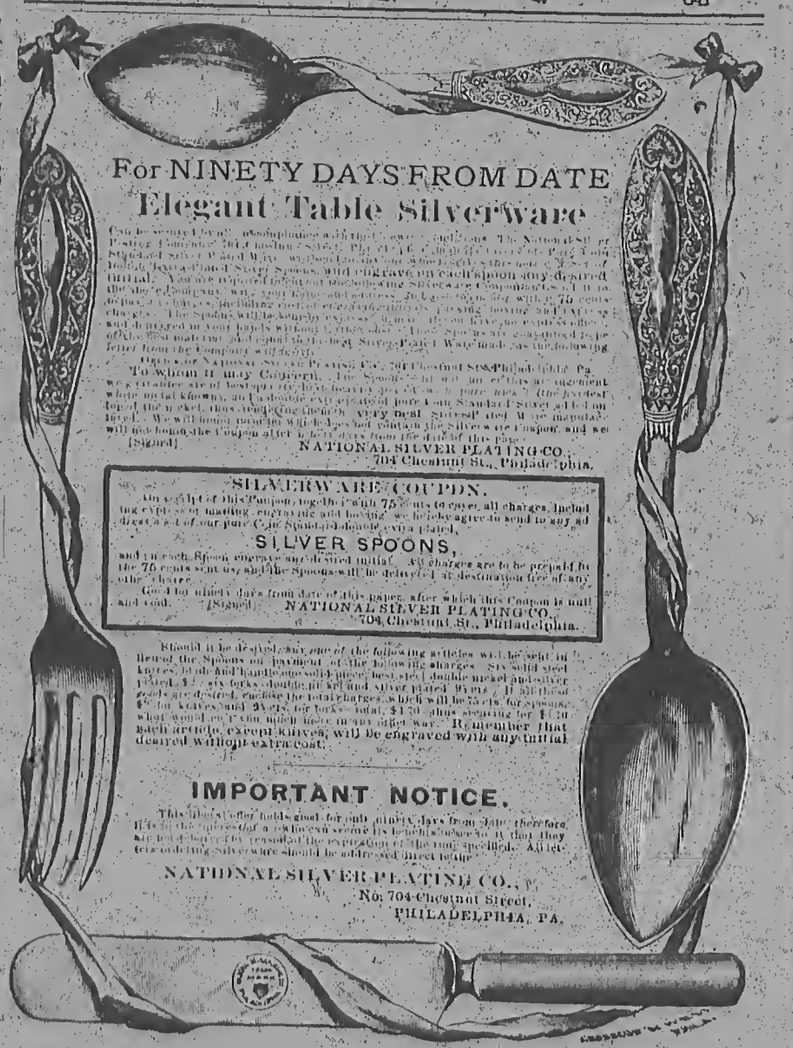


SOLID GOLD RINGS.

Our New Illustrated Catalogue, showing sizes and prices of a large variety of solid Plain Gold Rings; also, Amethyst, Garnet, Cameo, Onyx, and Imitation Diamond Gold Set Rings, with full directions for ordering, will be sent free, by mail, to any address. We warrant every ring to be as represented. We give particular attention to the manufacture of Engagement and Wedding Rings. Rings can be sent safely by mail.

C. T. BARNES & BRO., Goldsmiths, 224 Main St., b't. 6th and 7th, Louisville, Ky.

EVERY RING WARRANTED.



For NINETY DAYS FROM DATE

Elegant Table Silverware

Can be sent C. O. D. in compliance with the new order of the Post Office Department, and subject to examination. The National Silver Plating Co. is now prepared to offer to the public the finest quality of Silver Plated Ware, which is warranted to be equal in every respect to Sterling Silver, and will last for years. The Company has a limited Stock of Spoons and Forks on hand, which they are desirous of selling at once, and will give one dozen of each spoon any desired initial. Your name engraved on each spoon only desired. The Company has not the slightest connection with any other Company, and is not connected with any Silver Plating Company in this city. The Spoons will be simply express charges, which will be 75 cents for the dozen. The Company will not be responsible for any loss or damage after the Spoons are delivered to the Express Company. Every Spoon is warranted to be the finest Silver Plate that can be made, and is stamped on the back with the name of the Company as follows:

Signature of National Silver Plating Co. 704 Chestnut St. Philadelphia, Pa.

To Whom it may Concern: The Spoons and Forks we purchased of you are of the finest Silver Plate that can be made, and are equal in every respect to Sterling Silver. The finest white metal known, and is double coated with pure Silver. The finest finish of the nickel, thus rendering the Silver very durable. We are pleased with the goods we purchased of you, and will recommend you to our friends. We will have more to purchase from you in the near future, and will recommend you to the best Silver Plated Ware as the following letter from the Company will testify.

Office of National Silver Plating Co., 704 Chestnut St., Philadelphia, Pa.

To Whom it may Concern: The Spoons and Forks we purchased of you are of the finest Silver Plate that can be made, and are equal in every respect to Sterling Silver. The finest white metal known, and is double coated with pure Silver. The finest finish of the nickel, thus rendering the Silver very durable. We are pleased with the goods we purchased of you, and will recommend you to our friends. We will have more to purchase from you in the near future, and will recommend you to the best Silver Plated Ware as the following letter from the Company will testify.

[Signed] NATIONAL SILVER PLATING CO., 704 Chestnut St., Philadelphia.

SILVERWARE COUPON.

On receipt of this Coupon, together with 75 cts to cover all charges, including the cost of mailing, express etc and having we hereby agree to send to any address a set of our pure Coin Standard dozen extra plated,

SILVER SPOONS,

and in each Spoon engrave any desired initial. All charges are to be prepaid by the 75 cents sent us, and the Spoons will be delivered at destination free of any other charge.

Good for ninety days from date of this paper, after which this Coupon is null and void. [Signed] NATIONAL SILVER PLATING CO., 704 Chestnut St., Philadelphia.

Should it be desired, any one of the following articles will be sent in lieu of the Spoons on payment of the following charges: Six solid steel knives, ivory handle, one quality, best cast, double nickel and silver plated, $2; six forks, double nickel and silver plated, 95 cts; If 50 dozen goods are ordered, exclusive the total charges, which will be 75 cts for spoons, $2 for knives and 95 cts. for forks—total, $4 30—thus clearing for $4 30 what would cost you from fifty dollars to one hundred dollars. Remember that each article, except knives, will be engraved with any initial desired without extra cost.

IMPORTANT NOTICE.

This offer will be held good for only ninety days from date; therefore it is to the interest of a wide awake person to send in their order at once, as we do not intend to extend the expiration of the time specified. All letters ordering silverware should be addressed direct to us.

NATIONAL SILVER PLATING CO., No. 704 Chestnut Street, PHILADELPHIA, PA.

The Christian Advocate.

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"AUS ALTEN MAECHEN WINET ES."

From the realm of old world story
There beckons a lily hand,
That calls up the sweetness, the glory,
The sounds of a magic land.

Where huge flowers droop in the splendor
Of closing day's golden red,
And gaze on each other with tender
Looks as of lovers new wed.

Where all the trees too have voices,
And all like a chorus sing,
And a sound as of music rejoices
In the babble of every spring.

Or the air sorgs of time-love are swelling,
Such as never elsewhere (too list heard,
Till by yearnings divine, beyond telling,
They to a divinely stirred.

Oh me, if I might go thither,
And gladden my care worn breast,
Shake off all the sorrows that wither,
Be happy and truly at rest!

Ah, many a time in my dreaming,
Through all of these regions I roam,
Then I'm sunk upon knees with a trembling,
And clutch at it all like a home.

—Heine.

NEWS OF THE WEEK.

DOMESTIC.

SALT LAKE U. T., Feb. 8.—At a meeting of the Anti-Polygamy Society to-day, the following memorial to Congress was adopted:

"While Delegate Cannon and the representatives of the Mormon Church are pettifogging for amnesty, and promising obedience for their people to the anti-polygamy law, the expressions and the actions of the Mormons in Utah give no evidence that the promise will be fulfilled. Apostle John Taylor President of the Mormon Church, declares that the revelations enjoining polygamy come direct from God, that it is his religion, and neither Congress nor the Supreme Court had any right to interfere; that the Supreme Court decision would have effect, to unite, confirm, and strengthen Mormons in their faith. This same Taylor, when in France in 1853, he having then five wives, denied the existence of polygamy among the Mormons, and had a denial published in pamphlet form in French and circulated. It is a matter of common notoriety that the Mormons are contracting unlawful marriages the same as ever; that John W. Young has married his fifth wife, James Welch his second wife, and John White his third wife since the decision was made. The Desert News, the Mormon Church organ, declares the decision of the Supreme Court was rendered under popular pressure by feeble-witted and cloudy minded judges, and in meeting-houses violent diatribes are uttered against the judges and judgment of the court. Therefore we respectfully ask Congress, during the present session, to amend the act of 1862, that it may become operative by making the general reputation of the conjugal relation proof of marriage, and living together in polygamy to constitute the offense. Unless the prosecuting officer of the government is enabled by some such legislation to prosecute and punish offenders, no regard will be paid to the statute."

MONTGOMERY, ALA., Feb. 10.—The Senate passed the House bills making the law less severe in regard to card playing in public places; requiring ballots to be written or printed on white paper five by seven inches without design or motto, and makes it applicable to all elections; to enlarge and extend the remedy by certiorari; to fix the punishment for robbery at fines; to prevent dismissal of suits in equity for multifariousness. The Senate sustained the Governor's veto of the bill requiring the auditor to return to counties their share of the money for tax lands transferred by him. The Governor approved the bill allowing a County Solicitor for Mobile.—Mobile Register.

MONTGOMERY, ALA., Feb. 11—The Senate passed unanimously the House bills creating the port of Mobile and abolishing the charter, and to establish in Mobile an Inferior Court with criminal jurisdiction. The Governor has approved the bills and many applications are on file to fill the places thus created.

The Senate also passed the House bill on swamp and overflowed lands, confirming the existing patents and titles and authorizing the appointment of a commissioner to look after the State's interest in locating lands which Congress has donated or may hereafter donate.—Mobile Register.

WASHINGTON, Feb. 15.—The House committee, charged with investigating the best means of preventing the introduction and spread of epidemic diseases, have prepared a bill similar to that reported by the special committee of the Senate. One of the principal differences is the omission of provision for the Bureau of Health, but it adopts the Senate's feature for the Board of Health, to consist of seven members, to be appointed by the President, by and with the advice and consent of the Senate. Not more than one member is to be appointed from any one State. The compensation of each, during the time when actually engaged in the performance of his duties, is to be worth ten dollars a day, and reasonable expenses. The Surgeon General of the army and Surgeon General of the navy are to be members of the board, without additional pay.

The duties of the board are such as are defined in the Senate bill, and precautions for preventing the introduction of infectious diseases into this country generally the same. The House bill contains a proviso, that it shall be unlawful for any vessel engaged in the transportation of goods or persons from any foreign port where any infectious or contagious disease exists to land in the United States, except in accordance with the provisions of this act.

MERIDIAN, MISS., Feb. 15—A fire last night at Enterprise, Miss. Loss $60,000 Insurance $40,000.

FOREIGN.

MADRID, Feb. 12.—La Patria publishes a letter from Tangier, Morocco, dated February 4 saying: The Governor of Fez has taken refuge in a sanctuary to escape the populace, who have risen against him. The Sultan of Morocco had a stroke of paralysis. Anarchy reigns throughout the Empire.

ROME, Feb. 12.—The President of the Board of Health, speaking in the Chamber of Deputies, predicted that if the plague penetrated Europe, it would destroy a third of the population.

The Italian Government has ordered a twenty days' quarantine against arrivals from Egypt.

ST. PETERSBURG, Feb. 12.—The Golos publishes the following telegram from the principal members of the Bouise at Antrachan: According to official and private reports the epidemic has entirely disappeared. There have been no cases in this Government for several days.

SALONICA, Feb. 12.—There is no sickness here or at Kavala. The number of deaths from typhus at Xanthi reached two hundred and fifty. The mortality there is decreasing.

ST. PETERSBURG, Feb. 13.—The Golos publishes a telegram from Tzaritzin, 12th inst., stating that since the thaw set in the number of plague-stricken has increased. Prof. Jacobi, of Charakoff, head of the medical commission sent into the infected district, has been attacked with the disease, and was worse at last accounts.

LIVERPOOL, Feb. 13.—Dock laborers, numbering over 40,000, held a meeting to-day, at which it was decided that unless the masters agreed to the old rates by three o'clock this afternoon, they would demand an advance of the day rate, and of a penny per hour for overtime.

BOMBAY, Feb. 13.—Gen. Grant and party arrived here and landed to-day.

It appears from published statistics that since the Sunday closing act came into force in Ireland the number of arrests on Sunday in towns containing 5000 inhabitants has been reduced 61 per cent. The towns are 29 in number, excluding Dublin, Belfast, Cork, Limerick and Waterford. Apropos of Sunday closing, the town of Kuton-on-Lindsey has been canvassed on the subject, with the following result: In favor of closing, 344; against 5; neutral 23.

LONDON, Feb. 14.—In his speech in the House of Lords, last night, Beaconsfield particularly defended the Sultan against the charges of unwillingness to reform the administration of his government, and announced that the commission appointed by the Sultan to examine the needs of the various provinces has just presented their report.

"The object of the government's interference in Afghanistan," he said, "has been completely accomplished. We now hold the three great highways connecting Afghanistan and India, and I hope we shall always retain them. We have secured a frontier which I hope and believe will render India invulnerable, in a way which will trench as little as possible on the independence of Afghanistan."

PARIS, Feb. 14.—The official journal says: The latest reports of the plague are reassuring. It has not increased, and energetic measures have been adopted for its suppression. The French Government have dispatched a physician to investigate the disease.

Reports that the plague has appeared in Turkey are unfounded.

LONDON, Feb. 14.—The standard's correspondent at Rome says: The decision has just been reached at the Vatican to create certain new dioceses in the United States, in consequence of the growth of the church in that country.

LONDON, Feb. 15.—The Pall Mall Gazette's correspondent at Rome says: Cordial letters have been exchanged between the Pope and the German Emperor, and concessions made on both sides.

The Cardinals oppose the Pope's acceptance of the civil list. His Holiness decides, nevertheless, that the ecclesiastics must obey the laws.

LONDON, Feb. 17.—A dispatch from Liverpool to the Echo says: The strike has practically collapsed. Only about 3000 men attended to-day's meeting, which resolved to continue the strike. In the meantime work is being resumed along the whole line of docks, and men are going back in large numbers. The sailors continue to hold out.

ROME, Feb. 17.—The Pope has proclaimed a universal jubilee and indulgence on the anniversary of his election.

One of the few good laws enacted by the late session of the Louisiana Legislature was the following:

Act to amend and re-enact section 816 of the Revised Statutes of the State of Louisiana.

SEC. 1. *Be it enacted by the Senate and House of Representatives of the State of Louisiana in General Assembly convened*, That section 816 of the Revised Statutes of the State shall be amended and re-enacted so as to read as follows:

SEC. 816. Whoever shall wantonly or maliciously cruelly beat, maim disable, starve, or otherwise ill treat any domesticated animal, including those specified in the foregoing section, shall, upon conviction, be fined not exceeding $100 or imprisonment not exceeding three months, or both, at the discretion of the court.

This law, if enforced, will close up the abominable cockpits which have heretofore been a disgrace to our city, and it will also put a stop to dog fights. We believe bull fights have not yet been attempted here.

Gov. Hampton's Recovery.

The editor of the Columbia, S. C. Register, in the course of a most interesting account of a visit to Gov. Hampton, whom he found greatly improved in strength, and steadily recovering from the severe trials through which he has recently passed, tells a striking story of a dream which the Governor had at the crisis of his case, and tells it in the Governor's own words. The visitor, about to take his leave, said to the Governor: "At least in all your serious illness you had the devoted love of your own people."

"Ah, yes sir," was the hearty, deep-toned reply, "never man more. I believe, as confidently as I do that I live, that the prayers of the people saved my life. I will tell you why I feel and believe it so firmly. While I was lying here at the point of death, and had become utterly indifferent whether I lived or died, I got a letter from an old Methodist preacher, one of my old friends. He wrote me word informing me of the deep and devout petitions put up in behalf of my restoration by the Methodist Conference then in session at Newberry. He then urged upon me to exercise my will to live, in response to the supplications of the people of the whole State, who were praying for me night and day in every household in the State. My sister, who had tremblingly brought the letter to my bedside and read it to me, then urged me to listen to the kind, loving words of the man of God and to rouse my will to live, and I promised her to do so. I fell into a deep sleep that night, and the most vivid dream I ever experienced in my life crossed my slumbers. I dreamt I was in a spacious room, and that in it I was moved to all parts of the State, so that I met my assembled friends everywhere. I remember most distinctly of all old Beaufort, where I had last been. It seemed there were immense assemblages, and, as I looked down upon them, a grave personage approached me and touched me on the shoulder and said to me: 'Those people are all praying for you. Live, live, live!' I never realized anything like it before. It seemed a vision. I woke the next morning feeling the life-blood creeping through my veins, and I told my family the crisis was passed and I would get better."

At the close of the touching and thrilling relation, we bade him good-by, heartily wishing him a speedy recovery and many, many long years of health and usefulness.

DEATH OF MRS. BORING.—The Augusta papers bring us, says the Wesleyan Christian Advocate, the sad intelligence that Mrs. Boring, wife of Rev. Dr. Jesse Boring of the North Georgia Conference, and pastor of St. John's Church, Augusta, died Monday, January 20. We have not the particulars of the sad event. Mrs. Boring we have known, honored and loved for twenty-five years. She was truly one of the "elect ladies" of the church—a woman of extraordinary character and worth in every relation of life. She had been forty-five years an itinerant's wife, in Georgia, Alabama, California, Texas. She began married life in St. John's parsonage; there she "fell on sleep" and entered into rest. We shall have, in due time, a fitting tribute to the character of this excellent and beloved Christian woman, whose death is a personal bereavement to multitudes of loving friends.

Brookhaven, Mississippi.

MR. EDITOR: After some delay, on account of bad roads, bad weather and sickness, I am in my new charge (Brookhaven,) and at work. The good ladies gave us a pleasant reception, and we feel encouraged by the prospects before us.

Rev. H. F. Johnson, D. D., president of Whitworth College, has been quite sick since returning home from the Louisiana Conference. He is better now, and we hope will soon be up again. His school is filling up. Yours truly,

W. B. LEWIS.

JANUARY 20, 1879.

Woman's Missionary Society.

MISSISSIPPI CONFERENCE.

MR. EDITOR: The ladies of our church present at the recent session of Conference conferred upon me the honor of a secretaryship in the Woman's Foreign Missionary Society, with the duty of conducting its correspondence; but finding private letters to be uncertain, slow and tedious, I crave the better facility the ADVOCATE affords for making known the objects of the society. I have forwarded to personal acquaintances in the ministry a card of the following tenor:

"*Reverend and Respected Sir*—Your aid is charitably invoked for the organization of an auxiliary to the Woman's Foreign Missionary Society in your charge. Accompanying this card is a pamphlet containing directions and explanations.

"In one so inferior in wisdom and influence to yourself as I am, it would be presuming to submit any better motive than the cause of religion to be subserved in this movement, trusting rather that your friendship for the cause will secure your service."

But this reaches only a few of whose postoffice address I am certain.

It would be highly gratifying if the other ministers should be gracious to our humble cause, and send me a card of recognition, so that I may have the postoffice address of each one. It is not often in the august presence of our ministers that the children of the household venture to speak above our breath. Yet such is the peremptoriness of duty as we learn it from our Fathers, that when the time comes, and the task devolves, we trust for sympathy and respect in the high sense of duty common to the ministry and members of our church. The rule so sacred in the disciplinary economy exacting obedience of sons in the gospel is, perhaps, as we have so often heard from parental lips, balanced by shamefacedness in the daughters of the house. Protect me, dear Mr. Editor, from any suspicion of boldness in this appeal in behalf of our missionary enterprise.

I am, respectfully,

ANNIE E. LINFIELD,
Cor. Sec. of Conference Society.

HAZLEHURST, MISS., Feb. 12, 1879.

The Epidemic Still Raging—The Quarantine.

What epidemic? That of yellow fever? No. But that of the drinker's disease, which is far more widespread and deadly. An uncontrollable appetite for ardent spirits is as really a disease as yellow fever. When the intoxicating fluid pervades the human body the brain becomes stupefied, and the muscles paralyzed; the tongue talks wildly, or refuses to talk at all, and the feet walk awkwardly, and finally fail to perform their office. The oftener this appetite is indulged the more insatiable it becomes, until he who should be its master finds himself its helpless slave. The state of drunkenness is a state of disease, and the frequent repetition of it brings on a permanently deranged state of the system, in which the morbid desire for drink is no more under the control of its victim than an ague or a congestive chill would be. But if the love of strong drink is a disease, are its victims responsible? Undoubtedly they are, because they know the cause, and voluntarily subject themselves to its influence. All diseases are more or less subject to the power of the will, both as to their external causes and as to their internal struggle with the vital powers. All diseases may be resisted, and some may be avoided altogether. In these respects the drinker's disease is no exception. A man need never have the disease, or, having it, he may resist and conquer it.

But the lamentable fact is that this disease is now epidemic in every city and town and village and neighborhood in this and many other lands. And, what is worse, it is both infectious and contagious. No disease is physically more communicable from person to person than this is morally. No man more certainly imperils his health or his life by going into the midst of an epidemic of yellow fever than does he who habitually associates with dram-drinkers, or frequents the haunts of whisky-sellers. A man might contract this disease alone, but ninety-nine out of a hundred take it by associating with those who have it. A remarkable peculiarity of it is, that having had it affords no protection against a second or any other attack. The oftener one has it the more liable he is to it.

But, the worst of all is, this malady is deadly—it kills sometimes slowly, but always surely, its wretched victims, unless timely remedies be applied.

It makes up in the protracted sufferings of its crazed victims, and of their helpless families and afflicted friends, what it may lack in comparison with the rapidly devastating horrors of yellow fever or cholera. Other epidemics are usually limited in area and transient in duration; this is universal and perpetual, forever breaking the hearts and ruining the fortunes of tender wives and innocent children, and leaving them at last in widowhood and orphanage. A drunken father falls in the snow and is frozen to death; a promising son, the hope of his mother's heart, commits suicide in consequence of drinking; while robberies, murders and untimely deaths all over the land are justly attributed to this fearful epidemic. A catalogue of the deaths and crimes caused by drink in a single year would fill a volume. Constant familiarity with its effects seems to have disqualified many for appreciating the horrible character of this epidemic. It is killing, killing, killing, every day and every hour—spreading death and ruin over all the land. Yet nobody seems alarmed about it, and few seem to think of making any effort to resist its ravages. But the remedy is simple and easy of application. It may not only be prevented from spreading, but may be effectually stopped where it prevails, by a properly enforced quarantine. Whatever may be thought of quarantining against yellow fever, it is certain that no man can become a drunkard without intoxicating drinks, and that intoxicating drinks never go except where they are carried. Our laws permit each community to decide whether ardent spirits shall be sold within it or not. It is for the voters to say whether they will have drunkards or not. If the majority vote no, there can be none. Drunkenness will never cease while drams can be bought at every corner. Not one in a thousand would make his own liquor, even if the law allowed. Quarantine against the drinks and drunkards will disappear. Can a Christian, or any true lover of the peace and welfare of his country, sign a petition for "license to retail," or refuse to sign a counter petition? Would that the signers of petitions for "license to retail" could see what they do. While drinks can be had, drinkers will drink; banish the drinks, and drinking will cease. We challenge the world to show any other plan whereby the evil can be cured.

W. L. C. HESKETT.

Ministerial and Pulpit Improprieties.

Don't say "Three hundred twenty-first hymn." It has strong appearance of affectation. Say three hundred *and* twenty, as you would out of the pulpit.

The word *lady* or *ladies* is very seldom admissable in the pulpit. Never, except in incidental allusion to a particular person or persons.

It is in bad taste to say the least, in newspaper correspondence, to say *we* when *I* is meant. The plural may be legally used only when the writer can be supposed to be associated or classed with others. This is the ground, or supposed ground, of the regal or editorial *we*. There is distinguished license there, however, which we common people do not possess.

What rule requires or justifies the extending of the hands upward as high or above the head in dismissing a congregation?

Don't say *individual* when you mean *person*. Very few individuals are persons.

Write for a newspaper not when you have to say something, but when you have something to say.

If in dismissing the congregation you use the apostolic benediction in Second Corinthians xiii, 14 do so, but do not try to improve it by interweaving expletives. The rhetoric is already very sublime and perfect.

Compliments to editors by their correspondents are printed by the former because, as we may presume, they are gems both rare and precious.

Don't follow the practice of lawyers and loose-writing editors, and say *is* when *be* is meant.

When you call the congregation to prayer do so, and in a tone and manner sufficiently audible to be heard distinctly over the church. A mere flirt of the hands is neither eloquent, expressive, genteel, nor in good taste.

Don't speak of the ostentation and formalism of the Pharisees as though these errors were chargeable against the church at and before the Saviour's time. The Pharisees did not constitute one five hundredth part of the church, if, indeed, one in a thousand.

Don't say *fact* when you mean *truth*. Truths are not generally, or certainly not always, facts.

In preaching from, or alluding to Matthew xxviii, 19, don't call this instruction "the commission" unless you are a Roman Catholic, a Ritualist or high Baptist. All that authority to preach the gospel of salvation through Christ was possessed and exercised hundreds and thousands of years before by hundreds of thousands of ministers.

In reading the Scripture lessons before preaching read as though the congregation had never heard it before, and never expected to hear it again. Above all things, don't mumble.

Don't speak about "the calling of the Gentiles" as though it was something that occurred in the divine administration at some particular time subsequent to the days of Abel.

What is an "invisible church?" A church is made of men. Are any men invisible? In speaking of "the visible church," what does the adjective qualify?

Don't say that Cornelius was the first Gentile convert, because the Bible teaches that hundreds of thousands of Gentiles were converted long before his day.

Don't say the apostles were ignorant and uneducated men, because we know very well that some of them were well educated, and we have not a word of reliable testimony tending to show that they were not all such.

When the elder is administering the Lord's Supper, and asks the ministers present to come into the altar, go. Do not lay back until the hymn is half or nearly all sung. It looks awkward.

I do not *invite* anybody to come and partake of the Lord's Supper, because I have no proprietorship in the matter. I explain, or at least declare, it to be the duty—the absolute duty—of all present. The neglect of one duty does not justify the neglect of another.

Homiletical expositions or exhortations may be convenient, and even rhetorical in prayer, but petition is better. Let your *requests* be made known.

Generally you cannot, with propriety, speak of "the Jewish temple" without noting or leaving the inference clear which temple you mean. There were three you know—one in Jerusalem, one on Mount Gerizim, and one in Heliopolis.

How do you know that the eunuch, the Candacean treasurer, spoken of in the eighth chapter of Acts, was a heathen? Who said so? He seems to have been a Christian man before he met with Philip.

The practice very prevalent among us, of teaching that outside the church is a better place to become religious than inside, ought to be discontinued.

R. ABBEY.

The Christian Advocate.

THURSDAY, FEBRUARY 20, 1879.

THE ONLY.

Only a hand to lead him
Away from the paths of sin,
Toward the beautiful pearly portal,
Where the pure shall enter in;
Away from the haunts of the wretched,
Away from the dreary night,
Away from the gloomy darkness,
To the ims of eternal light.

Only, but then the *only*
Make up the mighty all.
The only till a life time,
Until the Master's call.
Then we pass through the shiny portals,
To kneel at the dear Lord's feet
Where the *only* kind rejoicing
And rest and peace complete.

—Truth.

The Soul's Preciousness.

Two things constitute the preciousness of the soul. One is its immortality. Immortality! What is it? How describe it! Think of your out watching the lights of Heaven! Think of your seeing worlds crumbling and wearing away, and yet, after this, feeling the freshness of eternal life bounding within you!

You have seen men watch through a night, and, when day came, how haggard they looked in its light; but the soul will watch through a night of ages, and yet remain the same as when it entered into the shadows of the centuries. Blazing suns will go out, but in the light of new ones, which God will hang up as mighty chandeliers in the firmament, the bloom of immortality will still be seen. You have seen men outlive their generation—how white, and bent, and old! Yet in eternity race after race may be created, and pass away, but the soul will stand forth with the powers of an endless life.

The dust of ages may settle upon and put out the light of suns. It can never darken or extinguish the soul. The flight of cycles, that will wear away worlds, will fall like thistledown upon it. And out of it all, and brushing the cycles aside, as though they *were* thistledown, the soul will come forth with the unfailing freshness and undying vigor of eternity.

With face turned to the everlasting future, with step ever advancing, the soul will rouse up the ages, that like a flock of birds will fly up, and with whirring, but harmless wing, pass over; but the soul will press on forever and ever, to see other ages rise up, fly over, and disappear in the great eternity that is gone.

Another thing that constitutes the preciousness of the soul is its capacity, whether for good or evil, joy or suffering; to these should also be added knowledge. From its various capacities we single out one, that of suffering.

Perhaps the reader has long ago found out the soul's power to suffer, to agonize. It may seem to you, on recalling the past, that you have touched every chord in the great harp of Sorrow—touched it so as to bring out its deepest notes. The bare mention of suffering is to bring up recollections of sleepless nights, and a feeling of heart-soreness, and groans that you have groaned in anguish of spirit. You may think from this you know the soul's capacity. Yet we know from scriptural teaching this is only the "beginning of sorrows."

It may be you only know of its capacity by marking the suffering of others. There are cries that you have heard which ring in your ears to-day. There is a scene in my own life that will always remain with me. I was called to talk with an unconverted woman, who sat, a picture of despair, by the dead body of her child. In the extremity of her distress she grovelled before me, clutched my hand, and screamed out: "If I could only lay hold of Christ, as I now hold you!"

These lines will never meet her eyes, otherwise I would not have written them. My only reason for doing so now is to declare that, if I never knew before, her look, and grasp, and cry taught me then how much the soul can suffer.

The soul's capacity in this respect makes a greater impression on me than its capacity for joy; because, perhaps, I have seen more instances of remarkable suffering than joy. Let this be, however, as it may. When I remember this capacity of the soul, and then think of that soul in eternity, I am filled with horror.

This is the scene that rushes before me: An eternity that has no streams of alleviation, that does not blossom a single hope, but stretches away into the unmeasurable, itself an unmeasurable waste, the inhabitant of this eternity, a soul that is immortal, and that has an endless capacity for suffering, that can suffer on and on, and on and on, and yet live through all unwastingly.

They tell of the Jew that for a certain sin against Christ, upon the day of the crucifixion, was condemned to wander over the world for centuries. According to the legend, he wore sandals, in the bottom of which were nails, arranged in the form of a cross. By this peculiar mark his movements were known, and he could be traced everywhere—north or south in this country and that—on the mountain, in the desert, the mark of the cross was seen.

The last time noticed, the footprint appeared on the northern edge of Siberia—he had traveled, it seemed, as far as land went—and here stood looking out over stretches of sea and ice, as if he yearned to get away from the world and himself—out-travel the agony that drove him restlessly on.

But what is this picture compared to the state of the soul in eternity, that in sleepless consciousness, deathless regret, is doomed to wander on forever? Is it here, or there, or yonder? Wherever it goes it leaves its track—not a cross, but *suffering*.

It may stand on the jutting point of one age, and with burning look gaze toward another age coming in. And where it stands it leaves its track—eternal suffering. It may cross great deserts of time, upon which the winds of eternity are busy blowing about the dust of ages; in that very dust the soul leaves its track—eternal suffering.

Thus we leave the soul—a hopeless wanderer in the wilds of eternity—crossing deserts of infinitude that have no horizon and no rest; and, wherever standing or wandering, leaving its footprint—that footprint being always the same—eternal suffering.

B. C.

Progress.

A rising from lower to higher principles marks development in the spiritual as well as in the natural world. It was the law of creation; it has been the watchword of spiritual progress. The mind of man has asserted its right and power of progress by development in every department of learning and science. From the lowest geological strata of the ancient world, through its buried flora and fauna, to the emerald plains and sweeping forests, upward to the empyrean dome and the gem-set stars in the ebon crown of night, mind has, moved on in its steady march, with a yearning after the invisible, and a propensity to discover new wonders. By a wonderful application of mechanical forces to machinery it has outstripped the wings of the wind. By charging thought with the electric fires of heaven it has annihilated space, and brought into intimate communication the most distant nations of the earth.

It has pleased God that all this human progress should contribute to the advancement of His great design. He has not wrought His plans wholly independent of man, but all has been made subservient to His will. "Even the wrath of man has been made to praise Him." So perfectly has this been done that many things, which could have come only as the result of an independent moral action on the part of man, seem to have been called forth by the royal edict: "Prepare ye the way of the Lord."

This is the best day the world ever saw. Every successive day we attain a point of intellectual and moral elevation above that of the day previous. Each day some new ray bursts from the great sun of truth, and eliminates the darkness from dubious and unsettled questions. Each day a stride is made toward better things and better times. Christianity grows with the light of each returning sun. It is fast demolishing the strongholds of superstition, and soon will have encircled in the arms of its love every sunny isle of the ocean. Besides, in Christian lands its influence grows in symmetry and healthfulness each day.

One of the most conclusive arguments for this theory is the respect paid to the representatives of Christianity, not alone by those who are themselves nominally religious, but also by the most abandoned and hardened. We will not pretend to deny, however, an indifference on the part of a large proportion of this element, but when they are brought fairly before its issues an acknowledgment of its utility, yea, in many instances, I might say, an unexpressed wish of "God speed," is the result.

We might introduce our own church by way of strengthening this position. It is presumed it will not be doubted that there is as much, if not more, substantial piety among Methodists to-day than ever before. Certain it is, be this as it may, we were never in a position to do so much good as now. There never has been a time when the influence of Methodism was so potent as now. Never have her representative men stood upon so high a plane as they now occupy. Certainly this must spring from advancement, both from within and without. The law of assimilation, that powerful auxiliary of Christianity, is preparing the way for wondrous results.

DELTA.

Methodism in Louisville.

MR. EDITOR: When penning my letters in Kentucky last autumn to your paper I had no thought of what "a tempest in a tea-pot" was thereby to be raised. However, I still live, and have seen no reason for taking back one word that was then written in all seriousness and kindness. My letters were based on personal observation, as well as information from attentive and reliable persons, some of whom were Methodists, and some of whom were not, and representing nearly all classes of people as well as callings. While the Southern Methodist, published in Louisville, and Bro. Lawson, and probably others, have differed in expressed opinions with me, yet the Central Methodist, edited by the Rev. Z Meek and the Rev. Dr. C. W. Miller, and others, have agreed with me. Bro. Lawson seems to labor under the impression that I had charged that "Methodism in Louisville was a failure," *without any qualifications whatever*. Such was not my charge, nor yet my meaning, as a reference to my letters will show. What I did mean was that our Southern Methodist Church had not grown in Louisville as it ought to have grown, nor had it increased as it should have increased in the State of Kentucky; and this comparative failure I attributed to "sky-scraping preaching," and to preachers and presiding elders living far away from their charges, instead of being right in the midst of their work. I admitted that our church was "holding its own," but asserted that it was not increasing as it ought to increase, and as it would increase if the gospel was preached as it ought to be preached, and if pastors and presiding elders lived in the midst of the people over whom they have charge, and the Discipline were properly enforced.

And, Mr. Editor, I assert the same thing concerning the church in New Orleans and in the State of Louisiana. I make no exception of the State of Mississippi. In neither State has our church grown as it would have grown had the preachers contented themselves with preaching "Christ Jesus and Him crucified," instead of trying to pluck the stars from the sky, or inveighing against the follies and vagaries of modern scientists, so called.

And, Mr. Editor, I might add (if not deemed personal or impertinent), that if the rules of itinerancy were more rigidly enforced in your Conference, so far as the city of New Orleans is concerned, the result might be a decided increase in membership as well as spiritual blessings. I should like to see the plan tried for a few years; not that your city preachers are not good men and able, but that I believe firmly in old-fashioned itinerancy and old-fashioned Methodism. Respectfully,

TOM L. MELLEN.

NATCHEZ, February 5, 1879.

What is Gambling?

In a sermon preached at Pine Bluff, Ark., by Rev. C. F. Evans, we find the following exposition of gambling:

Two definitions are given. "The risking of property upon a chance," and "the playing for money or other articles of value at games of hazard or skill." You will observe two things are requisite to constitute gambling—hazard and the absence of any equivalent. You will readily perceive, however, that gambling exists where neither cards, dice nor billiards are used, and that games of chance may be played without hazarding property.

Gambling occurs in *commercial life*. It is said one fourth of the business done in London is done dishonestly. Any one who has lived in Washington, or the capital of any State, knows that gambling on legislation of the country is carried on systematically. The English had their South Sea bubble, that finally bursted in the hearing of all the nations. Our coal oil well speculations have exhibited, in at least half their number, fraud on one side and gambling on the other. "Owners and operators" have issued gilt-edged circulars, signed by prominent men, whose co-operation a few "shares" secured; bought over some influential paper by a column of advertising; rented an office; hung up in their windows samples of "crude" and "clarified" products, and displayed a map of the wonderful sites with water privileges limited only by the cash of the "owners" and caprice of the artist. The result every one knows; a horde of people, impatient of the slow growth of fortune, have rushed with their honest savings into this game of "freeze out" in hopes of sudden affluence, and were fleeced, insulted and laughed at for their rapacity.

What but gambling is the genteel speculation in "futures"—gold, cotton and corn. A respectable merchant deposites $500 with some Christian broker, against losses on 100 bales of cotton, deliverable in sixty days, at a given price. Like the game of poker, he is likely to be called upon either to raise his deposite or pay his venture at the option of the broker. What is this but an out and out bet that he can furnish the cotton at a given price, unless there be an honest intention either to furnish the *article* if unsuccessful or accept it if successful? The courts of France, and many in the United States, have decided without this purpose the whole transaction is gambling. And yet, Christian men, who would resent an imputation of gambling, are beguiled into such speculations. In the hope of getting some valuable prize for nothing many people have cumbered themselves with useless articles bought of "Gift Stores;" and even children are stuffed with cheap paint and Plaster of Paris candy, and their fingers and ears are covered with pinchbeck jewelry won in "prize packages." It is astonishing how much of the field of morality can be hidden by a gold dollar held promisingly near to the eye; and how many men are doing a business beyond either their ability or their means.

Gambling is characteristic of the financial methods of many benevolent and religious enterprises. In 1567 England, for the improvement of her harbors, instituted a lottery with 400,000 tickets, at ten shillings each, to be drawn at the front door of St. Paul's Cathedral. The British Museum and Westminster Bridge were built by the same means. I know of a graveyard consecrated to the interment of the "elect," which was paid for by a raffle of two ponies. What is this but a man sitting on his own coffin and throwing dice with the devil for possession of his own body? In Louisville, Ky., is a famous lottery for the benefit of a public library; an adulterous union between knowledge and fraud, refinement and corruption. A pure people ought to forbid the banns. There are some churches who hold "fairs"—allowable enough if right-fully conducted—to build or repair churches and parsonages, but who trespass in the accursed thing "of raffles." Some generous soul has given, or some greedy one has bought with church funds, a gold-headed cane or "silver service." There is no harm here. It is church property. The chances are sold by a guileless maiden, and beautiful as religious. The chances are taken by church people; the dice are thrown in the most religious style by church members. "Won't the preacher get the gold-headed cane finally," "and will not the Holy Sacrament be served from the silver;" "and will not the proceeds strengthen or decorate the house of God," "or put gold lace on the pulpit?" An angel of light whispers: "No harm here." But afterward the same angel, with a mantle of night over his shoulders, stalks into the place with the air of and lawful claim of an owner, and says: "I'll preach here to-day, and to-night reserve the right of amending the discourse of the saintly stick who is employed here to say smooth things."

Another species of gambling occurs in claiming accuracy of judgment or in proof of strong personal convictions. It has not been a great while since, in England, Parliament adjourned on Derby day to witness a bet on the races. The Ascot race is an institution which commands universal attention. It would never do for the "grandest people under the sun" to be wanting in polished and fleet horses, or the courage to assert their superiority with an emphasis of a few thousand pounds. Occasionally, therefore, rich and poor, take holiday to watch these "beauties," with ribboned ears and gilded hoofs, like the winds, go coursing over the "turf," and you know it helps one's sight and sharpens his enjoyment if *any* amount, say five or say five hundred dollars, throw their light on the scene. *Of course* this is not gambling, though pools are opened from New York to San Francisco, and women are impoverished and merchants and their clerks are ruined, and thousands of men made poor to make other thousands rich—*it improves stock*. It is all right enough to destroy a man to make a horse; particularly if the horse has more sense and better virtue than the man.

Gambling is practiced in the pursuit of pleasure. Here is a cosy party at your house; all special friends. Supper over, fire chunked, table drawn, lamp trimmed, new, clean cards opened. Euchre is the game; just ten cents ante to make the game interesting. Next morning one says: "I won enough to do marketing for a week." Yes, that is the word—*won*. Yes, sir, you *won* it. In flaming stores, a back room, down stairs, or an unoccupied one on the second floor. Men take a drink, light a cigar and set down to poker, twenty five cents a game, just to count it. You call it pastime; the devil calls it gambling, and some day he will call it so loud you will hear it as you go thundering against the ragged rocks which line the bottomless pit.

The last kind I shall notice is gambling for money—a marked halt—an undisguised profession of money as the end. Such is the lottery. Even in the Louisville drawing the object of every ticket holder is to get much for little. This is an enterprise that appeals to the poor, by hope of a splendid prize and sudden affluence for small outlay. Immense profits impoverish those least able to suffer it. No man can afford to benefit others by sacrifice of his moral nature, nor can any man safely risk himself with sudden wealth that has cost him little. Honest thought and patient toil sober the man who is rewarded munificently, but rapid wealth without these, as many and varied instances prove, bewilder and poison the mind. Then there is the gambling hell, conducted at a given place by sporting men, who sometimes have no stand, managed for money solely. Men whose occupation is to gamble lose the desire to benefit others. They never profess themselves benefactors. It is not to instruct the ignorant, relieve the needy, comfort the sorrowful, unburden the oppressed, but to make money.

A thankful spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.—Romaine.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. JOHN B. HIGGINBOTHAM, late of the Mississippi Conference, was born in Elbert county, Ga., August 27, 1802, and came with his parents to Louisiana in 1810. Being brought up from infancy to believe in and feel the importance of a change of heart, he was led, in early boyhood, to seek the forgiveness of his sins, and was hopefully born of the Spirit. For awhile he walked in the light of God's countenance, and rejoiced in a present salvation from sin. But, under the persistent derision, and even persecution of some of his boyish associates, he yielded to discouragement, and gave up the service of God. At the age of eighteen he was reawakened, and, after a season of deep penitence, was fully restored to the favor of God, and soon began to manifest that activity in the social meetings of the church, which was his most striking characteristic in all after life. He was married in 1826, and became the father of thirteen children, eight of whom are yet living, and all members of the Methodist Episcopal Church, South. Of the five dead, four died in adult age, leaving the assurance that they were at peace with God. Those who were acquainted with Bro. Higginbotham's family government were not surprised at the early piety of his numerous family of children. He literally "brought them up in the nurture and admonition of the Lord," and he kept the holy fire so constantly glowing on the home altar that it was to be expected they would catch the holy flame. He had a severe trial when he felt inwardly moved by the Holy Ghost to preach the gospel. He was brought up at a time and in a country where educational facilities were very scarce, and the great trouble with him was his want of literary qualifications for the ministry. But, feeling the duty of preaching imperious, he dared not disobey the voice of the Spirit, and offered himself for such service as God would enable him to perform. At a Conference held in Tuscaloosa, Ala., late in November, 1830, he was admitted on trial in the traveling connection, and of the forty-eight years of his ministry he was on circuits seven years, colored missions, twelve; local, eleven; and superannuated, eighteen. Bro. Higginbotham was one of the most diligent laborers in the ministry, both in public and private, I ever knew. He was a thorough Wesleyan in doctrine, experience and practice. He read little outside of his Bible, the old leather bound standards of Methodism, and the church periodicals, in all the earlier years of his ministry. He excelled in pastoral visiting, always concluding his visit with "a word of prayer." It seemed easy for him to talk to everybody that had intercourse with him on the subject of religion. It was of him that Thomas Griffin said in a Conference held in Vicksburg, in December, 1832, that "he almost literally swept the earth in quest of souls," referring to his pastoral visiting. What he seemed to lack in the quality of his labors was more than compensated by the quantity. For several years he has been patiently waiting for his change to come. His life had been a scene of trials as well as triumphs, and he was willing to have it closed on earth that he might enjoy the better life above. On the *eleventh of January*, 1879, in the seventy-seventh year of his age, his release came. His mind was calm and his faith strong and triumphant. He said several times that day: "I am almost home," and adopted as his last utterance the language of the dying Wesley: "The best of all is God is with us."

A. G. JONES.

MRS. SARAH ELIZABETH BROWN, wife of Dr. C. W. Brown, born in Virginia, June 10, 1832, educated in Barlywood Seminary, Maryland; married September, 1852; died near Vermillionville, La., *December* 27, 1878. She was cultivated above the standard of ordinary culture among cultivated ladies. She often spoke of herself as a child of prayer, and often spoke of the peace and joy she felt in her secret devotions when but a little girl. About twelve months after her marriage she experienced salvation *through* faith in Christ, and attached herself to the church, and from that day till her departure from earth, she was a living, active, joyous Christian. Every period of her life, after the deep experience referred to, was full of labors and yielded much fruit. After earnest conflict with her doubts, fears and guilt, her religious attainments became very remarkable. She gained in daily life a fullness of peace, a height of joy, a clearness of the witness of the Holy Spirit, that made her appear, when in comparative health, dwelling in a region of light and love. The scriptures were to her God's own words. She read them, she studied them, she applied them, and her comments in the light of God's spirit and God's love in her heart, were like revelations from above, so full of life, beauty and love. These gifts and graces were manifest to all who entered her charmed circle of spiritual life. When she had health to go in and out among us, or receive friends, she was seen as the gentle, loving mother, the kind, considerate friend, intent on urging all to the fullness of spiritual life. Young and old loved to hear her speak of the deep things of God, in which she seemed to surpass all around her, and have a fullness of joy and buoyancy of hope that made her, to the gifted and the humblest, the most pleasant of companions.

One could think such gentleness, purity and grace might be spared the shock of pain and the prolonged agonies of a virulent cancer, tearing away one by one the cords that hold up the beautiful tabernacle. Inward pains develop the tumor; medical skill is consulted; the truth, appalling to others, is made plain; her sufferings are to end in dissolution of the body. Instead of repining sadness or sorrow she finds a joyful acceptance of the appointment, an entrance upon a new train of thoughts, a mounting to a higher plain of spiritual life. Resignation, patience, fortitude, cheerfulness, in their richest sense, are lost in the fervor of her spiritual life, and joy of soul in conscious fellowship of suffering with her adorable Redeemer. Then begins the wonderful enlargement of capacity to love the members of Christ's body. The clear insight into the spiritual wants of near friends and members of the church. The loving messages to young friends; the short, beautiful, pointed prayers for blessings to suit their peculiar states; she realizing in her own heart God's word of promise. In her heart and mouth the word of God was "spirit and life."

Her apprehension of the scenes in the spirit world, as revealed by St. Paul and St. John, was so vivid and real as to make us feel when she spoke of the veritable presence of the blessed Saviour, of the assembly of the redeemed multitudes, ascribing thanksgivings and praise unto Him that had washed them in His own blood, as though the veil between heaven and earth was rent, and she living among the happy throng in spirit, love and joy.

When friends would express sympathy for her sufferings, she, with a loving smile, would reply: "It is best as it is, while my blessed Saviour is so near, and gives me so much peace and joy, and uses these pains to reveal to me so much of his love. I am in His hands, He knows best. He cheers this poor heart, and makes me happy in His love. I would be afraid to take the responsibility of having these pains taken away, and be be returned to perfect health. I am in His hands; His will is best." Her spiritual apprehension seemed to be clearer and stronger the nearer she approached dissolution.

At the last moments of earthly existence she seemed to enter into the rejoicing of the redeemed in heaven.

She called her husband's attention to the twelfth verse of the seventh chapter of Revelations and requested him to name this verse to her pastor, and added: "I can join the vast multitude in saying, 'Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power'"—at this word her voice failed, and I thought her dead; she rallied after a few moments and finished the verse—"and might, be unto our God for ever and ever, amen." Amen, the last utterance on earth. Amen! to the grand refrain of the redeemed in heaven.

B. C.

MARY SALINA, wife of Rev. Jas. A. Biggs, and daughter of John B. and Brambly Yeager, was born March 24, 1856, and departed this life at the residence of her father, in Caldwell parish, Louisiana, January 29, 1879.

Sister Biggs was converted when quite a little girl under the ministry of Rev. Robt. A. Davis. In the fall of 1875 she, with seven others, obtained the blessings of entire sanctification at a little prayer-meeting held by Bro. Byars and myself one rainy Saturday, when the weather was too unfavorable for the congregation to assemble at the church. And ever after this she adorned her profession, as becometh a faithful follower of the meek and lowly Saviour.

About one week before her death she thought the messenger would very soon come. She exhorted her unconverted friends to seek the favor of God, and those church members who were indifferent on the subject of holiness she entreated to seek this precious experience or they would never see her again, encouraging those who were enjoying this blessing to faithfulness, told the preacher to preach holiness; said if she had not obtained this blessing before that it would be too late now; she said she knew that her heart was clean, and had been for some time, and now she had nothing to do but to wait for Jesus to come or send for her. She sang and talked till her voice entirely failed, then motioned to her husband to give her the parting kiss, then began spelling on her fingers, A-n-g (Angels I suppose), then threw up her hands and motioned that a great many had come, and with the sweetest smile upon her sainted face, the spirit soared away with the angels.

The writer preached her funeral to a large congregation and never witnessed a sweeter refreshing while trying to preach the gospel. Father, mother and many loved friends shouted aloud the praises of God around her precious remains.

J. F. WYNN.

MARY JANE MCCORD, wife of J. W. McCord, died at Oak Ridge, Morehouse parish, La., November 23, 1878. She was permitted to sojourn here fifty years, one month and twenty-three days, and was the mother of twelve children, five of whom preceded her to the spirit world. Her maiden name was Harris, and she was born in Dallas county, Ala. In November 1841, she left her Alabama home, and was married to J. W. McCord, October 16, 1861. In 1869, her home being in Bethel Co., she united with the Methodist Episcopal Church South, under the pastorate of R. S. Trippett. During the eight years of her residence at Oak Ridge she endeared herself to a large circle of friends who feel that earth is poorer and heaven more attractive. Her religious life, though unobtrusive, was deep and clear, and her influence for good was felt by those who came in contact with her. Not here can the value of her life be rightly estimated. Her husband and children mourn their irreparable loss, and the seat in the sanctuary is vacant. But our loss is her eternal gain. Her pure spirit has gone to the bright regions beyond, to the God who gave it, and the Saviour who redeemed it, and all the company of the blood washed.

PASTOR.

Our eyesight is the most exquisite of our senses, yet it does not serve us to discern wisdom; if it did, what a glow of love would she kindle within us.—Plato.

The Christian Advocate.

THURSDAY, FEBRUARY 20, 1879.

HANNAH, THE MOTHER.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"Is healing the people who throng Him,
With a touch of His finger, they say,
And now I shall carry the children,
Little Rachael and Samuel and John;
I shall carry the baby Esther,
For the Lord to look upon."

The Father looked at her kindly,
But he shook his head, and smiled—
"Now, who but a doting mother
Would think of a thing so wild?
If the children were tortured by demons,
Or dying of fever, 'twere well:
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care,
If I carry it to the Master,
Perhaps I shall leave it there.
If He lay His hand on the children,
My heart will be lighter, I know;
For a blessing forever and ever,
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;
'Mong the people who hung on His teaching,
Or waited His touch and His word,
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why should'st thou hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth and healeth disease?"
Then Christ said: "Forbid not the children,
Permit them to come unto Me;"
And He took in His arms little Esther,
And reached He all on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blessed them with tenderest love;
As He said of the babes in His bosom,
"Of such is the kingdom of heaven."
And strength for all duty and trial,
That hour to her spirit was given.

A Letter from Madagascar.

ANTSIRABE, Madagascar, Aug. 8, 1878.

While Africa is absorbing the attention of the religious world, it appears strange that this island of Madagascar, one of the largest on the globe, and almost an integral part of that continent, should be so neglected by our Board of Missions. Its government has recently been converted to Christianity—that of the English Episcopal creed—having abjured heathenism about fifteen years ago; and as many of its subjects have followed its example, it happens that they are now greatly in want of teachers.

Some of the missionaries laboring among them come from Norway, and the others from England; and these unfortunately have a strong tendency toward ritualism. They all teach the young natives, and in a few towns have schools for the children of foreigners also; but the field is very extensive, and there is room for many more workers, especially for the class that could teach trades. These islanders are entirely ignorant of many arts that would add not only to their material welfare, but also to the improvement of their mind.

Regarding the climate, although much has been said against it, it is not worse than that of some of our Southern States. The fever prevailing here is not as bad as reported by the early settlers, who suffered from their own excesses, and then shielded their reputation, saying that they were the victims of a deadly climate. Those reports have come down to us unquestioned, but they cannot stand a cross-examination.

During the three years that I have been in this place, I have not heard of one single death from fever, even in localities where medicines could not be found. Nearly all the casualties occurring can be traced to the use of brandy or to improper conduct; and the rest to natural causes. I have heard of only two or three strangers who, unable to withstand the malarial of certain places, were obliged to leave. But it is fair to say that the frequent attacks of malarial to some temperaments is a source of great annoyance.

The capital of Madagascar, Antananarivo, is very healthy. Fever is unknown there.

The language is very easy to learn, and contains no word which an English-speaking person could not pronounce. It is very simple in its construction. The verb has only three tenses—the past, present and future. These are expressed by prefixes, so that there is no other modification to it in its conjugation. The Hova dialect is the only written one, and is understood by nearly all the inhabitants. It is the language used by the Queen and the government officials. The other dialects do not differ from it in a grammatical sense.

The Malagasys belong to the Ethiopian race, although not as dark as the Livingstonians. They are a peaceful, kind-hearted people, with many good and bad qualities. Quarrels are of rare occurrence among them. They are hospitable toward strangers, and respectful toward foreigners, whose mental superiority they have been long accustomed to acknowledge.

Life is much more safe among these people than in most highly civilized countries. Among their defects the principal one is laziness. It is carried so far that they cultivate rice only through dire necessity, and then depend entirely upon Providence for the rest of their food. They are the greatest liars in creation, and will tell a lie for the very love of so doing. Their mendacity is surpassed only by that of the Arabs and the Hindoos; but I believe their case is not without remedy. They are also addicted to petty thieving. They will, for instance, steal rice, salt, or anything which may be used and is of little value, such as a knife, an axe or food; but they will never commit burglary in an inhabited dwelling.

Drunkenness has been introduced among them by foreigners, and is becoming the curse of the country. This evil is constantly kept up by the regular shipments of rum made in the islands of Mauritius and Reunion. Another evil, not less to be regretted, is the influx of criminal classes from these islands. Thus far, however, this bad influence has been exerted only on the sea coast. The burglaries committed in the sea port of Tamatave, on the east coast, are exclusively the work of that class, and the natives have no hand in them except as the receivers of the stolen property.

Living expenses are forcibly low in consequence of the reluctance of the natives to cultivate the land. Rice being the only article of food and cheap enough, it necessarily becomes the main support of life. Beef can be had every day at the capital, and also in two or three other villages on the coast, but nowhere else. The settler must raise his own vegetables and chickens; he could not find any in the country unless occasionally, and to secure a supply of milk he must own a cow. Were it not for the few Hindoos and foreigners, who cultivate vegetables, none could be found in the market of Tamatave, one of the most important cities of the island, on the east coast.

Servants can be had at one or two dollars per month according to circumstances; but not according to their efficiency, for they are unacquainted with our customs and must be taught. Personal expenses are moderate, much more so than in the United States. House rents vary according to accommodation and location from two to thirty dollars per month at Tananarive. This last price includes large frame houses, separate kitchen houses and vast yards.

This brief sketch is sufficient to give a general idea of a country where missionary labor is so much needed; and where the path has already been rendered smooth by the conversion of the government and all its various officials.

Romanism has been losing ground, especially since the downfall of the French empire; and may be more easily checked by an addition of helpers from America. The number of foreign Protestants in the island is altogether too small to be able to support a missionary. The natives are and will be for a long time dependent on foreign missions for their instruction.

The United States is doing so much for other countries, why should it not do something for this, which is waiting for and willing to receive some of that generosity which shall give light to their souls, and enable them to take a position among the civilized countries of the world?—Christian Intelligencer.

A New Discovery.

Dr. Hopewell, in his lecture on "The Bible and Science," relates this amusing but most instructive anecdote. In various parts of the county of Durham, and indeed at many points all round the coasts of England, there are submarine forests; trees which once grew on the dry land on the borders of the sea, now sunk beneath its surface, covered at high water, but exposed in part or altogether at low water. Some twenty years ago the great dock on the Tyne was made, and many trees and horns of ancient animals were found embedded in the silt of Jarrow Slake. One of these was standing upright, but was without its head. Its top had evidently been cut off; there could not be any mistake about the fact. Sir William Armstrong, the late Robert Stephenson, and Mr. Harrison, the Northeastern Company's engineer, were greatly interested. It was concluded that some woodman of very ancient times had cut the tree, and that it was a most striking evidence of the extreme antiquity of the human race. In haste Prof. Owen, the renowned palæontologist of the British Museum, was sent from London. One Sunday morning was spent by all these gentlemen wading in the slush and mud inspecting this wondrous relic. Their conclusion was unanimous. The next morning a friend of mine, to whom Prof. Owen had sent his card with the expression of a wish to see some horns he had from the same site, was present also. He asked Prof. Owen to what conclusion they had come. The professor replied that they were all unanimous, and that the evidence was most satisfactory. My friend said: "You have not been inspecting an old cut at any rate, for I had some pieces cut off that tree a few days ago, and have them now at home." The assembled company declared it was impossible. My friend assured them of the fact, and said: "Have you seen the man who first uncovered this tree?" They said they had not, and Prof. Owen was at once struck with the importance of having that man's evidence. The man was sent for. My friend told him what the man would tell him, for my friend knew all about it, and besides that would never have been so deceived, for reasons I could give, even if he had not known the true history, but I will let Prof. Owen tell the rest in his own words. He told the story himself at Leeds some years afterward, and this is what he said. After giving his account of the portion of the story I have already related, and saying that he had been told that the navvy who first uncovered the tree had himself cut the head of it off to lay down a sleeper for the tramway, he says: "The man was sent for, and on his arrival he declared that the tree pointed out was the one he had cut." Prof. Owen goes on to say—and we should mark this—"It was endeavored to be explained that that was impossible, as the place had not been excavated before" (it had got covered up again since his first excavation,) "but looking," says Prof. Owen, "with supreme contempt upon the assembly of geologists and engineers, the man persisted in the identification of his own work, and exclaimed 'the top of the tree must be somewhere,' upon which," says Prof. Owen, "I offered half a crown to the first navvy who would produce it. Away ran half a dozen of them, and in a few minutes they returned with the top. Never," says Prof. Owen, "had I so narrow an escape from introducing 'a new discovery' into science, and never had I a more fortunate escape."

A HIDDEN DANGER.—The following passage is from a discourse by Buckminster, in the year 1811, at the burial of a clergyman. The important thought here so strikingly expressed must some time have occurred, we may presume, to most clergymen who have been long in the ministry. The danger is the more to be feared, because it is insidious. Its approaches are so guarded and imperceptible that we may fall under its withering power ere we are aware of it:

"The succession and variety of joys and sorrows, at which we are called to be present in our profession, tend to make our hearts rather a highway of sentiment than a fruitful soil of good affections, and leave us talking much of the last things, and yet thinking little of them. It is one of the infelicities, or at least one of the dangers of our employment, that we, who are constantly engaged in impressing sentiments on others, come at last to imagine that we feel their power, and believe those to be the practical principles of our conduct which are the most familiar topics of our discourse. The rapid contrasts, also, of life and death, funerals and births, sick chambers and joyful occasions, which are continually calling our attention, and this, too, in public, if they do not harden our hearts, often leave them strangely unaffected, and we become as sounding brass and tinkling cymbals, which sound, as they are struck, the tones of joy or the knell of mourning."

The London Record, in announcing the death of the Princess Alice, says: "We are enabled to state, on the authority of those who had the opportunity of conversing with the Princess very recently, that whatever temptation might in former years have beguiled her royal highness to admire the writings of Strauss, the author of the infidel 'Life of Christ,' a complete change had passed over her mind. At first that terrible calamity which deprived her of her little son seemed to have produced only 'the sorrow of the world that worketh death,' but gradually it became, by God's mercy, the means of leading her to think, so that she finally came to seek and find peace in a true faith in Jesus Christ, revealed in the Scriptures of truth as the only Saviour for sinners."

Religious Intelligence.

—The receipts of the British Baptist Missionary Society during the last year were $250,000, being $35,000 more than the previous year.

—The second General Conference of the Australasian Wesleyan Methodist Church has been held at Sydney. Four annual Conferences were represented by 91 delegates.

—The Baptist missions in Burmah were to celebrate May 15 and 16, as the fiftieth anniversary of the baptism of Kothahbyu, the first Karen convert, and afterward styled the Karen Apostle.

—The Reformed Episcopal Church has now an excellent chance in Ireland with those of the Disestablished Church who have been unsuccessful in having the word "regeneration" deleted from the baptismal offices.

—The Baptist Basseiu Sgan Karen Association, Burmah, will celebrate on the 15th and 16th of this month the fiftieth anniversary of the baptism of the Karen convert, Kothahbyu. A memorial hall bearing his name will be dedicated on the occasion.

—John G. Whittier, in reply to a gentleman of Cincinnati, who wrote asking about his views on future punishment, says: "I am not a Universalist, for I believe in the possibility of the perpetual loss of the soul that persistently turns from God in the next life as in this."

—The remarkable revival influences which continues to sweep over the Scandinavian Churches in Europe can be compared to nothing but the revival of the times of the Reformation. It seems like the breaking of that tidal wave over the dead orthodoxy of the whole Scandinavian Church.

—The first Baptist in Berlin was baptized in 1837 by the Rev. J. G. Oncken, of Hamburg. The Rev. Mr. Lehman was chosen pastor of a church of seven members, which he has lived to see grow up to one of 800, of whom between 300 and 400 live in the city. The pastor has been assisted since 1863 by his son.

—The Reformed Episcopal Church has become so important in England as to be made the subject of discussion in the Convocation of the Established Church. The Bishop of Lincoln said that, "the heresy," as he was pleased to call it, "is assuming large proportions," there being already six churches in England.

—There are now nearly a million of Roman Catholics in England and Wales, and these are divided according to their nationality, thus: English Roman Catholics, 179,000; foreigners, 52,000; Irish, 742,560. In 1801 twenty-seven per cent of the population were Romanists, now only eighteen per cent of the people belong to that communion.

—The Rev. C. H. A. Dall, writing from India to the Christian Register of the schism in the Brahmo Somaj, which we announced some time ago, says:

"I think full half of the churches—one hundred and twenty or one hundred and forty—that for years have looked to him as their leader have left or are leaving him. Meantime, there is little fear that the church as a whole will be harmed by the shock."

—Universalism during the past year made an increase of fifty-two parishes, 500 families, 46 churches, 2,570 church-members and twenty church edifices in the United States and Canada. The value of its church property increased $70,000, and there was a gain of 45 in the number of Sunday-schools. At the same time the statistics have fallen off in some other respects. There are 912 fewer Sunday-school scholars and eleven fewer preachers. Colleges and academies have diminished in number by one; students in them by 148, and their assets $100,000. In the United States the denomination has 737 churches and 711 ministers.

—A missionary, who recently distributed the Bible among Russian soldiers and Turkish prisoners, says: "I have visited the two Pashas who are Russian prisoners, and have been sent as exiles to Mitau. Shefket Pasha, Ogner Pasha and Zadyk Bey live in the same street, near our house. I was very kindly and politely received. I presented Shefket Pasha with an Arabian Bible which I had received from St. Petersburg. Ogner Pasha with a Turkish Bible, and Zadyk Bey with a Turkish New Testament. The last named pressed the book to his forehead, to his mouth and his heart, and then put it by. I asked him to read something out of it, upon which he replied: 'This is a holy book, therefore I dare not read it in my uniform. But I will read it every morning and evening, when I have washed my hands and put off my military uniform.'"

—Liquor-drinking appears, according to a missionary of the London Society, to be the great national evil of Madagascar. In obedience to the Queen's proclamation of 1876 for bidding traffic in ardent spirits, no liquor is sold openly in Imerina; but in other parts of the island there appears to be no restriction on its sale and use. The liquor most used is the Toaka, a strong native decoction. So far as churchmembers are concerned there is little trouble. It is but seldom that there is a case of discipline for drunkenness. The Antananarivo Annual mentions a singular custom of the Salakalva, who inhabit the entire west coast and, of whom comparatively little is known: Whenever a death occurs in a village, all the inhabitants desert it and move to a distance from it. In consequence, their houses are of the frailest description and the people lead a very unsettled life.

LUTHERAN HOME MISSIONARY CONVENTION.—The churches connected with the Lutheran General Synod held their first missionary convention in Omaha, beginning May 14th, its purpose being to awaken a deeper interest in the evangelization of the West. A paper presented by Prof. Samuel Aughey, Ph. D., of Lincoln Neb. claimed that of the population of Nebraska, estimated at 400,000, 52,000 are of Lutheran origin, and ought to be in Lutheran churches. The same proportion he asserted would hold good of Kansas and Iowa, making the aggregate Lutheran population of these states nearly 300,000. Resolutions were adopted touching upon the "Peculiarities and Difficulties of the Work;" affirming "The Claims of Home Missions;" urging a larger Sunday-school work among German and Scandinavian children; and recommending a Western theological seminary, and the appointment of traveling missionaries for Iowa, Nebraska and Kansas.

SECTS IN ENGLAND.—In Whitaker's Almanack for 1878 there is a list of the religious sects which have certified places of worship in England and Wales. Why Scotland and Ireland are not included, does not appear, for Whitaker tells almost everything about the United Kingdom that any man can want to know; but for some reason this list is limited. But even within England and Wales it is large enough. It contains 154 titles; though among these there are, perhaps, half a dozen duplicates. It is interesting partly because it shows how far the impulse of separation can go. Of course one-fourth of the titles in the list would cover three-fourths of the places of worship, and the greater part of the sects are insignificant in numbers. That is the same as to say that the peculiar notions of a few people have thrust themselves forward as the material for a new creed, and the reason for a separate organization. The manifold divisions of the Presbyterian body do not appear in this list, for Scotland is omitted. But there are divisions enough among the Baptists, for the name appears eleven times. There are seventeen Wesleyan or Methodist sects, besides "chapels of other Wesleyans than those enumerated." There are titles that were suggested by religious zeal, such as "Revivalists," "Revival Band," "Hallelujah Band," "Glory Band," "Free Gospellers," and "Free Grace Christians." There is a considerable class of aggressively non committal names, like "Apostolics," "Spiritual Church," "Universal Christians," "Unsectarian," "Free Christians," "Followers of the Lord Jesus Christ," "Christians owning no name but the Lord Jesus," and "Christians who object to be otherwise designated." And there is a class of odd titles, some of which give evidence of the wide range that is allowed to the name "religious worship." In this list we find the "Church of Progress," "Church of People," "Eclectics," the "Halifax Psychological Society," "Humanitarians," "Independent Religious Reformers," "Peculiar People," "Progressionists," "Secularists," "Rational Christians," and "Recreative Religionists." In addition to "Episcopalian Dissenters," we have "Protestant Members of the Church of England," and (what a title for a sect!) "Protestants adhering to Articles 1 to 18, but rejecting Ritual." The number of separate bodies is not diminishing, for eleven titles appear this year for the first time, among which are the "Primitive Congregation," and the "Believers in the Divine Visitation of Joanna Prophetess of Exeter."—Brethren, let us follow the things that make for peace, and keep our individual notions from claiming too large a place.—Watchman.

Our Young People.

MAMMA'S RETURN.

Three little waiting children
Eagerly watching the door;
Harry and Charlie and baby,
Hazel eyes two, blue eyes four.

Three little noisy children,
Romish and full of play;
At every sound—"Hush! listen!
Isn't somebody coming this way?"

"I do believe that is mamma!"
"No, it's only the umbrella man!"
"I don't b'leeve she's ever coming;
She'll stay just as long's she can!"

A sound of steps on the pathway,
And eagerly rush all three.
"It's mamma! It's mamma! Come Charlie,
Come baby, come Harry, let's see!

"Oh, mamma, we're so glad to see you!
We're tired, so we can be!
We love you a thousand millions!
Anything in that bundle for me?"

—Wide Awake.

From Our Little Friends.

Here is a good letter from one of our little friends. Where Miss Pearl lives we do not know, as her post-office is not given:

FEBRUARY 7, 1879.

Please find enclosed $1 for Mr. Lamhuth in China—missionary money, first installment, for the month of January. I hope to be able to send him as much every month during this year. How I wish I could give more! I am eleven years old, and am named

PEARL ANNIE PARSONS.

MADISON STATION, Miss., Jan. 1, 1879.

DEAR MR. EDITOR: I am a little girl nine years old, and thought I would write you another letter for your good paper. I love to read the letters in the children's column, and the verses too. We have got a good Baptist preacher. He preaches so that children can understand. His name is Mr. Gray. When I wrote my first letter I had a missionary hen. I sold her chicks, and sent the money to the missionary cause in China and Jamaica.

We have had a terrible dull, cold Christmas, the ground frozen the most of the time, and it is now snowing a big snow, the ground is frozen hard, and the snow five inches deep. Grandpa takes the ADVOCATE. I would like to have your picture. Please don't put my letter in the waste basket.

Your little friend,

JENNIE E. COLEMAN.

Note by the Editor.—We are compelled to omit questions hereafter. Short letters from our little friends are always welcome, though we cannot always publish them. The editor may have his picture taken some time, and then he will be able to gratify some of his little friends.

PENSACOLA, FLA., Sept. 30, 1878.

DEAR MR. EDITOR: I am a little boy ten years old. We have a Sunday-school. Mr. W. W. Richards is our superintendent. I have read the New Testament through this year. I am now reading the Discipline of our church. Papa takes the ADVOCATE. I like to read the children's column. Hoping to see this in print, I remain your friend,

CHARLIE R. JOHNSON.

The Origin of the Jumping-Jack.

Come with me to the park this fair day, for I wish to show you a certain carriage and its occupants, and tell you a story.

In pleasant weather, the scene is gay and grand with multitudes bleing thither for recreation and country sights, odors and surroundings. The rich and the poor of all ages and classes, afoot, on horseback and in carriages, make a living panorama of the shaded walks and graded drives.

But here comes the "turn-out" for which we have been waiting; a magnificent span of dapple-grays, by far the most powerful team we have seen; a carriage to match, roomy and costly, but not gaudy; a driver not in livery, as many are, but looking just the man for his work; and such a load as are making merry within—every one of them a hunchback! Yes, from the crooked gentleman on the back seat to the little fellows up by the driver, are all hunchbacks; well dressed, happy-seeming, but with a wistful look—and, as they roll by, you see in them the introduction of my little story.

Something like twenty years ago, a miserable brick house in a back alley was the home of Archibald Ramsay, a Scotch carpenter. He worked down-town in a shop, making cornices, molding, mantels, and a variety of the more elaborate parts employed in finishing houses. Every evening he took home pocketfuls, and often handfuls also, of bits and ends from the shop.

These oddly shaped fragments of soft, sweet-smelling pine furnished amusement for poor little Alec, Mr. Ramsey's hunchback boy; and when they had served this purpose, they were used as kindling in the kitchen stove.

There was a household of little Ramseys, of whom Alec was the oldest, and when he was amused, so were the others, thus giving the overworked mother time for other duties.

Alec was sixteen years old, and not taller than an average boy of ten. He was very much deformed, and had he lived in an age and country of kings seeking dwarfs and human oddities for "court fools" or "jesters," he would have been a prize to some iron-handed tyrant. His shoulders were almost as high as his head, his arms hung out loose and dangling, and the rest of his body was shrunken and slender to a most pitiable degree. But whoever, with a tender heart, looked into his great, questioning eyes and noted his broad, fair forehead and his clean, delicate hands, would soon forget the sad shape in the nobility of the face.

I need not linger to speak of his studies, which, all unaided, he pushed along with success; nor of his constancy in the Sunday-school, where he was a universal favorite. It is about his play with the bits of pine from the shop I wish to tell you.

Many a droll pile he built on the kitchen-floor, many a funny thing he whittled out to amuse the little ones; many a comical toy he made and gave away to neighboring children. Often he said, and oftener he thought, "What can I whittle that will sell?" For only money seemed likely to bring him the changed life for which he longed. Once, when he sold for a few pennies a queer little pine trinket, his father stroked his silken hair and said:

"Ah, mé puir bairnie, I dinna ken but ye may mak' your fortune wi' your knife."

How that little piece of encouragement rang in his ears and stimulated him to think and whittle, whittle and think!

One genial afternoon in May, Alec crept out to enjoy the balmy air, and, by the noise of a crowd of urchins on a vacant lot at a little distance, was drawn in that direction. There he saw a colored boy, named Jack, attempting, for the amusement of party, all sorts of pranks in imitation of circus performers. Bare-headed and clothed in striped red and yellow garments of coarse quality, the negro almost seemed made of India-rubber.

Alec watched his capers in amazement. Never before had he seen such antics, or even thought them possible. It was no wonder that the frail, stiff-jointed little hunchback dreamed it all over again, as he did that night.

The next morning his whittling genius took shape from this event, and before noon he had produced a rude pine image of the negro—head, arms and legs loosely hung with bits of broom-wire, and the whole curiously arranged, so that by working a string, it would jump, nod, and turn somersaults, and go through quite a series of contortions. With colored pencils, of which he had some cheap specimens, he blackened its head, neck, hands and feet, reddened its lips, whitened its eyes and rudely striped in yellow and red the body, all in imitation of the little negro gymnast. Before it was completed, his younger brother, who had been with him the day before, named it "Jumping Jack." And in the afternoon, when he went to the vacant lot and exhibited it to the youngsters there, it was not only universally but boisterously hailed by the same name. When he returned home, he brought, instead of the Jumping-Jack, a silver half-dollar, for which he had sold the toy to an eager, well dressed lad of his own age. And not only this, but he had orders from the boys for a half-dozen more, to be made as soon as possible.

Oh, what a proud, glad heart beat within that deformed little body of Alec's! How his temples throbbed! How elastic his step! What flashing eyes! What a sketch of wild and hopeful talk he unwound to his mother! So much money for his whittling, and a chance for more and more! Castles, sky-high and star-bright.

But I have not told you all.

That evening he whittled, and the next day he whittled, and before night had added to his capital three more shining half-dollars. The next day he doubled his money. The demand for Jumping Jack increased. Boys came to the door, silver in hand, to get what he had not time to make.

His grave Scotch parents began to hold serious counsel over the matter. If Alec could find such sale for these pine images in that neighborhood, why, the whole city would require thousands; and what would sell to delighted children in one city, would sell elsewhere also. If they could supply the market, a fortune might readily be made.

Scotch blood, once aroused and challenged, is sanguine and venturesome.

But it would be uninteresting to repeat all the details; so the rest of my story shall be brief.

Alec's Sunday-school teacher who was a lawyer, procured for him a patent on Jumping Jacks of every description; a rich old uncle of Alec's mother built him a factory and started him in business; and, within a year from the afternoon when the poor lad wondered at the pranks of the colored boy, Jumping-Jacks from the Ramsey factory were selling in great numbers all over America.

Truly Alec did mak' a fortune wi' his knife."

To school he went; into a better house, all their own, the family moved; easier circumstances, better health, less weariness, and ample means for doing good, came to the Ramseys.

But the best point in my story is that a fine asylum and school for hunchbacks, free to the poor, is one of the noble enterprises to which Alec has been chief contributor.

Those deformed lads in the carriage yonder are from the "Ramsey Asylum for hunchbacks."

That was Alec's carriage, and that "crooked gentleman on the back seat" was Alec himself. Every fair afternoon he is out in this way, taking a load of "his boys," as he calls them, and thus, as often as once a fortnight he gives every inmate a turn in the park.—I. E. Beman, in St Nicholas.

A bright little girl of five Summers was heard to remark to her brother, who is only seventeen months younger than herself: "Hermann, you may live to see the next Centennial, but I shan't."

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, FEBRUARY 20, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE, 112 CAMP ST. NEW ORLEANS.

Aiming at the Conscience.

"From the heart and to the heart" is the well-worn expression, but this may mean pathetic and glowing utterance that scarcely touches the moral sensibilities. Abundance of tears are shed at the theater, and over the pages of an exciting, and possibly an immoral novel. A congregation may be in a sympathetic frenzy, and everybody deeply moved, and there may be no contrition for sin, and no coming to Christ. The tear of penitence is something different from all other tears. It is not quite the same as the tear of other sorrow. To be more definite we should prefer "from the conscience and to the conscience." This was Paul's way of putting it: "But by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

There are lovers of science to whom a discourse on science would be highly acceptable, men of learning who would be delighted with classical lore, and others whose taste and imagination would be gratified by careful and exquisite embellishment. Tastes differ, no doubt, but there is a wide range, in the line of pleasing and entertaining, in which the conscience may be almost wholly neglected. What ought to be the main thing? Nothing has been done toward the salvation of the soul until the conscience has been reached. People may respect intellect, admire genius, and be profoundly impressed by the skilled and acute logician. Wit, humor, sarcasm, pathos and imagination will draw attention and secure applause. But what of all this if none are convicted of sin, and if none are brought to repentance, or led to saving faith?

The highest commendation of the Christian man or minister is that he commends himself to every man's conscience. In this he goes beyond all other praise, and leaves all other applause at an almost infinite distance behind him. While it is the right aim it is the only one that can touch every man. The learned are few, the men of science are very scarce, the deep reasoners, and those of a philosophical cast, are a small minority. Those of æsthetical pretensions and refined culture represent no considerable class. Every man, however, has a conscience, and the manifestation of religious truth is exactly fitted to reach it. True enough men may be fleshly minded, their foolish hearts may be darkened, and the conscience may be ignorant and perverted, but there is something left in nearly all, to which the truth appeals, and with which the Holy Spirit strives. It is that in men to which every good and holy man can commend himself. The character and life of a good man will commend him to the conscience of the ungodly. He may be talented, energetic, successful, distinguished in many ways, and yet, if he walks with God, and puts on Christ, he will be manifested first of all to the conscience of every man. He may not be loved by wicked men, he may be anything but popular with those whose vices he condemns, but the conscience in the sinner that disturbs his repose, and lashes him for his vices, will secretly approve the righteous character.

But even in this wicked world the consistent religious life inspires more respect than persecution. The sermon that deals faithfully with the conscience will be longest remembered, and he that preaches it will, in the end, secure the sincerest and most enduring regard of the most depraved. It is so in Christian example. That which manifests the truth without compromise, that never shrinks from the path of duty, and that is always firmly in the right, will command homage from all consciences not altogether seared. There are lives, formally identified with the Christian profession that make no distinctly religious impression upon the world in which they move. There are women professing godliness who move in their own circles of society, who impress others as accomplished, beautiful, gifted, but there is nothing in their conversation that savors of Christ. There are men, Christian after a certain type, who are known as sagacious in business, genial and agreeable in their social relations, but the world knows nothing of them as the salt of the earth.

The Christian's reputation may be dear to him. It cannot be a matter of indifference. But what is the reputation that he values? The minister may not be careless in this matter, but much depends on the kind of reputation he covets. His work is with the consciences of men. What is his reward but this: That he commends himself to every man's conscience in the sight of God. To be solicitous about anything else, or to labor for other fame than this, is a weakness, if not a sin. Whatever commendation, or for whatever praised, he has failed in all that is highest and best if this be not the chief result. Whether in preaching or in living, this is the commendation to be sought.

What to do With Chinese.

The Chinese resisted the intrusion of foreigners into their country for many centuries. Like their Japanese neighbors, they believed that non-intercourse with Western Christians was best for their own interests as a people. They wished to preserve their institutions and customs, their laws and religion, and to shut out the contaminating influences of foreign vices. But the Christian powers—notably England and the United States—regarded this attitude as unreasonable and intolerable, an outshoot of ignorance and bigotry, and in a manner compelled the celestials to open communications, and to make commercial treaties with them. Protection to trade and religious missionaries was insisted on and secured. Then came the very natural turn of the Chinese tide toward the lands with whom these relations had been established. The gold of Australia drew them thither by the thousands, and the gold of California attracted them there. Those that came to our shores sent back a good report. There were mines to be worked, railroads to be built, unlimited domestic service, broad fields to be cultivated, and a vast continent, but partially populated, open to them. The steamship lines afforded all desirable facilities for the living Chinese to come, and for the dead to return. At home they were as thick as sardines in a box, every rood was crowded, every city and village overflowed.

Why should they not come? Had not the Christian nations declared that non-intercourse was barbarous, and savored of weakness and imbecility? Had not these same nations compelled them to receive their missionaries, merchants, and adventurers? Now, however, a note of alarm is sounded. These yellow men are coming in swarms and in avalanches, and an inundation of heathenism threatens to swallow up our Christian civilization. Turning China on to America is like turning Lake Superior into a mill-pond. It is four hundred millions to forty millions. Fifty millions could come over, and China would scarcely miss them. They were opposed to this open and free intercourse, but, since the Christians would have it so, we go to them, and they come to us, only their coming in such overwhelming numbers is more than we dreamed of or bargained for. Shall we confess at last that there might have been wisdom and justice in the Chinese policy of non-intercourse, and now adopt it for ourselves? But rights and policies must be reciprocal. If we exclude the Chinese from America, must we not concede their right to exclude us from China? Their national experience runs through thousands of years, and they have learned to be suspicious of foreign manners and customs. We, as a nation, are a hundred years old, and are beginning to feel the same way.

It will, however, be difficult to close the door that has been thrown open. There is a valuable commerce at stake, and the great empire is dotted with our trading and missionary stations. All the Chinese ask is that the Christian nations take their own medicine—that they submit to a policy which they had dictated to them at the mouth of the cannon and at the point of the bayonet. What are Christians to do? They are anxious to give the gospel to China, but the heathen, with their idols and abominations, are equally anxious to come to America. Are we afraid that the joss houses will supplant the churches, and that the followers of Confucius and the Buddhists will overpower the disciples of Christ? And then the politicians are in a strait. It is an old doctrine that our shores are the asylum of the oppressed from all lands. All men are free and equal. Manhood suffrage is a powerful text. To exclude men "on account of race, color or previous condition," has been regarded by a certain school as abhorrent to enlightened views of human rights. But the laboring classes are clamoring for the limitation of Chinese immigration. The chief opposition probably comes from this source. Where the Chinese are the thickest, and where their presence is felt in the labor market seriously, and where they are most intimately known, there the aversion to them is most pronounced.

The politicians will watch the drift of public opinion, and will follow the tide of voters. The Chinese question bids fair to overshadow those of the negro and the Indian. The black man and the red man are long and unsolved problems. They have been thorns in our sides from the beginning of our national life. And now the almond-eyed yellow man comes to trouble and perplex us, and threatens to be the most formidable of all. It is useless to chaffer about abstract principles, or to assert that there is nothing in race or color or previous condition that should be permitted to affect the questions of suffrage and citizenship. Our Christian civilization must first of all take care of itself. Our political institutions are the work of white people, and in their custody. This trust has been committed to them, and it is their high and bounden duty to keep it inviolate. The supremacy of the white man, locally and nationally, is an essential condition of our safety and prosperity. Whatever measures are necessary to maintain this supremacy are justifiable objects of legislation.

It seems to us that the perils from Chinese immigration are exaggerated. While we doubt the necessity of excluding the Chinese at the present time, and believe that their welfare, materially and religiously, will be subserved by unrestricted intercourse, self protection may demand, at no distant day, such legislation as is now being discussed in Congress. In a religious point of view, and with reference to Christian missions, it is of the greatest moment that the intercourse with China should be unrestrained, and that the relations of Christian nations with that country should be cordial and friendly. With the conviction that our own country and its institutions are not seriously threatened, the Christian sentiment cannot but be opposed to any legislation calculated to affect unfavorably the spread of the gospel in China.

An Error that Cuts the Sinews.

Rev. Dr. T. O. Summers, writing in "the Advocate of Missions," says:

Premillenarianism is another error, adapted to cut the sinews of missionary effort. This rabbinical figment early obtained in the church, being promoted by Papias, and by other fathers who attached undue importance to his opinions, because, though a man of slender abilities, he lived so near the apostolic age. But it was opposed by the learned Origen and others, and rejected as a delusion. From time to time it has been revived in various sections of the church; and recently a convention was held in Holy Trinity Church, New York, to promote a belief in that doctrine. It is due to say that some who hold it are as yet zealous advocates of missions. I say "as yet," for men will not long continue to act contrary to their principles; their principles will modify their actions, or their actions will modify their principles.

Now the plain, common sense, inference from the dogma in question, is this: It is useless to attempt the conversion of the world, if it is to get worse and worse till Christ shall make a corporeal descent to the earth to mend it.

Some years ago one of my friends—then, but not now, a Methodist—told me he was going to publish a book in advocacy of this dogma. I tried to keep him from so doing, assuring him that if he did publish it, as far as it might be read and endorsed, it would have a prejudicial effect on the cause of missions. He said he thought not, and published the book. Some time afterward a venerable patriarch of the Baptist Church told me he had read that book, and it convinced him that all our missionary efforts were futile. Here and there, perhaps, a few heathens might be converted—and so a few sinners at home—but nothing of consequence could be done, and need not be attempted, till Christ took the matter in hand Himself. He will soon come down from heaven to earth, and then the millennium shall dawn and nations shall be born in a day! "There, sir," I replied, "that is just what I told the author before he published his book." It would have done the mischief on a larger scale if it had been more generally read and believed. But the dogma is so absurd, and so unscriptural, and fraught with so pernicious consequences, that it is not likely to gain much favor among Christian people. It is denounced as a *heresy* in some Confessions of Faith—and a heresy it certainly is. It is opposed by "The Three Creeds"—by many passages in the English Liturgy, notably in the Collects for the First and Third Sundays in Advent—by all those passages of Scripture which set forth *the expediency* of Christ's corporeal absence from the church, to be substituted by that "other Paraclete," who is to remain in the church to the end of time; it is opposed to the assurance that Christ will sit on the Mediatorial throne, at the right hand of the Majesty on high, till he shall have put all enemies under his feet, and till he "shall come the second time—not to reign a thousand years corporeally at Jerusalem or anywhere else on this globe—but to raise the dead, both small and great, just and unjust," at the last day"—to burn up this earth, and to judge the world—His last grand Mediatorial act.

I cannot here stop to explain the only passage in which the millennium is spoken of in the Bible (Rev. xx,) but will only say that it is to be interpreted, like all other symbolical passages in the Apralypse, in conformity with the plain teachings of Scripture in regard to the conversion of the world and the latter day glory of the church.

The world is not getting worse—it is getting better—and that by God's own appointed means; it will never improve by any day-dreams about the premillennial advent of Christ, which will never take place. "It pleased God by the foolishness of preaching to save" men; and that by a rational process, under the administration of the Holy Spirit; that in articulate thunder tells us what is our duty:

> Go, preach my gospel, saith the Lord,
> Bid the whole earth my grace receive;
> He shall be saved who trusts my word—
> He shall be damned who wont believe.

Sports of the Day.

That Gulf States Agricultural and Mechanical Exposition turns out, as usual, to be more devoted to horse-racing than to anything else. That is about all there is of it. People who have any regard for the good morals and general well being of the State of Louisiana will keep away from the Fair Grounds. If an agricultural exposition is an impracticable and impossible thing, and if the object is to inveigle the public into the support and patronage of horse-racing and gambling, it is well for the people to be advised. The children of the public schools were at the stand on Monday. Of course they sang well, and enjoyed the racing. Having excluded the Bible from our schools, the children are now treated to the noble sports of the turf.

We had supposed that the law recently enacted by the Legislature, to prevent cruelty to animals, was applicable to cock fights as well as dog fights. A Monday morning paper of this city, however, devotes half a column to the Spanish cock-pit, and its Sunday entertainment.

Here is a paragraph from this edifying description:

Suddenly the black caught the gray in the neck, and stuck his spurs into the middle of his back. In one second the whole scene was changed. There lay the gray completely paralyzed, while the black cock was lifted in triumph from the ground. The greatest excitement prevailed, and there were people jumping about and yelling with all the force of their lungs. The betting at once changed sides, and stood now twenty to one on the black.

The rest of the battle was all in favor of the blind bird. The gray revived sufficiently to stand once upon his legs and peck with his bill, but, after a dozen or so trials, the birds were taken from the pit, and the black was declared the winner of the fight.

Such scenes as this are enacted here on the Sabbath, and we are informed that some prominent and respectable citizens are habitual frequenters of this resort, and countenance the cruel and degrading business. The State law, if enforced, would break up the cock-pit in New Orleans. But will it be enforced?

Notes to Contributors.

The following from the Watchman are good as far as they go:

All contributions for the press should be *folded*. The editor isn't born who doesn't feel a twinge of neuralgia at sight of a *rolled* manuscript. Reason, he is not enough of a clairvoyant to read easily the inside of a stove-funnel. Suppose he reads and sanctions, there are others to suffer. Have you ever seen the process of type setting? The compositor stands, or sits on a high stool, before his "form," slanting like a writing-desk and having a surface of little compartments in which are the types, alphabetically arranged; the "copy"—say, *your* article—is spread out near the upper edge of the form, opposite the compositor's left shoulder. Now this compositor, like an ordinary individual, has but two hands; these are of necessity busy with types, and if your sheets, instead of lying flat, are all curls and kinks, the compositor is worse plagued than the editor.

Write on *one side* of the sheet, *only*. Reason, it is often convenient, and in hours of hurry absolutely necessary, to give out a page in portions to different compositors. There are two reasons, such as that the writing is liable to show through, making your pot-hooks and trammels on page one with the same on page two; to the reckless wear and tear of the editorial spectacles, and the further anguish of that long-suffering public benefactor, the compositor. This rule of writing only on one side of the sheet is now so well understood, that comparatively few persons take it upon them to send that species of kindling material at letter rate.

If you cannot provide yourself with white paper and black ink, you have some reason to doubt your call to be an author, and may certainly excuse yourself to your conscience and the world if you wait for a louder call and decent stationery. Having these, write legibly—in pity to the sanctum and the printing-office, write legibly. In pity to yourself, if you know how sharper than a serpent's tooth it is to have "afterwards" printed "alligator," and to come before the public as giving the advice to "bite your grandmother," when you innocently wrote, or supposed you wrote, "last year, a geraniums," write legibly. Happening to be in The Watchman printing-office the other day, I remarked to a compositor. "That is good copy you are setting up." He replied, "It is Dr. Hovey's." So, then, if you fancy all that is needed to make a Greeley or a Choate of you is an abominable hand-writing, remember that the President of Newton Theological Institution did not acquire greatness in that way. It is my conviction that three-fourths of the unreadable penmanship comes from affectation and the vanity of appearing to be doing a rushing business.

Rev. John L. Nevius, writing to the New York Observer, from Chefoo, China, December 20, 1878, says:

The moral effect on the Chinese of the practical exhibition of human brotherhood, in sending relief to the sufferers by famine, is already apparent. Even in regions but recently visited, the missionaries are treated, both by the people and their officers, with a respect and confidence almost unknown before. This confidence and respect is not only extended to them as individuals, but also to the religion which they represent and of which these acts of disinterested benevolence are regarded as the fruits. In some districts whole villages and communities are ready to profess themselves Christians; hundreds have been baptized, and thousands are on the roll of applicants for baptism. When the immediate effects of the famine are still felt, and relief expected, it is too soon to judge of the permanent effect of this movement.

In this province (Shantung,) however, in what was the famine region two years ago, plenty and prosperity have returned again. No help is needed or anticipated. Here the effect of the famine is apparent in its having given the missionaries a favorable introduction, and emboldened those who have religious proclivities to open communication with them. In this region a class of earnest men and women, a considerable portion of them in comfortable or independent circumstances, are seeking admission into the Christian Church. In connection with the English Baptist and American Presbyterian Churches, little companies composed of Christians and inquirers assemble every Sunday for Christian worship in more than twenty villages. They provide and fit up their own house of worship, and are making earnest efforts to advance in Christian knowledge. More than a hundred have been baptized in this one section during the present year.

Another fact of much interest is the existence of certain secret religious sects, which have, to a considerable degree, prepared the way for Christianity. These sects evidence a real religious tendency in the race, and a longing and striving for happiness in the future state. During a recent tour in the interior it was my privilege to baptize twenty-nine adults, a large proportion of them being adherents of one or the other of these well-known religions. There is reason to hope that the work thus in God's good providence begun, will with His blessing, and in answer to the prayers of His people, increase and extend.

The secret sects above referred to are regarded with great jealousy and apprehension by the government, which discourages any departure from Confucian orthodoxy, and regards them as inimical to the State, and tending to sedition and conspiracy. The prevalence of these societies, of which there is a great number, shows a general dissatisfaction with the recognized religions of China, and a desire for something better, which desire the fear of persecution and banishment cannot wholly repress.

Building Churches.

It is not very often that a single wealthy man builds a church, but it is done now and then. The Baltimore Episcopal Methodist tells of an instance. It is indeed a case of commendable liberality, and one that ought to become more common. We have a site in view where, if we had the money, we would build a twenty thousand dollar church at once. What a luxury and privilege is here open to some rich and enterprising Christian! The Baltimore says:

Rev. David Carroll, father of our courteous and clever neighbor, D. H. Carroll, of the Book Depository, has erected a very elegant gothic stone church at Mount Vernon Mills at a cost of $14 000, and presented it, wholly unincumbered, to the Baltimore Conference, of the Methodist Episcopal Church. The dedicatory exercises were held on January 19, and conducted by Bishop Ames. Discourses were delivered by Revs. Messrs. W. S. Edwards D. D., presiding elder, Joseph B. Seidl and D. S. Monroe, D. D. The former pastors, including the Rev. Messrs. E. E. Shipley, James R. Cadder, Arthur Foster and P. Vondersmith, participated in the services.

A week or two ago we chronicled a similar act of liberality upon the part of one of our Virginia laymen. Would that such examples of generous devotion and zeal were of more frequent occurrence.

Marriage of Missionaries.

The following marriage notice is published in the St. Louis Christian Advocate:

PARKER—COOLEY.—At the Presbyterian Mission Press, Shanghai, China, on December 4, 1878, by the Rev. George F. Fitch, assisted by the Rev. W. S. Holt, Rev. A. P. Parker, of the China Mission, Methodist Episcopal Church, South, Soochow, China, to Miss Alice S. Cooley, of the Presbyterian Mission, Soochow, China, formerly from near Trenton, N. J.

Rev. H. F. Johnson, D. D., president of Whitworth Female College, has been quite sick for several weeks past. We are glad to learn, however, that he is again up, and able to give attention to the affairs of his large and prosperous school.

Please Read This.

The post offices of all the preachers of the patronizing Conferences, and the places at which they will represent the interests of this paper, are desired the earliest day possible, to enable the publisher to send forward the lists of subscribers for correction and collection.

The publisher also wishes to be notified of any change in post offices, failures to receive the paper promptly, or other matters of interest that have not received prompt attention. It is his wish to correct all errors in accounts, and that every agent and subscriber shall be satisfied.

In ordering changes be sure and give the place *from* as well as that *to* which the paper is changed. Attention in this is of the very highest importance.

Among the Editors.

Richmond Christian Advocate.

—In these days, when so much is said respecting topical, exegetical, and all other sermonic forms, it may be well not to forget that old-fashioned preaching used to be attended with power. But what may old-fashioned preaching be? One characteristic was that it specified and rebuked sins.

Some years ago a sermon of this kind was preached in our good State. At the conclusion of the services a number of godless young men were heard commenting upon the sermon. Said one: "The preacher got me today." "How?" said one of his companions. "For Sabbath-breaking," he replied. "Well," said another, "he got me too." "How did he get you?" they asked. "For drunkenness." So they went on making their confessions till only one remained to be heard from. At last he spoke, and the returns were all in. "And he got me too." "How?" they all inquired. "For stealing!" was the candid answer.

Doubtless the pulpit sometimes fears to specify sins lest it should seem to be contending against a man of straw. "But there's no knowing" where a sermon may hit, as none can know just who are vulnerable. The extreme case given may serve as well as another to convey the "moral" of the present lesson—Is. lviii, 1. Suppose the preachers put a sermon of the old-fashioned kind in now and then. It will "vary the exercises," to say the least.

Pacific Methodist.

—The highest proof and best illustration of the truth and power of religion is found in the life and character of true Christians. Such a life, firm in integrity, rising above selfishness, strong in the right, patient to bear rough usage, should it come, and full of useful activities—an argument, the like of that, can be felt and appreciated by the world. Creeds and modes of worship may be little understood by the great Jury which weighs all pretentions. It may know and care as little about the niceties of theological speculation as about the scientific method of constructing a syllogism in logic. But it is keen-sighted enough in all that concerns consistency of character; and is apt to bring the test of common sense to the judgment of religious pretensions. Sensible men of the world do not often take paste for the diamond, or dollar stone trinketry for a queen's jewels. They know very well that battles are not fought and won by holiday heroes, but by real soldiers. They pay their notes in bank, not in words or compliments, but in actual values. And so they can be favorably impressed when religion does not merely put on its robes and sing its Te Deums—but manifests its efficiency by a loving temper, a steady devotion to duty and usefulness, and a life in which there is ever seen consistency between profession and practice.

Methodist Recorder.

—We know an Iowa pastor whose rule it is to go in debt for nothing. Himself and wife have a covenant that, under no circumstances (sickness possibly excepted,) will they ever ask trust of any party whatsoever. This brother has prospered on every field where he has labored. At the beginning of the Conference year he states his policy, and the people appreciate it and work up to it promptly. There is no curse of debt hanging over the pastor's home. He faces every man free as the morning sun. He owes no man anything but love. And someway the people all love that man who knows how to keep clear of debt, duns and the humiliation of confused finances. This brother, out of limited salary, and with a group of healthful children, has even laid aside something every year. He keeps a cow, works a garden, knows how to utilize pigs and chickens, as a wholesome pastime, and enjoys making all ends meet and overlap. He says: "Sometimes I have had but two dollars of ready money in the world," but rather that and health and liberty than a hundred in scattered and clamorous debts.

Nashville Christian Advocate.

—The question of transfers is becoming one of great delicacy and no little difficulty. The episcopal prerogative is not exercised now as in earlier days. The people like to be consulted, especially in the stronger stations. In some of the Conferences the preachers are sensitive. And so friction ensues here and there. The outcome of the matter may be the revivifying of the episcopal prerogative in the matter of appointments in the interest of a more thorough connectionalism; or, it may be that Conference lines may become more like Chinese walls. We shall see. Perhaps all our machinery wants is oil.

Christian Neighbor.

—JUDGING.—It is often said that "We are commanded not to judge." The command is not against judging, but against judging unjustly or uncharitably. It is not possible to keep

from judging—people will judge, sometimes must judge. By the fruit the tree is judged. By a man's life others judge of the man; from overt acts judgment is made up as to the heart from which those acts proceed. People should judge others only when so constrained; they should express their judgment only when necessary or proper. Judgment should not be hasty nor affected by prejudice, nor based on a partial or one sided view of a man or a matter. "Judge not according to the appearance, but judge righteous judgment." The conservative element in judging is found in that charity which "thinketh no evil," and "rejoiceth in the truth."

Bishop Keener writes to the editor of the Texas Christian Advocate as follows:

"I am glad to hear of improvement in the material well being of our church in Texas. All we need the e is plenty of good churches and parsonages to put our Methodism in full working condition. Without prompt and well-sustained effort we shall not be able to hold the enviable place we now have in your State against that strong tide which is setting in and pouring its thousands from Ohio, Indiana and the whole Northwest. The people of those States have at last woke up to the fact that the Southwest is the best end of the Union. Its climate, its money-yielding products, and rich and cheap lands are enough to draw settlers from even far better regions, as they have from Georgia, the Carolinas, Alabama and Louisiana. Our preachers are fully equal to the great field we occupy, but they must put forth their full strength. Now is the time. I am glad to hear encouraging accounts.

Death of Rev. William Finn.

Rev. J. S. Parker, writing from Greensburg, La., February 15, 1879 says:

"We have just received a telegram announcing the death of the Rev William Finn, a superannuated member of the Mississippi Conference. He was for nearly fifty years a Methodist traveling preacher. He was a member of the Illinois Conference before the separation between the Church North and South, and after this he came South, as his sympathies were with the South. He was altogether prepared for the change from a world of trouble to the bright mansions above."

The trustees of Seashore Camp Ground met in New Orleans on Wednesday, February 12. Bros. Otts and Hopper were in attendance from Mobile. The time for the opening service of the next meeting was fixed for Wednesday, July 16. The announcement is made early so that all can make their arrangements.

The Georgia Methodist, formerly published at Cumming, Ga., has changed its local habitation and name. It is now the Georgia Advocate, and is published at Canton, Ga. It has a strong corps of editors, to wit: Revs. W. A. Parks, W. T. Laine, and P. H. Brewster.

The anniversary of the Southwestern Bible Society will be held at the First Presbyterian Church, New Orleans, at half past seven P. M., Sunday next, February 23. Dr. Hugh Miller Thompson delivers the address.

Periodicals.

—The New Quarterly Review is out. Our copy comes too late for extended notice this week. This first number contains 192 pages, and eleven articles. The topics are varied, and calculated to interest. The writers are all known as men of ability. We shall read when we can, and have something more to say. The Review is cheap at $3 a year, and should be taken by everybody. The articles are: 1. The Tongue and Pen, by the editor. 2. The Atonement, by C. W. Miller, D. D. 3. The Atomic Theory, by Prof. J. W. Glenn, A. M. 4. The Æsthetics of Literature, by M. Callaway, D. D. 5. The Ultimate and Universal in Philosophy, by the editor. 6. Through the Dark Continent, by T. O. Summers, D. D. 7. The Bible in English Literature, by A. B. Stark, LL. D. 8. The Poetry of Tennyson, by J. B. Wardlow, Jr. 9. The Christian Lawyer and Client, by W. B. Hill, Esq. 10. The German Baccalaureate, by J. C. Hinton, A. M. 11. Marvin at Home, by T. M. Finney, D. D. The library table embraces ten pages of critical notices.

—We have received a copy of the published minutes of the sixty fifth session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, held at Hazlehurst, Miss., December 18-23, 1878. They are printed in good style, and edited with taste and care.

—The Magazine of Art for February is an interesting number of this popular periodical. Published by Cassell, Petter & Galpin, London, Paris and New York.

MARRIED.

ADAMS-DRAKE.—At the residence of the bride's mother, in Waterproof, La., at half-past ten o'clock A. M., January 8, 1879, by Rev. J. Perry Drake, Mr. Franklin Q. Adams, of Texas parish, La., to Miss Susie H. M. Drake.

IRELAND-ROBSON.—By Rev. R. S. Woodward, assisted by Rev. J. P. Drake, at the residence of the bride's father, Mr. John Robson, in Adams county, Miss., January 15, 1879, Mr. John D. Ireland to Miss Virginia E. Robson.

MCCAIN-NIXON.—On the twenty-eighth of January, 1879, by Rev. J. A. Petersan, Mr. A. C. McCain to Miss Mary A. Nixon, all of Sumpter county, Ala.

SIBLEY-RAMSEY.—February 5, 1879, at the residence of the bride's father, by Rev. J. A. Peterson, Mr. S. N. Sibley to Miss Sarah R. Ramsey, all of Sumpter county, Ala.

REYNOLDS-SIBLEY.—In Sumpter county, Ala., February 5, 1879, at the residence of the bride's mother, by Rev. J. A. Petersan, Mr. Thos. J. Reynods to Miss Virginia C. Sibley.

DAVIS-GODBOLD.—January 30, 1879, at the residence of the bride's brother, by the Rev. H. R. Caldwell, Mr. B. K. Davis to Miss Viola V. Godbold, all of Lincoln county, Miss.

DAVIS-MCLAURIN.—February 6, 1879, at the residence of the bride's mother, by the Rev. H. R. Caldwell, Mr. B. K. Davis to Miss Maggie McLaurin, all of Lincoln county, Miss.

COLLINS-HARRIS.—December 17, 1878, by Rev. H. Urquhart, at the residence of the bride's father, in Opelika, Ala., Mr. James S. Collins and Miss Ida B. Harris, daughter of J. F. and E. A. Harris, and niece of Bishop McTyeire.

STUART-MCQUISTON.—In the town of Waynesboro, Miss., at the residence of Mr. Cole, on the sixteenth of January, 1879, by Rev. William B. Hines, Mr. R. L. Stuart to Miss Linda McQuiston.

GUION-MUGGAH.—At the residence of Mrs. Kate Muggah, Patterssonville by Rev. Alfred E. Cluy, February 6, 1879, Mr. James D. Grant to Miss Ornella Muggah, all of St. Mary parish.

GLOVER-GLOVER.—February 6, 1879, by the Rev. Lewis A. Reed, John G. Glover, Esq., to Mrs. Emily V. Glover, all of New Orleans.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering persons will please say the* ADVOCATE.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dorsey Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers, and dealers of well-established reputation.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-known hotel establishment. To those desirous to economize this popular hotel offers an opportunity seldom found at so their eighty a first class house, having reduced its rates to $3 and $3.50 per day.

W. C. SHEPARD & CO.—Lamps with Bronze feet, $1.50, $2.00, $2.50. Student lamps, Latterns, 75 cents, $1.00 to $5.00. One of the most reliable crockery stores in the South.

LIFE AND LABORS OF BISHOP MARVIN.—See J. H. Chambers' advertisement, wanting all the preachers to help in the sale of the Life and Labors of Bishop Marvin. It is selling very fast.

DECEASED FRIENDS.—Read the advertisement of Portraits of Deceased Friends, and see what it says.

TUTT'S PILLS.—These pills are very popular with the people. Sold everywhere at twenty-five cents.

SUGAR PLANTERS.—Planters are referred to Wm. Roy's card on the sixth page. Their perfect reliability.

PATENT SELF ACTING COW MILKER.—Every cow owning a cow should have one of these. Send to my address. The eighth page will explain further.

DRY GOODS.—Drop in to E. H. Adams & Bro., 594 Magazine street. This store is very popular with the ladies. Country orders promptly attended to.

DRY GOODS.—J. A. Braselman, 586 Magazine street, has just received from auction new spring dress goods, which he is selling at reduced rates. Give him a call.

PHOTOGRAPH AND ART GALLERY.—W. W. Washburn has no superior in this or any other country, and very few equals. Our friends and readers will find his pictures perfect. See advertisement.

NEW ORLEANS CORK MANUFACTORY.—The New Orleans Cork Manufactory has an advertisement on this page. Parties wanting to do business with one of the first class concerns should patronize the above. It is perfectly honorable.

DRUGS AND MEDICINES.—Strangers coming to town and wanting pure medicines are referred to the advertisement of Frederickson & Harte, headed "Strangers' Guide." This is one of the best stores in the South to do business with.

BUENA SALUD COCA BITTERS.—Ask your druggist, or the above if you are troubled with dyspepsia, chills and fever, this remedy is highly spoken of. If your druggist does not keep it, address 72 William street, New York.

INDIAN TURNIP PECTORAL BALM.—This celebrated medicine is very efficacious for coughs, colds, asthma, and all diseases of the throat and lungs. It is highly spoken of by those who have used it. For sale by all druggists.

IRON ROOFING.—Caldwell & Co., Cincinnati, Ohio, has the best, elastic paint iron roofing now extant, fire, water and wind proof. This popular roofing has been in use over fifteen years. Read his compliment to any part of the country. See advertisement.

THE WATCH.—By referring to the sixth page, all readers who may want a good watch, that will last for years will consult their own interest by writing to Wm. Hedrick & Son, 10 Fourth Avenue, Louisville, Ky. These watches cannot be bought for less than $15 elsewhere. They are perfectly reliable.

RESTORE YOUR SIGHT.—Dr. F. Lewis & Co., of 9 Liberty street, New York, says in his advertisement, do not disfigure your face by wearing spectacles when you can buy a pair of the celebrated Lewis eyeglasses for $1. Attention is called to his advertisement.

BUGGIES, PHAETONS AND CARRIAGES.—Anderson, Harris & Co., corner Bayou Rd. and Liberty streets, Cincinnati, Ohio, have one of the largest establishments in the West. Their work is shipped to all parts of the country. They are clever gentlemen, and it is a pleasure to do business with them.

CARPETS AND HOUSE FURNISHING GOODS.—The advertisement of the enterprising house of Elkin & Co. ought to command the attention of those who desire to buy elegant and handsomely selected goods. We cheerfully recommend this house as being reliable and prompt, assuring our readers that their orders will be faithfully complied with.

ATTORNEYS AT LAW.—*Gov. McEnery & Voorhies.*—To all those whose fortune or misfortune compels them to go to law, we most earnestly suggest the above firm as being among the best legal advisers in the city. With deep knowledge of the intricacies of law, they also possess high integrity and will work hard and wisely for their clients' interests.

COTTON FACTORS.—Attention is called to the advertisement of the popular house of Levi & Newman, 62 Carondelet street, successors of A. Levi. Their reputation for strict business integrity, personal attention to orders, and a desire to serve their customers on the most liberal terms, needs but to be mentioned to secure the attention of those interested.

ARTIFICIAL LIMBS.—A. McDermott has been known to us for a great many years as a manufacturer of artificial limbs. His practical experience in the making of these limbs enables him to offer his services, feeling confident of his ability to give entire satisfaction to all who may require either of the imitations of nature's most valuable adjuncts to the human frame—the leg and arm.

MARBLE AND GRANITE.—The convenient location of the extensive works of George Stroud, 64 St. Charles street, cannot fail to attract the attention of the passer by. His stock cannot be excelled in quantity or quality in the South. He is the most extensive manufacturer of tombs, monuments, and every kind of marble work, and we commend his services, without hesitation, as a first artist, having the best materials and skilled labor for the prompt and careful execution of all work intrusted to him.

SEWING MACHINE.—M. A. Peck, 153 Canal street, is one of the most popular sewing machine gentlemen in the South, having been engaged in this branch of business over twenty-five years. The ladies like doing business with him, as they always find him pleasant and obliging; and everybody who deals at his store are sure to recommend their friends and acquaintances. He keeps all kinds of sewing machines, the New Wheeler & Wilson, the Improved Singer, as manufactured by the Stewart Manufacturing Company. He is also sole agent for the Grover & Baker and Domestic Machines. Give him a call.

DIEBOLD SAFE AND LOCK COMPANY.—S. D. Currie & Co., at Edwards' Depot, write to A. Roy, Esq., the agent of Diebold safe and Lock Company, respecting a fire which one of Diebold's safes went through. Our readers ought to read this letter carefully, and those who may want a first class safe should call on this popular gentleman. The reputation of these safes for security are well worthy the attention of those who desire positive security. Country orders will receive prompt attention and dispatch. We recommend Mr. Roy as a reliable and courteous gentleman. Write for estimates.

FERTILIZERS.—No crops in the South can thrive without a fertilizer. It is almost as great a necessity to the plow or the harrow and more especially is this the case with our two great staples, cotton and sugar. The best fertilizers are the cheapest, and of Hugh W. Montgomery, of 100 Common street, has the very best in the market. He would keep no other, and in his advertisement, which appears elsewhere in our columns, he tells our readers what they are and what they are for. He also has the early Amber sugar cane seed from the excellent crop of 1878. Our planter friends should read his advertisement, and then order direct from him.

THE Rev. Dr. McAnnally, of the St. Louis Christian Advocate, in his editorial in that widely circulated paper, refers in a flattering manner to "M. Gilroe's Quadrunguo" in the following article. The doctor is not in the habit of recommending patent medicines, but, having tried this celebrated compound, our readers can see what he says about it:

"We have no partiality for patent medicines, never use it or recommend them, unless we know of what they are composed, and then, as best we can, judge of their general effects by the nature and character of the component parts. Whether the medicine gained always be realized or not, We cannot tell—never tested. But know what are the component parts, and give as our candid and decided opinion, an opinion we fully believe, that to produce a healthy and safe action on the liver kidneys, and secretions generally, there is not a better medicine known. Learning of what ingredients it is composed, and knowing something of the disease it was tried for, we tried the mixture on ourself and others, and found it to be just effective and salutary, and we cordially recommend it to all persons who feel in need of such medicine. Our own health without the suggestion of knowledge of any person whomever. And it is written for our readers generally, in the hope of benefiting them.

BUSINESS NOTICES.

The Consumptive's Only Hope.

Very few people whose systems are falling gradually out of order, object to cod liver oil as a medicine, as the most disgusting and offensive part is taken away. Few stomachs do not revolt at the mere thought of **Castor or Cod Liver Oil**, yet, when those appalling symptoms of decay appear, which physicians and parents alike know are unerring signs of greater waste to be feared and dreaded than the nutritive powers are supplying, **Cod Liver Oil** is the most speedy and effective remedy in the world. But repugnance to its taste and odor reduces the nervous patient to despair. It is then that friends and doctor can do him the most inestimable kindness, he has ever known, by telling him of **Scott's Emulsion of Cod Liver Oil** with the **Hypophosphites of Lime and Soda**; by cautiously assuring him of its entire freedom from unpleasant smell or odor; of its marvelous qualities as a nutriment, and the miracles it works in giving tone and energy to stomach, nerve and brain.

Amongst those who have endorsed Magnire's Bonne Plant, the great specific for Chilblains, Glaces, Dysentery, Flux, etc., will be found the names of Ex-Governor B. Gratz Brown, Ex-senator Frank P. Blair, Ex-Senator Bogy, Hon. Erastus Wells, Hon. Henry T. Blow, Ex-mayor Joseph Brown, of St. Louis, and many others.

The American Jewelry Company have every reason to be proud of the great success and large sale of the Wonderful Lefevre Diamonds which they sell in rings for Ladies, Stud, etc., for One Dollar, and from the many flattering testimonials attesting the meritorious quality of their goods, we predict a large increase in their business.

For Bronchial, Asthmatic and Pulmonary complaints, *Brown's Bronchial Troches* enjoy remarkable curative properties. Like all other meritorious articles they are frequently imitated, and those needing the article should be sure to obtain the genuine "BROWN'S BRONCHIAL TROCHES."

FOR particulars regarding Electric belts address PULVERMACHER GALVANIC COMPANY, Cincinnati, Ohio. now

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, prevent blister, or leave a black speck in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

A Man of A Thousand.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with Indian Herbs, he accidentally cured his own child of consumption, and now gives this recipe free for two stamps to pay expenses. Address RADCLIFF & Co., 115 Race Street, Philadelphia, Pa.

The New Louisiana Remedy.

Greatest Cough Sirup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 101 Camp street, New Orleans.

NEW ADVERTISEMENTS.

JOHN MCENERY. MARTIN VOORHIES.

McENERY & VOORHIES,
ATTORNEYS
AND COUNSELLORS AT LAW,
Office—13 ST. CHARLES STREET.

10,000 COPIES
FIRST WEEK OF PUBLICATION.

T. De Witt Talmage's New Book

NIGHT SIDE
—OF—
CITY LIFE!

Contains the Discourses delivered at the Brooklyn Tabernacle by Dr. Talmage, giving his personal experience as recently seen by him in company with three high officials and two orders of his church during their midnight explorations in the haunts of vice of New York City. They have been revised for this work, and are written in Dr. Talmage's strongest descriptive powers, terrible in his earnestness and unpromising in his denunciation of sin and wickedness, sparing neither friend nor foe, rich or poor. Every page of intense, soul-absorbing interest.

Mailed, post-paid, on receipt of Fifty Cents by

C. T. LATHROP,
112 Camp Street, New Orleans, La.

MARBLE
—AND—
GRANITE
TOMBS, MONUMENTS AND GRAVE STONES.
Mantels, Grates, Hearths, Tiling, Flagging, etc.
GEO. STROUD.
64 St. Charles street, New Orleans, La.

ATTENTION! ATTENTION!
M. ANDRIEU,
159 - POYDRAS STREET - 159
Home-Made Shoes, hand-sewed, $4 00
Home-Made Shoes, screwed, $3 to 3 50
City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gents', Boys', Ladies' and Children's wear. Employs from 75 to 80 workmen constantly.

Portraits of Deceased Friends.

FOR $4 and a photograph of I will send by mail, (securely packed and insured) the picture, gilt and framed to *Suit the Taste*, of the finest Water colors I, my experience enables me to give a superior finish. Those wishing to preserve a portrait of a deceased friend or relative cannot fail to be pleased with my work.

J. F. CROSS,
242 Washington street,
Boston, Mass.

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

W. W. CLARK, President. JOHN W. NORRIS, Vice-President.
D. TYLER, Secretary and Treasurer.

Another Southern Testimonial
FOR THE
DIEBOLD SAFE AND LOCK CO.
A. ROY, Agent.

ONE MORE VICTORY SCORED.
READ! READ!

EDWARDS' DEPOT, Oct. 18, 1878.

DEAR SIR: The No. 7 Diebold Safe just used some time since went through the large conflagration and remained forty-eight hours in the burning ruins. The iron on the sides and front was very much bulged out. Considering the extreme heat to which it had been subjected, we feared greatly for the contents. Our judge of old Jo. Sturtevant, when opening it, we found all our books and papers in a good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country.

A large assortment of these celebrated Safes always in store, and orders for Bank fixtures will receive prompt attention. Write for estimates.

New Orleans Branch Diebold Safe and Lock Company, 27 Camp Street.

A. ROY, Agent.

NEW ORLEANS
Cork Manufactory,
No. 41 ROYAL STREET,

CIRCULAR.

We have this day sold to the NEW ORLEANS CORK MANUFACTORY the entire stock of CORKS of our branch in this city, together with our good will. With thanks for the generous favors of the past, we would respectfully ask a continuance of the same to our successors.

William King & Co.

Referring to the above circular, we would inform the trade that the facilities of our steam factory are complete for CUTTING CORKS at short notice, and that our stock of CORKS is ready for prompt execution of all orders confided to us.

New Orleans Cork Manufactory.

WANTED, EVERYBODY TO KNOW that DAPLAPLA'S INDIAN TURNIP PECTORAL BALM is a Secret prepared on the Levee by no one but the Indian Fakirs, and for Coughs, Colds, Asthma, Bronchitis, Hoarseness, Whooping Cough, Influenza, Sore Throat, Croup, Hoarseness, and the relief of consumptive patients. Prepared and for sale by B. DAPLAPLA, Pharmacist, 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at J. C. Hurnsk & Co. Depot in St. Louis at RICHARDSON & Co. 52



THE ORIGINAL,
Superintendent of Dr. Hay and Lewis Lockwood of New Orleans,
A. McDERMOTT,
has returned and established the business of manufacturing Dr Hay's patent
ARTIFICIAL
Arms and Legs,
and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.
A. McDERMOTT,
203 Camp Street, N. O.

MISCELLANEOUS.

LONDON MAN'F'G CO.'S
ESSENCES OF MEATS,
For Invalids, Infants and Travelers,
ESSENCE OF BEEF, MUTTON, CHICKEN.
Entirely Takes the Place of Beef Tea.

UNEQUALED in Children's Complaints. IN CASES OF SEA SICKNESS Affords Immediate
FOR INVALIDS—Natural, Pleasant, Refreshing. Nourishment.
FOR DISPEPTICS—Readily Assimilated. AFTER CHILD BIRTH Most Stimulant; Concentrated Form.

Particularly adapted for YELLOW FEVER convalescents.

Taken cold direct from the can, needing no preparation whatever.

Prepared only by the LONDON MANUFACTURING CO.,
77 & 79 VARICK STREET, NEW YORK.

For Sale by L. L. LYONS, New Orleans, La.

DO YOU WANT A FIRST-CLASS
PIANO OR ORGAN?
No doubt you do, and you will consult your interests by calling at
LOUIS GRUNEWALD'S
14 to 22 Baronne Street, Grunewald Hall,
and see at what low prices and accommodating terms you can buy. The celebrated STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.

THE BEST IS ALWAYS THE CHEAPEST.

SHEET MUSIC at half price.

Everything in the music line to suit everybody.

ADDRESS,
LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

ATTRACTIVE ARRAY.
ARTICLES APPROPRIATE TO THE SEASON
AT
REDUCED RATES.
E. H. ADAMS & BROTHER,
FRESH FIRST-CLASS
DRY GOODS,
NOTIONS, FANCY GOODS, ETC.
NO. 594 MAGAZINE STREET,
FOUR DOORS ABOVE ST. ANDREW.

FROM AUCTION!

HAVING A RESIDENT BUYER IN NEW YORK, and buying largely at the AUCTION SALES in that city of

NEW AND DESIRABLE GOODS,

Sold by order of the

Importers and Manufacturers,

we are enabled to sell them much lower than houses that do not possess the same facility for BUYING CHEAP. Now receiving from Auction

New Spring Dress Goods,

In New Styles and Fabrics at 8, 10, 12, 15, 20, and 25 Cents.

Plain and Striped Victoria Lawns, 10c.
Checked and Plaid Nainsook, 10c.
White Piques, at 5c.
Small Figured Piques, 8 1-2c.
Printed Lawns, 7 1-2c.
New Spring Calicoes, 4 1-2c.

LINEN GOODS,

1-4 Shirting Linens at 20c.
8-4 Heavy Linen Table Damask, 50c.
Linen Towels, $1 per Dozen.

DOMESTIC GOODS.

4-4 Bleached Cotton, at 4 1-2c.
11-4 Heavy Brown Cotton, 6c.
Sea Island Brown Cotton, 7c.
Brown Cotton Sheeting, 7c.

J. A. BRASELMAN,
586 - - Magazine Street, - - 588.

P. S.—Odd Remnants at greatly reduced prices. Linens at Half Price.

$25.00 to $35.00
STEWART'S NEW IMPROVED
Singer Sewing Machines.
Great Reduction in Prices!
Down with Monopolies!
Hard Times demand Low Prices.

We warrant all our machines to be NEW, LATEST IMPROVED and PERFECT for

FIVE YEARS.

Our NEW MACHINE is supplied with a Lock-Stitch, which will not ravel, even if cut, and cannot be unlocked without cutting the thread. It is the most important improvement ever put on the Sewing Machine.

Also dealer in all first-class machines, such as the

WHEELER & WILSON,
GROVER & BAKER,
DOMESTIC,
WILSON,
WEED, Etc.

Cotton, Silk, Flax, Oil and Needles for all kinds of Machines. Address

M. A. PECK,
General Sewing Machine Agent,
153 CANAL STREET,
Next to Hobbies' Dry Goods Store.
New Orleans.

PINE ISLAND GUANO
FOR SUGAR CANE
AND
ALL QUICK-GROWING CROPS.

PINE ISLAND
Ammoniated Phosphate,
FOR COTTON
AND
ALL SUMMER AND FALL CROPS.

The Best Fertilizers in use, and prepared with great care for the Southern market.

THE KINNEY & MILLER (Minnesota)
Early Amber Sugar Cane Seed,
CROP 1878,
Fresh from Kinney & Miller Farms.
DISCOUNT TO THE TRADE.
FOR SALE BY
HUGH W. MONTGOMERY,
100 Common St., New Orleans.
Sole Agent for the Southwest.

COPARTNERSHIP.—THE UNDERSIGNED have this day formed a copartnership, under the firm name and style of

LEVI & NEWMAN,
HORACE L. LEVI. EDWARD NEWMAN
(Successors to A. Levi.)
COTTON FACTORS
AND COMMISSION MERCHANTS,
No. 82 CARONDELET STREET.
New Orleans, January 3, 1879.

STRANGERS' GUIDE.
DRUGS AND MEDICINES.
FREDERICKSON & HARTE,
139 CANAL ST. (Touro Buildings.)

PURE BERGEN COD LIVER OIL AND COD LIVER OIL AND LIME.
FREDERICKSON & HARTE,
No. 139 Canal street (Touro Buildings).

PERFUMERY AND TOILET ARTICLES.
FREDERICKSON & HARTE,
No. 139 Canal street, Touro Buildings).

ONORATO'S VIOLET COLOGNE AND CHARDAN'S EXTRACT AND POWDER.
FREDERICKSON & HARTE,
No. 139 Canal street, Touro Buildings.

MINERAL WATERS OF ALL SPRINGS.
FREDERICKSON & HARTE,
No. 139 Canal street, Touro Buildings.

And in fact a complete stock of the Electric Galleries, Hair Building Goods, Electric Hose, French and American Fancy Articles, Hair Brushes, Hair Dyes, Hair Restoratives, Combs, Phrenological Specimens, etc.

FREDERICKSON & HARTE,
PRACTICAL CHEMISTS,
139 Canal Street, (Touro Buildings.)

J. S. RIVERS,
STATIONER,
Steam Power Printer,
BLANK BOOK MANUFACTURER,
LITHOGRAPHER AND ENGRAVER,
74 CAMP STREET,
NEW ORLEANS.

WHEELER & PIERSON (successors to Darcy & Wheeler and Pierson & Hews,)
NOS. 13 & 15 CAMP ST., opposite the City Hotel.
CLOTHING & FURNISHING GOODS
FOR MEN AND BOYS.
We invite visitors from the country to look at our stocks. We keep good goods, sell at one price, and mark it in plain figures. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department on 3d floor. 5p

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts.,
NEW ORLEANS.
Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentifrice. It beautifies the teeth to a fine pearl like ornament and tantalizing purity. Oriental cold cream for chapped lips, face and hands. Roberts' Electricity (or Ether), cures Headache, Neuralgia and Rheumatism. Prescriptions put up night and day. R. J. MAYNADIER, M. D., Druggist, Pharmaceutical Practical Chemist.

PIANOS.
PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at
Mr. Burchardt's Manufactory,
644 MAGAZINE STREET, 644
Between Jackson and Josephine Sts. 5p

U. S. FOUR PER CENT. BONDS.
WE continue to sell these bonds, coupon and registered, at par and accrued interest. All descriptions made here, free of expense to purchasers.
NEW ORLEANS NATIONAL BANK,
A. BALDWIN, President.

Farm, Garden and Household.

Benzine and calcined magnesia mixed so as to form a thin paste, will remove grease spots from the most delicate materials.

To make German toast, to one egg beaten well, add one cup of sweet milk or cream; season with a little salt and pepper. Cut in slices, and fry in butter on a griddle. This is a nice dish for breakfast.

EGG KISSES.—Take one-half pound of granulated sugar and the whites of four eggs beaten very stiff. Put writing paper in a pan, then drop in spots, with a teaspoon. Bake in a slow oven three quarters of an hour.

CEYLON TEA.—Our contemporary, The Colonies and India, in drawing attention to this new consignment, points out that the quality of the tea will depend on the latitude at which it is grown, and the nature of the soil, as well as upon the proper manipulation or preparation of the leaves. As a rule, the higher the elevation at which the plants are grown, the finer or more delicate is the flavor of the tea, though the quantity produced is generally less in bulk.

On two adjoining fields weeds grew luxuriantly last season. In the Falls they were higher than a man's head and cut with the mower. On one field the weeds were allowed to dry and were then burned as they lay. The ground was then plowed and seeded to wheat. In the other field the weeds were plowed under and the ground seeded to wheat. The wheat on the field burned over now makes the finest showing of any in the section. The other is very indifferent.—*Odessa Tribune.*

HINTS TO BEE KEEPERS.—Work quietly; avoid jarring; never fight your bees, and always keep cool.

If you get stung, remove the sting; squeeze out all the poison you can, and apply hartshorn.

Use plenty of smoke, a roll of dry rags or decayed wood makes the best; blow it in the entrance and at top of frames.

If you are timid, use rubber gloves on your hands, and a veil over the face and head; the veil must be long enough to allow the vest and coat to be put on over it.

When symptoms of robbing occur, use the utmost caution. Contract the entrance of weak hives, and allow no comb, honey, sugar or syrup to be around. Avoid opening hives as much as possible.—*Exchange.*

POISON IN PRESERVED PEAS.—The subject of the use of salt of copper as coloring matter for articles of food has been before the Faculte Academy. In the course of the discussion, M. Pasteur stated that having bought fourteen cases of preserved peas at random from several shops in the principal quarters of Paris, he found ten of them containing copper sometimes as much as 1 70 much of the whole weight of the article, exclusive of the liquid—the latter always containing some copper when the peas contain it, but in less quantity; in the peas the copper is generally to be found mixed under the exterior cortical envelope. It was also stated that preserved peas may always be considered as being tainted with copper when they have, even in the least degree, the fresh green color of natural peas. In the interests, therefore, of public sanitary safety, M. Pasteur urged the absolute prescription of such treatment of alimentary substances—toleration of the articles in question to be permitted only on condition that the seller label the packages. "Preserved peas colored with salts of coppers."

DEEP PLOWING.—Some twenty years ago there was a mania among the agricultural theorists for deep plowing. Every farmer, it was said, had a farm under his hands of great value, where the plow had not yet reached. No matter what the character of the surface and the subsoils were, the plow should go into its beam. But these men are beginning to get their eyes open. Mr. Geo. E. Waring, Jr., in speaking of the results of ten years' management of "Ogden Farm," in the Agriculturist, says: "About six acres were, some seven or eight years ago, plowed about twelve inches deep. The subsoil of blue clay which was brought to the surface was a lasting injury to the land. It still shows the ill effects of the treatment, despite of time and manure. There are some soils that would be benefited by plowing twelve inches deep, but they are scarce." The rule may be said to be: "Never turn up over one of two inches of unfertile subsoil in one season; and when so turned up the land should receive a dressing of manure."

THE ANGORA GOAT.—The Angora goat, according to Mr. Hayes, secretary of the National Association of Wool Manufacturers, is the most valuable wool-bearing animal, not even excepting the Cashmere goat, which produces only two or three ounces of the *pashm* used for making Indian shawls. Mohair, the fleece of the Angora, is worth, on an average, seventy-five cents a pound—more than double the price of the best Lincoln wool. It is used for making Utrecht velvets, or "furniture plush," the piles of imitation seal-skin, the best carriage coal aprons, braids for binding black dress goods, linings, and for many other purposes, the number of which is only limited by the limited supply—the entire production of the world being only about 4 750 000 pounds. The English have obtained the biggest success in spinning mohair, and, owing to the stiffness of the fiber, it is rarely woven alone, either the warp or woof being usually of cotton, silk, or wool. A pure mohair fabric is considered nearly indestructible.

MISCELLANEOUS.

FANCY GOODS! FANCY GOODS!

SCHILLING'S

Millinery Emporium, Hair Work AND *FANCY GOODS BAZAR,*

159 ..... CANAL STREET 159

The assortment comprises the very latest styles in Millinery Materials, Hats and Bonnets, HAIR GOODS of every description, and the most recherche selections in Jewelry, Fans, Combs, Brushes, Dressing Cases, Specie Purses, Card Cases, Vienna Gilt Ornaments, Porte Monnaies and Perfumery.

Your attention is particularly directed to my *SPECIALTIES* in fine Shell, Ivory and Pearl JET GOODS, MILLINERY ARTICLES AND HAIR WORK.

G. T. SCHILLING, 159 CANAL STREET.

H. DEVERGES & CO.,

HARDWARE,

17 and 19 Decatur Street,

Opposite Postoffice, New Orleans.

IMPORTERS AND DEALERS IN IRON, NAILS, CUTLERY, GUNS, AGRICULTURAL IMPLEMENTS, PLOWS, OILS, PAINTS, CORDAGES, ETC. ETC.

Mechanics' and Traders' Ins. Co.

NEW ORLEANS, LA.

No. 13 CARONDELET STREET,

Solicit Fire, River & Marine Risks

GEO. H. FROST, Acting Secretary. LLOYD R. COLEMAN, President.

P. C. GREGORY, Asst. Sec'y & Fire Clerk.
JNO. C. WOOD, Marine and River Clerk.
F. A. ZOUT, Inspector etc.
J. Y. B. HASKELL, Collector.
Capt. G. H. FROST, Marine Inspector.

TRUSTEES.

Hugh A. Avegno,	Robert L. Moore,
J. H. Aiken,	H. J. Millaudon,
J. A. Braselmann,	John Nalle,
Jno. H. Britton,	F. J. Meunier,
Sam Bard,	Emile J. O'Brien,
Isaac Bloom	Wm. A. Peale,
J. J. Carver,	J. M. Pothain,
Geo. W. Casey,	D. L. Raiford,
Jos. D. Coste,	C. W. Settell,
H. Radley, Coleman,	W. B. Thompson,
Wm. L. Cushing,	W. P. Vinet,
J. M. Frankenbush,	J. M. Walsh,
Ben. Gerson,	Meyer Well,
P. A. Gilbert,	T. S. Waterman,
J. Davidson Hill,	Fred'k Wing,
M. J. Johnson	C. W. Wood,

Lloyd R. Coleman.

OFFICE AUDITOR OF STATE

New Orleans, Jan 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor and for other purposes."

ALLEN JUMMEL, Auditor.

WANTED.

All our preachers to aid in the sale of the

Life and Labors of Bishop Marvin,

Edited by Rev. T. M. Finney, D.D., with contributions from our Bishops and other ministers of the various Conferences.

This Work is published with the consent of the late Bishop's family, they to receive no royalty on all copies sold. Address, for circulars and terms, the Publisher, J. H. CHAMBERS, St. Louis, Mo.

JUST RECEIVED,

MUNSEY'S SERMONS!

Mailed to any address on receipt of $2.00.

A handsome 12mo. volume, containing the best sermons of the eminent divine, Dr. W. E. MUNSEY, in print for the first time, and but a small edition published. Send orders early to

G. T. LATHROP, Depository 112 Camp street.

RELICIOUS BOOK DEPOSITORY!

AND

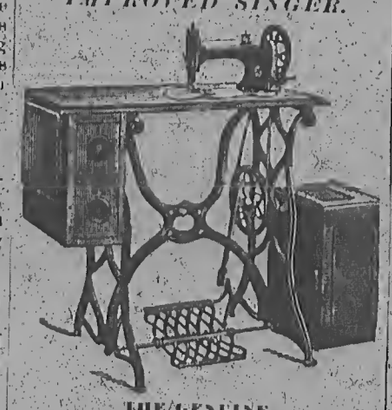
Agency Advocate Publishing House (Methodist), St. Louis.

MARVIN'S LIFE, AND OTHER WORKS, Methodist books in general, and Sunday-school Supplies for all Denominations.

D. L. MITCHEL, Business Agent, 27 CAMP ST., NEW ORLEANS.

BEWARE OF Imitation Machines

Offered by second-hand dealers as *IMPROVED SINGER.*



THE GENUINE

SINGER MACHINE,

MADE BY THE

Singer Manufacturing Co.

HAS NO EQUAL.

2,500,000 Singers in Daily Use

Two-thirds of all the machines sold in the United States are those made by

The Singer Company,

Send for Circular and Price List. Address

The Singer Manufacturing Co., 55 CANAL STREET, Agent's for Butterick's Patterns.

BUCKEYE BELL FOUNDRY

VANDUZEN & TIFT, Cincinnati, O.

MISCELLANEOUS.

ANDERSON'S NEW Photographic Parlors,

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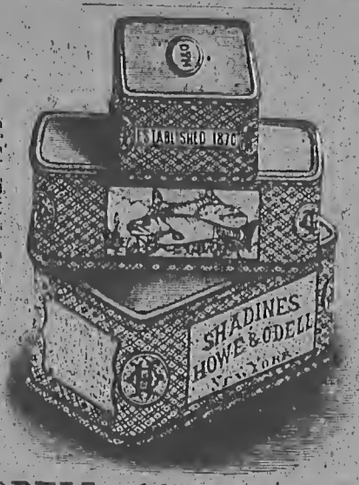
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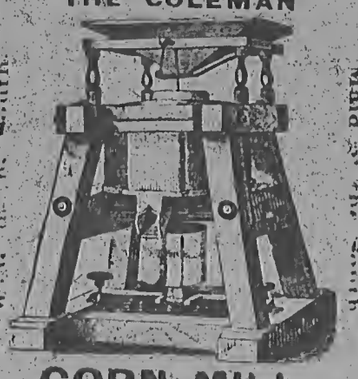
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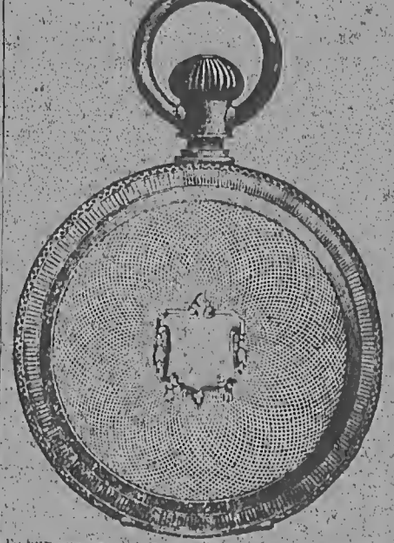
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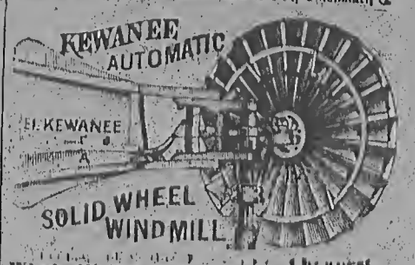


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SCIENTIFIC.

THE NORDENSKJOLD EXPEDITION.

The account which we last week published of this polar expedition is this week supplemented by a dispatch from San Francisco, which indicates that the "Vega" is probably frozen in to the northward of the East Cape. The report comes through American whalers, who heard the story from natives of the region believed to be trustworthy. It is understood that the Swedish government will take measures to send out a relief expedition, as the "Vega" is not properly equipped for an Arctic winter. Such an expedition would naturally follow up the Japanese or Kuro Siwo current to a point on the Asiatic coast, whence the East Cape can be reached.

—The hypothesis of climatic variation through change in the obliquity of the ecliptic, or through changes in the position of the earth's axis, has been exhaustively treated in a recent memoir presented to the Royal Society by Mr. George Darwin. The dynamic requirements for an alteration in the place of the poles of even 1° 46′—much less than claimed by the advocates of the supposition—would necessitate the elevation of one-twentieth of the earth's surface to a height of 10,000 feet, an upheaval which probably never occurred. Certainly since the glacial period, there have been no changes in the earth's physiography which could deflect her poles six miles, much less six degrees. There is no indication that the poles have been at any time differently placed, and the assumption of such fact throws no light upon the problems of temperature. The amelioration of the climate in the Arctic Archipelago of the Western Hemisphere would have been at the expense of Nova Zembla.

—It is a familiar fact to inhabitants in Alpine districts that avalanches rarely fall while the sky remains covered, whereas they fall rapidly and in great number, especially in the morning when the heavens are clear. On this account the monks of the Great St. Bernard do not leave the convent in the latter case. M. Dufour attributes the more frequent fall of avalanches to the lowering of temperature when the sky is clear, especially before sunrise. The small filaments of ice which retain the snow on the sides of the mountain then contract and break, and the snow begins to slide, carrying down other portions below. It is known that very slight disturbances—the flight of a bird, a few words in a deep voice, etc.—suffice to bring down avalanches.

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Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite, and sometimes the bowels in general are costive, sometimes alternative with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough sometimes an attendant. The patient complains of weariness and debility, he is easily startled, his feet are cold or dry, and he complains of a prickly sensation of the skin; his spirits are low, and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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TIN CHAMBER SETS FOOT TUB, WATER CARRIERS and SLOP JAR, REFRIGERATORS, ICE CREAM WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS CANS to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

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89 CAMP STREET 91

WAREHOUSE—113, 115 & 117 MAGAZINE ST.,

NEW ORLEANS,

IMPORTERS AND DEALERS IN

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HARDWARE!

BUILDERS' HARDWARE,

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HOUSE-FURNISHING GOODS, ETC.

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BARBED FENCE WIRE.

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ELKIN & CO.

100 CANAL STREET 100

HAVE NEW STYLES OF

AXMINSTER, VELVET,
BRUSSELS and INGRAIN,

Just received per Teutonia from Liverpool

English Oil-Cloths and Linoleums

A large variety of

RUGS, MATS AND MATTINGS.

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UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc.

Frames made to order—a specialty.

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ESTABLISHED IN 1835.

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Cor. Delord and Foucher Sts.

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W. W. CARRE,

HORACE U. BEACH, Manager,

LUMBER YARD,

340 DELORD ST., NEW ORLEANS.

Cabins and Dressed Lumber a specialty.

COAL.....COAL.....COAL

B. D. WOOD & BROS.,

Corner Camp and Common Streets,

Opposite the City Hotel,

Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

A. LAMBERT & CO.,

DEALERS IN

PITTSBURG, ANTHRACITE AND

CANNEL COAL,

FOR FAMILY USE. Office—No. 24 Carondelet street. Landing—On Levee, foot of Esplanade, opposite U. S. Mint, New Orleans. Particular attention paid to plantation orders.

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H. & C. TYLER,

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will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.

H. & C. TYLER.

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Carpenter and Cistern-Maker,

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Orders from the city and country promptly attended to.

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R. & J. BECK,

Manufacturing Optician.

921 Chestnut St., Philadelphia.

Would call special attention to their unequaled stock of *Microscopes, Telescopes, Opera, Field and Marine Glasses; Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc.*, the largest and most varied in the United States, at

GREATLY REDUCED PRICES.

Send three stamps for our splendidly illustrated and priced catalogue of 140 pages.

Mention what Paper you saw this in.

STAMPING PATTERNS.—Stamped Samples of 200 Designs for 25c. The first number just out. A. BERNARD, 40 Canal St., N. Y.

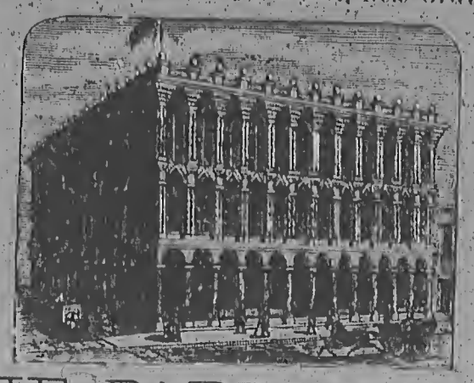
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R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

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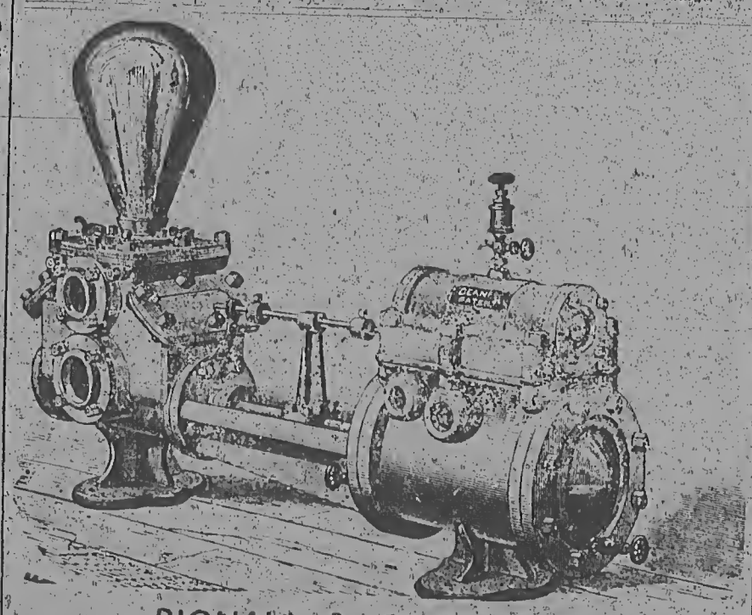
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FINE PARLOR SUITS

IN SILK, SATIN, COTOLINE REPS AND HAIR CLOTH.

FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and DRESSING CASES.

Fine Dining-Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A fulldine of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

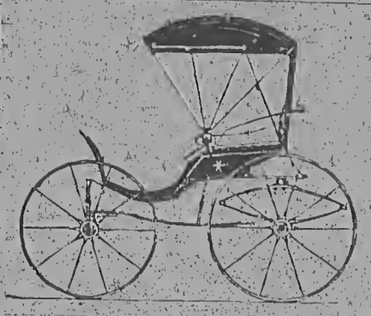


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806 and 808 North Second Street, St. Louis, Mo.

DEANE'S STEAM PUMP, (BEST IN USE.)

PUMPS OF ALL KINDS, BELTING, HOSE, GAS PIPE FITTINGS AND BRASS GOODS, STATIONARY AND PORTABLE ENGINES, COTTON GINS AND PRESSES.



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OF EVERY DESCRIPTION,

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Sixth Street (Green) Cars pass the door.

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CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations adapted to Church and Home use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the NEW ENGLAND ORGAN CO., 1299 Washington St., Boston, Mass. PHILIP WERLEIN, Sole Agent, New Orleans. la sow

$8, $10, $15 EACH.

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FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure. Be greatly benefit. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

together with a valuable treatise, to any sufferers addressing me giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige,

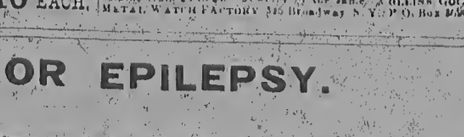
Respectfully yours,

DR. H. G. ROOT, 183 Pearl Street, N. Y.

MILK OF MAGNESIA



IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach, valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 220 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking for whereas the undissolved precipitates Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact *perfectly diaphanous.*



Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and *take none other.* It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing

C. H. PHILLIPS,
Manuf'g Chemist,
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BEAUTIFUL FLOWERS

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NEW AND RARE!

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MEDICATED RAW SILK FOOT PROTECTOR

PAT'D APRIL 25, 1876. MANUF'D BY STUTTLE & SONS PHILA.

Composed of wool and silk felted together with the silk next to the foot. A sure relief for Rheumatism, and proof against cold and damp feet. Many a cold and the anti-rheumatic consequences prevented by the use of these gloves, sent by mail to any address on receipt of twenty five cents, or four pairs for one dollar. State size of shoe worn, and if for lady, boy or child. Canvassers and Agents do well with these goods.

D. W. JOHNSON,
323 Arch Street, Philadelphia, Pa.

BLANCARD'S PILLS

APPROVED BY THE ACADEMY OF MEDICINE OF PARIS. A safe and reliable remedy for Weakness, Pains in the Back, Kidneys, Regulating the Periods, Whites, Chronic Rheumatism, Blotches, Boils, Acne, Blood Diseases, Mercurial Affections, Impotency, Sterility, Gravel, Gout, Retention of Urine, Inflammation of the Bladder, Nervousness, Sleeplessness, Hysteria, Epilepsy, Fits, Nervous Affections, Loss of Memory, Vertigo, Neuralgia, Hypochondria, Melancholy, Dizziness, Noises in the Head, Ringing in the Ears, Deafness, Spermatorrhœa

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western	15	17
New York, good to creamy	26	27
Coffee, ₱ lb.:		
Rio, fair	14¼	14¾
Rio, good	15¼	15¾
Rio, prime	16	16¼
Candles, ₱ lb.:		
Star, Deal brands	12	13
Corn Meal, ₱ bbl.:		
Best, K. D.	1 90	2 00
Cheese, ₱ lb.:		
Factory	8¼	8¾
N. Y. cream and English dairy	10¾	11
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	3 25	3 50
XX	4 00	4 25
XXX	— —	— —
Choice XXX	5 00	5 25
Choice family	— —	— —
Fruits:		
Dried apples, ₱ lb	— —	— —
Dried peaches, ₱ lb	— —	— —
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Raisins, ₱ bunch	1 90	2 00
Bananas, ₱ bunch	— —	— —
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	6
Gingernuts	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	20	22
Fair	21	23
Prime to choice	25	27
Golden and Roquet syrups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	3	3¼
Ordinary	5¼	5¾
Fair	5¾	6¼
Prime to choice	6¼	6¾
Soap, in boxes, ₱ lb.:		
XXX Palm	6¼	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₱ lb.	3	3½
Salt, in sacks:		
Fine	1 50	1 60
Coarse	90	95
Sugar:		
Good fair	— —	5¼
Prime	— —	5¾
Choice	6	6¼
Yellow clarified	6¾	7¼
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₱ lb.:		
Black-Oolong	27½	1 10
Green imperial	80	90
Tobacco, manufactured, ₱ lb.:		
Chewing, common	2¾	3
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	7	7½
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	— —	45
White	— —	47
Mixed	46	50
Oats, ₱ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	72	72½
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	13 00	13 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	60	65
Clay	75	1 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	6¾	7
Shoulders	— —	3
Sides, clear rib	— —	5
Sides, clear	5½	5¾
Hams, sugar-cured	8	9
Mess Pork, ₱ bbl	9 50	9 75
Dry Salted Meat:		
Shoulders	3¾	3¾
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	6¾	7

ESCULENTS.

Potatoes, ₱ bbl	2 00	2 50
Onions, ₱ bbl	2 00	2 50
Apples, ₱ bbl	2 25	3 25
Cabbages, ₱ box	— —	3 50

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	9¾	12¾
Ties, Arrow knot, per bundle 30		
Dis and buckles	— —	2 15
Twine, hemp	13¾	24

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	— —	3 25
Young	— —	2 00
Ducks	— —	3 00
Geese	4 00	5 00
Turkeys	12 00	14 00
Eggs, ₱ dozen		
Western	26	30
Louisiana	33	35

Value the ends of life more than its means, watch ever for the soul of good in things evil, and the seed of truth in things false, and beside the richer in degree that will flow out from your life on all to whom you minister, you will do something to help the solution of that unsolved problem of the human mind and heart, the reconciliation of hearty tolerance with strong positive belief.—Phillips Brooks.

"Where will you put me when I come to see you at your castle in the air?" asked a gentleman of a witty girl. "In a brown study," she replied.

BENSON'S CAPCINE POROUS PLASTER.

CELEBRATED the WORLD OVER

The manufacturers are awarded the highest and only medal given to plasters at the Centennial and Paris Exposition.

For Superior to

ointments, porous plasters, liniments, the so called electric appliances, etc. It is the best known remedy for **Lame and Weak Back,** Rheumatism, Female Weakness, Sciatica, Neuralgia, Diseased Kidneys, Spinal complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster, and see that you get nothing else. Sold by all Druggists, price 25 cents.

Mailed on receipt of price by SEABURY & JOHNSON, 21 PLATT STREET, NEW YORK.

A correspondent of the London Times recently called attention to the morbid tastes of artists, or rather of the people, whose tastes artists have to study. "After a careful study," he says, "of modern English art, as represented by the exhibitions, I notice one very strange and lamentable fact—I allude to the ever-increasing love of our artists for gloom, misery and squalor. Nature had been caught in all her vexed and tortured moods. There was every variety of atmospheric discomfort, ranging from the stormful purples of a thundercloud down to the softest film of morning mist; it was perpetual rain, fog and cloud. Matters were worse when I came to figure painting. Here was death, squalor, misery and tears, old women dying, dogs dying, horses in their last throes, felons in prisons and paupers in work houses—one long apotheosis of pain, sin and suffering. In real life there is always enough of tears and agony, and shall art also become enamored of suffering and death? My thoughts go back to the stately calm of Reynolds, the gracious *bonhommie* of Wilkie, and the pomp and happy splendor of Turner, and I ask myself whether these things are to be the traditions of an irreclaimable past." Is there not too much of the same tendency in literature?

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera Diarrhœa, Dysentery, Croup, Colic and Sea-Sickness, taken internally (it is perfectly harmless; see Cath accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so, many stating if it was to obtain a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at **50 cents.** Depot, 42 Murray street, New York. 8p

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UNDERTAKER,

OFFICE, 471 CAMP STREET,

STABLES, 273 MAGAZINE STREET.

Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. 8p

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(*EAU DE QUININE.*)

WILL preserve, cultivate, beautify, arrest the fall of and confer a silken softness to the Hair, and will not soil the most delicate fabric. Price, $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 337 Sixth avenue, New York.

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies, while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5; $1 to accompany the order and balance to be paid when medicine is delivered

205 NORTH SIXTH ST., upstairs,

8p St. Louis, Mo.

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CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

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VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

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Patentees and Manufacturers,

376 PEARL ST., NEW YORK.

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COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

No. 72 William St., New York.

8p

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Jan. 4, 5
Opelika station	11, 12
Tuskegee station	18, 19
Tallassee and Tabitha, at Tallassee	25, 26
Montgomery station	Feb. 1, 2
Crawford circuit, at Weeks' Chapel	8, 9
Salem circuit, at Chappel Hill	15, 16
Elm-re circuit, at Carolina	22, 23
Hurtville, at Andrew Chapel	Mar. 1, 2
Sougahatchee, at Sardis	8, 9
Loachapoka circuit, at Loachapoka	15, 16
Tuskegee circuit, at Collon Valley	22, 23

The District Stewards will meet at the Methodist Church in Auburn, February 19, at eleven o'clock A. M.

4 T. F. MANGUM, P. E.

MOBILE DIST.—FIRST ROUND.

Franklin street, Mobile	January 5
Toulminville	12
Whistler	18, 19
Eastern Shore, at Delhi	25, 26
St. Paul's, Mobile	Feb. 2
St. Stephens, at St. Stephens	8, 9
Grand Bay, at Grand Bay	15, 16
Oakl-ppa, at Bethel	22, 23
Bladon Springs, at Zion	Mar. 1, 2
St. Francis street, Mobile	9
Citronelle, at Citronelle	15, 16
Suggsville, at Suggsville	22, 23
Grove Hill, at Grove Hill	29, 30

District Stewards will meet at Franklin Street Church the second Wednesday in April, at twelve o'clock.

8 E. WADSWORTH, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Prattville	Jan 11, 12
Autaugaville	18, 19
Lawendsboro	25, 26
Pleasant Hill	Feb. 1, 2
Bell's Landing	8, 9
Camden and Oaklawn	15, 16
Pine Apple	22, 23
Madeseville	Mar. 1, 2
Randolph	8, 9
Robinson's Springs	15, 16
Clanton and Verbona	22, 23

I decline making appointments at present for Monterey and Sepulga.

2 A. D. MITCHELL, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro	Jan. 4, 5
Demopolis	11, 12
Livingston	18, 19
Cuba	25, 26
Belmont	Feb. 1, 2
Forkland	8, 9
Havana	15, 16
Newbern	22, 21
Gaston	Mar. 1, 2
Butler	8, 9
Green	15, 16
Gainesville	22, 23

We urge the attendance of every official member at these Quarterly Conferences. Preachers on circuits will please notify me of the place of holding these Quarterly Conferences.

My post office is Citronelle, Ala.

2 S. H. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Eufaula, at Eufaula	January 5
Beulah, at Providence	11, 12
Glennville, at Glennville	18, 19
Villula, at Jernigan	25, 26
Enon and Midway, at Enon	Feb. 1, 2
Clayton and Louisville, at Louisville	8, 9
Perote, at Perote	15, 16
Pea River, at Liberty Chapel	22, 23
Newton, at Bethel	Mar. 1, 2
Ozark, at Pleasant Hill	8, 9
Columbia, at Midway	15, 16
Henry, at Lawrenceville	22, 23
White Pond, at Bascom	29, 30

The district stewards will meet in Eufaula, January 24.

9 R. B. CRAWFORD, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Jackson and Pinckton, at Jackson	Jan. 18, 19
East Feliciana, at Manchester	25, 26
St. Helena, at Days	Feb. 1, 2
East Baton Rouge, at Beech Grove	8, 9
Clinton Station	15, 16
Woodville station	22, 23
Buffalo, at Perry's Creek	Mar. 1, 2
Wilkinson, at Bethel	8, 9
Livingston, at Pine Grove	15, 16
Amite, at Liberty	22, 23
Magnolia, at Magnolia	29, 30
Wilmot and Concord, at Wilmot	Apr. 5, 6
Bayou Sara, at Bayou Sara	12, 13

Note.—The district stewards will meet in Clinton on Saturday, the fifteenth of February.

Recording stewards will please bring their journals to Conference.

Local boards will please meet promptly, on arrival of their pastors, and make their assessments for the year. (2) JAMES A. GODFREY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Feb. 15, 16
Opelousas	22, 23
New Iberia	Mar. 1, 2
Franklin	8, 9
Patterson ville and Morgan City	15, 16
Abbeville	22, 23
Indian Bayou	29, 30
Vermillionville and Plaquemine Brûlé	Apr. 5, 6
Lake Charles and Grand Chenière	12, 13
Sugartown, at Sugartown	19, 20

J. D. HARPER, P. E.

NEW ORLEANS DIS.—FIRST ROUND.

Algiers	Jan 26
Louisiana Avenue	Feb. 2
Felicity Street	9
Morgan Street	16
Carondelet Street	23
Plaquemine and Grosse Tete, at Paquemine	Mar. 2
St. Charles Avenue	9
Baton Rouge	15, 16
Lafourche Mission, at Donaldsonville	30

The District Conference will be held at St Charles Avenue Church, beginning Wednesday night, April 2, at seven o'clock.

5 LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 1, 2
Pineville and Colfax	8, 9
Haddox circuit	15, 16
Bayou Boeuf and Evergreen	22, 23
Simsport	Mar. 1, 2
Montgomery at Whitfield	15, 16
Columbia and Pastor	22, 23
Harrisonburg and Trinity	29, 30
Shelby Island	Apr. 5, 6
Vederville	12, 13
Spring Creek	19, 20

4 CHRISTIAN KEENER, P. E.

HOMER DIST.—FIRST ROUND.

Haynesville circuit, at White Hall	Feb. 8, 9
Downsville circuit, at Downsville	15, 16
Farmerville circuit, at Tennessee	22, 23
Arcadia circuit, at Macedonia	Mar. 1, 2
Indian Village circuit, at Bethel	8, 9
Vernon circuit, at Long Straw	15, 16
Homer circuit, at Homer	22, 23
Minden circuit, at Minden	29, 30
Rochester circuit, at Rochester	Apr. 5, 6
Sparta circuit, at Mount Lebanon	12, 13
Lisbon circuit, at Harmony	19, 20
Webster circuit, at Cotton wood	26, 27

Official members are earnestly requested to be in attendance at their respective quarterly meetings. (4) J. H. STONE, P. E.

DELHI DIST. FIRST ROUND.

Bastrop, at Bastrop	Feb. 15, 16
Lind Grove, at Lind Grove	22, 23
Oak Ridge, at Oak Ridge	Mar. 1, 2
Rayville, at Girard	8, 9
Trenton, at Trenton	15, 16
Monroe, at Monroe	22, 23
Floyd, at Oak Grove	28, 30
Winsboro, at Winsboro	Apr. 5, 6
Tensas, Chapel	12, 13
Tensas, mission at Wesley	19, 20
Waterproof	26, 27
Lake Providence, at Pecan Grove	May 3, 4
Madison, at Bayou Vidal	10, 11

4 J. F. COBB, P. E.

The body of our prayers is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—Jeremy Taylor.

A noticeable fact, says the New York Methodist, is the revival of Methodistic usages in many of our churches. It is said to be an astonishment almost electrifying to see the leading members of such churches as St. John's and St. Paul's in the altar, speaking and praying for the conversion of sinners. Less known churches have had the same kind of a revival, and everywhere the old ways are found to be effective.

Pope Leo has issued, says the Interior, a long encyclical, the purport of which is to condemn Socialism, and at the same time to magnify his office at the expense of Protestantism. He says, as will be observed in the telegraphic summary, elsewhere in this paper printed, that all these sinister agencies sprung from the Protestant Reformation, and that the only security for kings or people is in the bosom of Catholicism. The orders of nobility are secured by the church in their exclusive privileges and monopiles, which teaches that there are orders of superiority and authority among the angels, much more should there be among men—men born to rule, and men born to be slaves. The church also provides for the socialists by requiring the rich to give alms to the poor. "Therefore," says Leo, "let the principalities and powers accept the church as the safeguard of earthly, and the security of heavenly things." The Pope's intentions are undoubtedly good. The only objection to his panaceas and prescriptions is that they do not operate as he intends that they shall. All the principalities and powers which accept the church as the safeguard of earthly interests have a much more precarious and perilous existence than those which reject its good offices. Compare Spain with Great Britain, for instance; or Mexico with the United States; or the South American republics with Switzerland; or Austria with Sweden. Leo means well, but he will not be able to persuade the ages to reverse their driving wheels, and carry us back into the night of superstition, ignorance and priestly rule.

Among the ancient Roman roses were used with a profuseness that is now unheard of. When Cleopatra went to Cilicia to meet Mark Anthony, she caused the floor of the hall to be covered with roses to the depth of eighteen inches. At a *fete* given by Nero the expense incurred for roses alone was four million sesterces, or about $100,000. Roses were used in wreaths and chaplets to adorn the brows of poets and orators. The Greeks and Romans used them as garlands to ornament the statues of Venus, of Hebe, and of Flora. At their marriage ceremonies they played an important part, and were often strewn in the aisles of the churches. Tombs were covered with them; and many of the wealthy Greeks and Romans left large legacies for the special purpose of ornamenting their burial places with roses,—both with plants and the cut flowers.—Vick's Magazine.

MISCELLANEOUS.

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Rev. R. L. SIMPSON, Louisville, Ky.

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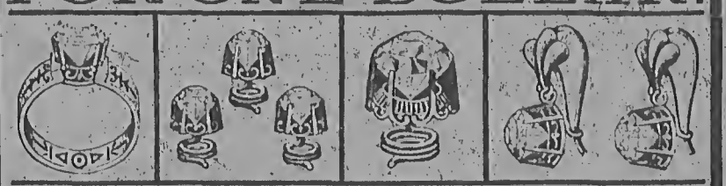
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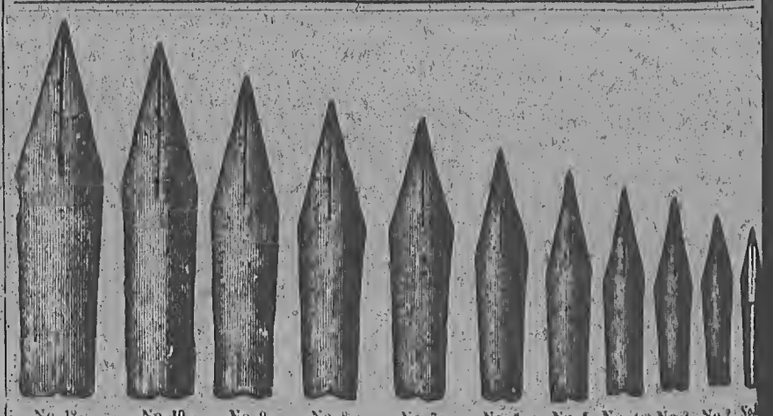
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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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GRANDMOTHER GRAY.

Faded and fair in her old arm chair,
Sunset gilding her thin white hair,
Silently knitting, sits Grandmother Gray;
While on my elbows beside her I lean,
And tell what wonderful things I mean
To have, and to do, if I can some day;
You can talk so to Grandmother Gray—
She doesn't laugh nor send you away.

I see, as I look from the window seat,
A house over yonder, across the street;
With a nice French roof and a frescoed hall;
The deep bay-windows are full of flowers;
They've a clock of bronze that chimes the hours,
And a fountain—hear it tinkle and fall.
When the doors are open "I mean," I say,
"To live in a house like that some day."
"Money will buy it," says Grandmother Gray.

There's a low barouche, all green and gold,
And a pair of horses as black as jet,
I've seen drive by—and, before I'm old,
A turnout like that I hope to get.
How they prance and shine in their harness gay;
What fun 'twould be if they ran away!
"Money will buy them," says Grandmother Gray.

"To-morrow I know a great ship sails
Out of port, and across the seas;
O, to feel in my face the ocean gales,
And the salt waves dancing under me!
To the cold, far land of legend and lay
I long to roam—and I shall some day."
"Money will do it," says Grandmother Gray.

"And when, like me, you are old," says she,
"And getting and going are done with, dear,
What, then, do you think will the one thing be
You wish and need to cheer you here?"
"O, when to my chair I have to stay,
Love, you see, will comfort me," I say.
"That money won't buy," says Grandmother Gray.

"And, sure enough, if there's nothing worth
All your care when the years are past
But love in heaven and love on earth,
Why not begin where you'll end at last?
Begin to lay up a treasure to-day,
That you find nothing can take away,
Unless the Lord," says Grandmother Gray.

NEWS OF THE WEEK.

DOMESTIC.

MONTGOMERY, ALA., Feb. 13.—A bill passed fixing the rate of taxation for 1879 at seven mills, and for 1880 at six and a half. The governor has approved the bill.

A vast amount of business has been transacted during the day, and the General Assembly adjourned *sine die* at twelve o'clock to-night.—Mobile Register.

DETROIT, Feb. 18.—The election for United States Senator to fill the vacancy caused by the resignation of Christiancy took place at Lansing to-day, the two houses of Legislature voting separately, resulting in the election of Hon. Zachariah Chandler. The vote was as follows: Z Chandler, Republican, 88; O. M. Barnes, Democrat, 22; Henry Chamberlin, Greenbacker, 18.

COLUMBUS, Feb. 18.—R H Chilton, Adjutant General of Gen. R. E Lee, and since the war president of Columbus Manufacturing Company, fell dead of apoplexy while sitting alone at his desk this afternoon; aged over 60 years. He graduated at West Point from Virginia; was promoted Major in the Mexican war and paymaster in Texas prior to 1860.

PHILADELPHIA, PA., Feb. 20.—A special from Pittsburg says: Great excitement prevails at Brownsville, Fayette county, Pa. Sheriff Work, of Washington county, with 230 armed and mounted deputies, has gone into Fayette county to arrest miners, charged with participating in the riot at California, Pa., a few days ago. He has arrested thirty-three. His authority to make arrests outside of his own county, especially without a warrant, is disputed. Many of the miners are armed and a conflict is feared.

NEW YORK, Feb. 20.—Rev. Dr. Reuben Nelson, senior publisher and agent of the Methodist Book Concern, of this city, is dead.

WASHINGTON, Feb. 21.—The following is the full text of the Brazilian mail steamship subsidy amendment: For ocean steamship service between the United States and Brazil, $200 000, and the postmaster general is authorized and directed, after due public advertisement, to contract, for a time not exceeding ten years, for carrying the mails once each month, commencing not later than July, 1879, from New York by way of Norfolk, Va., to Rio de Janeiro, and once each month, commencing not later than March, 1880, from New Orleans by the way of Galveston to Rio de Janeiro, and return including the appropriate intermediate ports, with the lowest bidders being responsible, the owners giving ample security, of first class American built and owned iron screw steamships, of not less than three thousand tons, after the modern models, capable of making thirteen nautical miles an hour. Such mail carriage to be paid for at not exceeding thirty dollars per nautical mile per annum, one way for the distance actually traveled between the termini of each said routes, provided, however the annual compensation for such postal service shall not exceed the sum of $150 000 for each of said lines, the two lines, to be contracted for simultaneously, and neither contract to go into effect unless both shall be contracted for and established according to the provisions of this act, neither contract to be considered in force if the service on either line should be abandoned or discontinued, and the contracts, therefore, to contain all provisions for securing efficient service, which may be customary or required by law in such cases.

The amount appropriated by the amendment, it will be noticed, is $200 000, though each line is to receive $150 000 per annum. As the New Orleans line is not to be established until March 1880, no greater appropriation was required at this session.

WASHINGTON, Feb. 23.—The 45th anniversary of the Congressional Temperance Society was held this evening. Senator Ferry, the retiring president, introduced his successor, Hon. G. W. McCray, secretary of war, whose predecessor in both offices forty-five years ago was Lewis Cass, first president of the society.

CINCINNATI, Feb. 23.—The financial troubles of Archbishop Purcell appear to increase by later developments. The trustees appointed some time ago to receive and audit the claims against him decline to make a public statement of the amount already filed, but at a recent meeting of the clergy, at which the archbishop presided, he stated that claims had already been filed amounting to $3 600 000. All schemes for his relief have apparently failed. An effort will now be made by a committee of Roman Catholic clergymen to have the laws modified, so that a lottery scheme may be inaugurated for his benefit. Their success, however, is considered extremely doubtful in Ohio. The Irish Catholics also complain that no help has been rendered the archbishop from the German Churches, while the latter ask that a full statement of his wants be made public first.

WASHINGTON, Feb. 24.—The long contest over the proposition of Senator Jones to allow the railroad companies to construct and operate telegraph lines, terminated to-day by the Senate agreeing to the clause of the army bill, known as the Butler amendment, which provides for this privilege.

The text of the law says that "Telegrams are authorized to be transmitted by railroad companies which may have telegraph lines for the government, and the general public, at rates to be fixed by the government according to provisions of title 65 of the Revised Statute." This title gives only the power to the government to fix the rate for its own messages. The question has arisen whether the railroad companies have the power under this new law to construct new lines so as to connect and complete the present lines, and the words "may have" were used so as to give them this power.

The Senate passed the army appropriation bill, retaining the clause allowing railroad companies to use their telegraph lines for commercial purposes. The sections forbidding the use of troops at the polls were stricken out.

The bill to prevent the introduction of contagious or infectious diseases into the United States, and to establish a bureau of public health, was then taken up. Several amendments were agreed to. The bill is still being discussed.

VICKSBURG, Feb. 24.—Dr. Balfour, the health officer, and resident physicians, deny the truth of the reports circulated that there is yellow fever here. There have been no cases here since December 1.

FOREIGN.

SELMA, Feb. 18.—The northbound passenger train on the Selma, Rome and Dalton Railroad went through a rotten bridge, thirteen miles from Selma, at six o'clock this morning. The entire train except the engine was wrecked. One white man and two negroes were killed and two whites fatally wounded. Mr. Stanton, General Superintendent of the road, was on the train and it is believed fatally hurt. Ten or twelve persons were slightly or severely hurt.

LONDON, Feb. 19.—The third battalion of the 60th Rifles left Colchester this morning for the Cape of Good Hope. The streets were decorated with flags, evergreens and mottoes. The corporation presented an address to the troops, wherein the hope was expressed that they would recover the colors of the 24th Regiment. Col. Pemberton replied. The troops marched to the railway station accompanied by four regimental bands.

The communication for which the Grand Duke Nicholas, of Russia, son of the Grand Duke Constantine, has been exiled to Orenburg was a pamphlet in favor of the speedy construction of the Orenburg and Tashkend Railway by way of Kara, Turgai and Sir-Darya River, in order to force England to abandon her resistance to Russia's Eastern policy.

CALCUTTA, Feb. 20.—A report from Mandoloy asserts that the King of Burmah has murdered all the royal princes and their families and removed the new Ministers and replaced them by Ministers who were formerly in office, thus restoring the former despotic government.

LONDON, Feb. 20.—London papers, commenting on the Egyptian crisis, consider that the Khedive, even if he did not contrive the demonstration, will take advantage of it for attempting to restore his personal power.

The Times, in an editorial article, says: Neither England nor France would be disposed to witness with indifference the success of a *coup d'etat* which would place Egypt under the personal rule of the Khedive.

LONDON, Feb 21.—The British steamer Zanzibar, Captain Pake which sailed from New York, January 11, for Glasgow, and has not since been heard from, is now regarded as lost. Claims for insurance upon her will shortly be settled at Lloyd's.

CALCUTTA, Feb. 21.—Further intelligence from Mandalay states that great consternation prevails there in consequence of the royal murders. The victims numbered 86. The details of the affair are terrible. British interference is hoped for by the people to prevent further bloodshed.

RIO DE JANEIRO, Feb 22.—Yellow fever increasing. Deaths five to ten daily.

GENEVA, Feb. 21.—A number of young citizens, of Zurich, have started for Georgia, where it is proposed to establish a Swiss colony, under the auspices of the Workmen's Society. Others will follow.

BERLIN, Feb. 21.—At the sitting of the medical society, Dr. Nitzhon delivered a lecture on the plague, declaring the epidemic prevailing in Astrachan is the eastern plague. He said the measures adopted by the German government were of no general character. Attention should be principally directed to the necessity of placing the Russian army returning from Turkey under medical inspection.

LONDON, Feb 22.—The British Medical Journal prints the following letter with which we are favored by Dr. Zlekauer, Court physician to the Czar, states that the plague is now nearly extinct. On the 11th inst., there remained only one case at Saletrinio. Although the epidemic was purely local and did not go beyond the villages of Wetlianka, Saletrinio, and Michalawka, yet the mortality was over 80 per cent. The government feels, therefore, called upon to enforce strict quarantine and other sanitary measures.

ST PETERSBURG Feb 23.—Gen. Todleben telegraphs that he commenced the evacuation of Adrianople on the 18th, and the Turks are occupying each position evacuated.

ROME, Feb. 23.—The Pope to-day received representatives of thirteen hundred and two Catholic publications issued in Europe and America, and addressed them on the influence and mission of the press. He incidentally stated that temporal power was indispensable to the Holy See.

The Talmage Trial.

PROCEEDINGS OF THE BROOKLYN PRESBYTERY.

BROOKLYN, Feb. 17.—The Brooklyn Presbytery met this afternoon to hear the report of the special committee on Talmage's "common fame." After the transaction of routine business the committee on Talmage read a report in substance, as follows: In the minds of some members there were doubts as to the extent of the powers of the committee. They would, therefore, ask the Presbytery to instruct them as to their powers, and whether they were to conduct a judicial trial. They also asked for an adjournment until next Monday afternoon, when they would be able to report in full. Discussion followed, also a number of motions, etc. Mr. Talmage said next Monday he would leave for the West. The engagement was with the public, and he could not be excused from it. It was very important that he should be present when the committee makes its report, for if they were going to have a coroner's jury they wanted the corpse present. He continued: "It appeared to him that the matter might be postponed to Wednesday morning, and in the meantime they could rake over his entire life and see if there is anything in it." A resolution was then offered that the committee be instructed that if they find that common fame against Dr. Talmage fulfils all the conditions of the requirements of the book of Discipline, chapter 3, section 5, they shall formulate such common fame into the charge, with specifications and names of the witnesses who report it, and submit the same to the Presbytery. After debate the resolution was adopted by a vote of 19 to 15. Talmage refusing to vote. After a lively debate among the members, Talmage said he should be away one Sabbath, and he should like to have Dr. Crosby fill his pulpit part of the day, and have Dr. Van Dyke the other part, so as to show his people how to preach. Dr. Crosby declined the honor. After further debate the committee adjourned until March next.—Washington Post.

The Mobile Register says:

The act which repeals the present charter took effect from and after the day of its approval, (February 11, 1879.) In this act it is provided that the three Commissioners appointed by the governor have the right to enter, at once, into the possession of all the property and assets of the defunct corporation. But this act provides that the present incumbents of the city offices shall remain in office and exercise police powers until the 15th of March prox., at noon. But the existing government is prohibited from levying any *taxes and licenses for the year* 1879. So we advise all persons against the payment of such taxes or licenses. Until the beginning of the new regime, the present officials are to be paid by the Commissioners at the present rates of compensation. The act incorporating the Port of Mobile took effect from and after its passage. (February 11, 1879.)

The Mobile Commissioners, appointed by the governor, have already entered upon the duties of office. The new government of the Port of Mobile will be elected, as directed by the act, and will enter upon the duties of office on the 15th of March prox., at noon.

Meteoric Stones Catalogued.

Mr. Charles U. Shepard, of New Haven, Ct., has been for forty years a diligent student of meterology, and has accumulated the largest collection of meteoric stones in the United States, if not in the world. He forwards a catalogue of his collection showing the number of stones and the date and locality of their fall. The collection embraces over five hundred meteoric stones and meteoric irons. The total weight of the collection is about 1,200 pounds. The largest iron procured from Colorado, weighs 438 pounds, and the smallest, from Otsego County, N. Y., weighs half an ounce. The largest entire stone, procured from Muskingum county, Ohio, weighs 53 pounds, and the smallest one, from Sweden, weighs less than fifty grains. The specimens have been gathered from all parts of the world. The catalogue which begins with one which fell November 7, 1492 in Alsace, and ends with one which fell February 12, 1875, in Iowa county, Iowa. Ten are those between 1732 and 1753 but most of the years since the latter date are represented, and some years by several specimens. Nearly every country in the known world is represented in the list. The entire collection is in one of the buildings of Amherst College. Mr. Shepard makes one statement which will surprise most persons. He says: "There have been several instances of deaths occasioned by meteoric stones. Two monks, in different places, were thus killed in Italy, and two sailors on shipboard in Sweden."

East Mississippi Female College.

MR EDITOR: During the months of September and October there was a foregone conclusion generated abroad, over this country, that our institutions of learning would be so fatally crippled by the epidemic that they could not possibly be resuscitated during the present year. I think many patrons have really delayed to send more on account of this conclusion than for any other reason. Many patrons were financially prostrated by the plague, and for this reason cannot send. We had the fever at Meridian, and this, in addition to other drawbacks, made our prospects very gloomy at the reopening this year. We tried three times before we succeeded in making a successful opening. We advertised first to open on the ninth of September. At that time pupils from abroad could not get here. Trains were not accommodating the public. We then advertised to open on the first of October. This proved to be the very day of the yellow fever panic at Meridian. Our citizens of the city and surrounding country were all alarmed and excited. Our next notice for beginning was made for November 11, 18, 25, or December 2—just anywhere along there. We opened some time; I hardly know when. Confusion and hopelessness were seen and felt in all departments of business, and the dolorous predictions respecting our college were simply heart-rending. It seemed like a time of peril to the enterprise. But our faculty went to work with as much care and promptness as though our halls were full of pupils. Day by day we had additions. We soon had fifteen pupils. Shortly we had twenty-five. Soon, in less than a month, we had fifty. Now we have enrolled one hundred and thirty-five—fifteen more than we enrolled all last year. Our school is popular at home and abroad, and we are now assured that the epidemic of last fall has spent its full force of deleterious effects.

I send you these statements for publication, in order to encourage our friends, and to confirm their faith in the growing condition and successful operations of the college. Pray for us that the chief results of our college work may be the conversion and salvation of the pupils.

I have something else to say, but several short letters are better than one long one.

J. W. ADKISSON.

EAST MISSISSIPPI FEMALE COLLEGE, February 17, 1879.

Lessons from the Life and Death of Sisera.

A battle rages on the slopes and in the valley of Tabor, where, fourteen hundred years afterward, the Peace-Maker was transfigured. Captain Sisera and nine hundred charioteers in chariots of iron, besides a vast number of footmen, wage war against the Lord's host, led on to battle by Deborah and Barak. All night long the air is filled with the sound of prancing horses, the rumble of chariots, the sharp clashing of death cutlery and dying groans as Sisera's hosts are smitten in the valley, or whelmed beneath the God-lifted waves of "that ancient river—the river Kishon." There is one intent listener to the revelry of death. It is the mother of Sisera. During the night, in an agony of suspense, surrounded by her wise ladies, she paces before her window, anon looks through the parted lattice to the blood-stained slope and corpse-strewn valley, which darkness covers as a shroud. Then, as the morning nears its breaking, she wrings her hands and cries: "Why is his chariot so long in coming?" and added to the echo of her frantic voice is the astoundedly wise and comforting expression of her wise ladies: "Yea!" It is morning! The destruction of the Lord's enemies is almost complete. One only survivor, and he only for more ignominious defeat. Hotly pursued, Sisera alights from his chariot to find refuge and death in the tent of Jael, the wife of Heber the Kenite. Then sang Deborah her triumphant song: "So let all Thine enemies perish, O Lord!" It needs no very keen insight to see beneath the surface of this thrilling recital many lessons that we may well learn to-day. Let us say then: *The mother of Sisera was a mistaken mother!* She was not unmotherly. Far from that. Her intense anxiety and watchfulness, her faith in the courage and final conquest of her son, show her true motherliness. But she was a mistaken mother. Ashtaroth or Baal-zebub had been their God, and he had early learned to rebel against Jehovah. Had Jehovah been the mother's God, Jehovah had been Sisera's God. Has not this mother her counterpart among modern mothers, even Christian mothers? The question may be startling, but the fact is evident. Life is a battle. Hosts of darkness contending with hosts of light. There is no neutral spot on earth; no, nor between the gate of heaven and the door of hell. The mistaken mother adjourns the spiritual welfare of the child's soul until he is able to choose for himself what God he shall serve. As though patriots were made at West Point, or Christians by profession theologies! Mother's heart is the child's Calvary, where infant hands first grasp the roots of the cross; or else it is a grove of idols, wherein shameless audacity the young immortal is taught to prostrate before the shrine of pleasure, self-indulgence or pride. When the child forgets the pleasure-parties, the fine dresses, the splendid dinners, has it anything else to think about? It is a wonder, Christian mothers, that you have not seen upon your children's blood-spots crushed fresh from the heart of Christ? Let us say: *She was a disappointed mother.*

None but a mother can fathom the bitterness of her cries as she waits and watches for Sisera. She felt confident that he would conquer. The spoil would be divided, and Sisera would have trophies of slaves and divers colors of needle-work, and such things as fell to the lot of the spoilers. No, he will not come! Already the eagles scent his carcass from afar, for Sisera is dead. Whether she saw the body or heard the news I know not. This I know, she was a disappointed mother. O, disappointed mother, reading these lines, did you not feel a secret misgiving as your Sisera left home to fight life's battle in the store or in the law office, or in the city mercantile establishment? He was armed with education and ambition, but did not the thought as fire burn itself into your brain that though he could master a day book and a ledger, yet the world, the flesh and the devil might prove too much for him? Did you whisper a word of admonition or warning? No. You felt your life would contradict it. He went. He saw. He was conquered. Now he is morally and spiritually dead, and like a stone he lies across the mouth of the sepulcher of your dead hopes and anticipations. I learn, further, that *he who fights against God will find it Jael somewhere in his pathway.* Sisera thought he was safe. The battle was over. He had found a retreat. But death met him while sleeping off the effects of the battle. Trace the history of all God's antagonists. Chased of evil conscience, or of remorse, they have sought refuge in drinking or gambling hells, or in some one of the thousand retreats that lead directly to perdition. Listening to the click of the suicide's pistol, or seeing him leap into the river, or standing beside a corpse and an empty poison bottle in a garret, I find confirmation to the assertion that Jael will meet them somewhere. I learn again that *the devil starts a man well, but in the end betrays or ruins him.* For Sisera, a chariot and prancing horses, and well armed men and promise of spoil; in the end set afoot and murdered by a woman. For Belshazzar, a throne, dominion, wealth, lordly banquets; at last the handwriting of doom, the clutch of the assassin—death. For Herod, castles of marble, power, fame, the deifying buzzas of a flattering populace; then his body a banquet for worms. For the Prodigal his portion, liberty, roystering companions; at last rags, destitution, husks. For Tweed, fine horses, fine houses and millions; in the end months of imprisonment and a broken heart. Why name more? The annals are full of such cases. O, if men could only see from the start the death-head—*sin*—they would stand back. They see only roses and eglantine and mirthfulness. Unconsciously they go on from step to step like the dogs along the Nile banks, lapping and running, dreading the crocodiles that bask in the sunshine. And while God waits to be gracious the devil waits to secure. The Indian horse-hunter on the Western prairies never weaved more ingenuity into his tactics than the devil weaves to ensnare the sinner. At the hunter's approach the wild horse tosses his mane and gallops off, leaving nothing but a dust cloud behind. The hunter watches the deflection of the sand cloud from the straight line, and crosses the arc of flight, knowing full well that, tired and breathless at nightfall, his victim's neck will be in the lasso, caught. And so the devil, having lifted Sisera in the chariot and given him the reins, can afford to let him drive. Once more, and briefly, I learn *the utter incompetency of the world to comfort.* The wise ladies who answered the wails of this mother with "yea" have their counterpart to-day among the worldly wise. With their telescopes and leyden jars and scalpels, the worldly-wise stand confounded before God's providence. When our coffined dead lie before us, or when by some crushing calamity we stagger through life in frenzied amazement, or when our willing faculties are by sickness rendered useless, or when coming up through the darkness of sin, our hungry souls cry for God, and we grasp for the door of mercy, what then can comfort or relieve us? The yea! yea! of the scientist and philosopher? No. In that hour give us some old Christian—though he be ignorant in the world's wisdom—who in life has wrestled with the angel at Jabbock, gazed in awe too great for words upon the shining face of Jesus, and groaned in agony upon the slopes of life's Gethsemane, until devils fear him as they do his God. Let him grasp our hands and speak the word "*Christ*," and it shall be as though a strong angel grasped us, nor let us go until our feet were on the rock. Miserable comforters are all they whose stock of consolation consists of one monosylable, and that "Yea."

ALFRED E. CLAY.

The Christian Advocate.

THURSDAY, FEBRUARY 27, 1879.

From N. O. Christian Advocate

A RETROSPECT.

Dear News! do you ever think of days gone by
How we pass'd with school-mates our childish glee,
We sought a spot where Life's pleasant streams
No thought of ills which were, or are to be
But in the happy spring time of our life,
We passed the days unconscious of the toil
That was to be, by nature so ordained,
Before we should shake off this "mortal coil."

Sometimes I sit me pensively and dwell
Upon the rambles of our early days;
How we the hills and through the pleasant dells
We strolled in search of flowers the wildest rare,
How we would cull and store it well away
With treasured care, to scent the cheerless day.
And thus I'd store in memory's cell, for wintry day.
But we are wrong in this, there were some
Who were called home through life's checkered way.

And, sadly weary that the summons come
Not to shroud off the shadows of day
And soon will be, there are who never thank
Of the creator wrapt in sordid care
And though given the precious drink,
Deep, deep, drink, and them unaware.

But some have laid them down in their last sleep
And in the quiet church-yard now repose.
Unconscious of the cares which harrow us,
Knowing he strikes the unwilling as the close
And these are blest, still as the shades of night
Their wake the wishes of each silent tomb
The bright of the future sunlight clear and bright
The not of these things they have long been numb.

Much have I mused upon that quiet sleep
Which sure does scatter balm o'er the grave,
And wished to lay me down in that long sleep
And bathe my weary self in Lethe's wave.
How sweet 'tis not to help that endless rest
To mingle with their elemental clay,
While mortals are by care and grief oppressed
Secretly to fill the scythe's pass away

That this quiet resting place that we
Our friends and kindred fell we're, one
As sated herds into the silent folds
Gather themselves toward the evening's close
And when night spreads over all her sable wings
The whippoorwill perched on the silent stone
Views the new bed and haply there she sings
Her song of love 'neath the stars are gone.

And thus dear News, if it were ours to sleep
With us, 'tis such a flowry bed,
Would you regret the silence that there reigns
And sheds its sacred influence o'er the dead
For, 'tis that beauty, and that wealth ever gave
Oh, let me be assured of these sure rest
And for grave hath no victory, death no sting—
Assured to live with Jesus and the blest.

F. F. B.

VANDERBILT UNIVERSITY, Jan. 27, 1879.

From the Work.

MY OLD AND MY NEW FIELD.

MR. EDITOR: Just four years ago I was placed in charge of the Chinn Grove circuit, Mississippi Conference—a new circuit, composed of four small and feeble churches. The people much disheartened, being greatly in debt, and many of them destitute of the comforts and conveniences, if not the necessities, of life. Really it was a sad picture. The people hesitated whether or not they should receive their preacher.

But we moved among them. They divided with us, and we felt no lack, and they no damage. Finding this such an easy task, and feeling it a privilege to work for Christ, a few good men readily responded to a proposition to build a parsonage, and went to work according to law and gospel, and soon the work was begun, with fair prospects of success. But, as my successor had a home of his own, the building was delayed for one year.

On my being returned the next year the necessity for the house was renewed, and soon the building was completed; and by a liberal compromise on the part of the builder, and a strong and liberal effort on the part of the same faithful few, the lien was raised, and the property turned over in due form to the church as a preacher's home. In this very neat and comfortable residence the writer has been domiciled for the last two years, where, I may say, it was no *little* pleasure to me to welcome my successor into the prophet's home erected under my own ministry and supervision. And while I feel that I have failed in a measure to build up the church spiritually, it is gratifying to hope that another thus entering into my labor may be the better able to build up the spiritual interest of our Zion.

The parsonage being thus all of hand, and knowing that work is good for the health and growth of the church, we began last year to build a camp ground, and but for the yellow fever would have succeeded. Indeed, we did so far succeed, and pursue the work as to secure a good hope that it may be completed this year, and become a permanent institution. Again, the improved state of the church is evidenced by the establishment of prayer meetings and family altars in neighborhoods and families where they had never before existed.

If space would allow, I could point out many other signs of thrift and general improvement, such as the growing interest in educational enterprise.

The large increase in all kinds of home productions, together with the gradual reduction of the old debts, either by payment, exchange of paper, or by mutual compromise, generally satisfactory to all, as each seemed to have been in debt to all the rest. Thus I find quite a change for the better in my old field.

Now let me take a peep into my new field, the Beauregard, formerly known as the Providence circuit. The first thing of special note is the new parsonage and our arrival here on the fifth instant. The parsonage is located at Bahala chapel, about the center of the circuit, being twelve and one-half miles from the two extremes, one of which is Beauregard, on the N. O. J. and C. Railroad. It is also a most neat and comfortable house, with yard, garden, crib, stable and buggy-house, all inclosed and ready for use.

On arriving here, one week ago today, after a long, damp drive of about fifty miles, across a rough country, we were made to feel almost ashamed to find quite a number of ladies and gentlemen present with one of those reception dinners that we sometimes read of, but seldom see, awaiting us. After this most welcome introduction we were left alone to meditate upon the promise of the Master. Well may we

"Rush in all things to abound,
The servant is as is his Lord."

I can tell but little of the state of the church, but, so far as my short acquaintance extends, the outlook is somewhat cheering. One thing I observe to my encouragement is that they all speak well of all the preachers they have ever had, especially of their last, Bro. T. C. Bradford. I note this for the comfort of my old friends at Rolling fork.

May I only prove myself worthy of their love, and faithful in my duty to them.

P. HOWARD, P. C.

BAHALA CHAPEL, Feb. 12, 1879.

A WORD FROM OKTUPPA.

MR. EDITOR: Leaving our family in the midst of kind friends, and having "a pass" over the Montgomery and Mobile Railway placed in our hands by brethren beloved, we left the "capitol city" on the twenty-fifth day of January for our work. Arriving at Mobile too late for the United States Mail Steamer Tally, we had a kind invitation and warm welcome to the pleasant home of that prince of Mobile Methodists, W. L. Baker, whose generous hospitality we enjoyed until the following Tuesday.

Sabbath morning we preached at St. Paul's for Bro. James O. Andrew, to a very interesting congregation, many of whom seemed to be "in the spirit on the Lord's day." In mingling with this people we were gratified to learn of the progress the pastor was making, and to find him so fastly and fondly enthroned about their hearts. James has much of that sweet and gentle spirit which so beautifully characterized his sainted father, Bishop Andrew—a spirit which always wins its conquering pathway to the heart, transforming even enemies into friends. May the Lord bless his labors more abundantly! His father was a man whom I loved to know, and whose name I shall ever reverently hold in the most affectionate remembrance, because of his supreme goodness, the surpassing loveliness of his character. On one occasion we accidentally found out the great secret of Bishop Andrew's power—the great secret of that wondrous magnetism which none ever failed to feel who sat beneath his pulpit ministrations, or associated with him in the endearing intimacy of private friendship. He usually paid an annual visit to his old friend, the great and good Daniel Pratt, who since has joined him on the "shining shore." During our pastorate of four years at Prattville he never failed in those annual visits to call on the preacher. We loved to sit at his feet and learn of him, and nothing gave us more pleasure than to perform some office of kindness for him.

At this time he was threatened with paralysis in his lower limbs; he carried with him a hair glove, with which to rub them, to excite a more rapid and vigorous circulation. We asked the privilege, one night, of remaining in his room, and performing this office for him, and, while thus engaged, we discovered, on the point of his knee, a hard substance of considerable development, as unfeeling as callous as the hoof of a horse. We asked: "Bishop, what is this?" He modestly replied: "Jackson, that is the knee upon which I kneel." We shall never forget how diminutive we felt when standing alone that night in the majestic presence of this great man of God. But the secret of his power!—*he had it*—he was a *praying man*, living on his knees, and constantly talking to his God. O Lord, upon us, his poor, weak, trembling sons in the gospel,

"The praying spirit breathe,
The watching power impart."

On Sabbath night we preached for Bro. Hill at St. Francis Street, to a large congregation of the refined and intelligent of the city. In this city we spent much of our boyhood's early time, and on this occasion met many of the friends and acquaintances of youth; and from both classes, saints and sinners, it is really marvelous to hear the uniform testimony touching the status of Felix R. Hill. The poor, wayward, blinded men whom he has snatched from the perilous edge of the whirlpool's wave, the broken hearts he has bound up with a blessed and eternal healing, his praise is on every tongue, the people call him blessed.

We did not see Bro. Moore, of Franklin Street, but learned that he was abundant in labors. The Lord give him success.

On Tuesday night the whistle of the United States Mail Steamer Mary Boyd summoned us aboard for the Bigbee river. We found Captain Woodie Stone upon the roof, R. C. Randolph, an old Greensboro friend, in the office, and good Bro. Bob Mathews, with his smiling face, to cheer us on the way. This generous crew not only "chalked our butt" for the season, but Captain Stone very kindly proposed to act as steward for our mission, and began his labors, and gave promise of a rounded year of success, by making an heavy "assessment" against himself. God bless the big-hearted steamboat men of Mobile, and bring them all to everlasting life!

Wednesday night we went ashore at "Wright's Landing," one hundred and forty-nine miles above Mobile, "a stranger in a strange land," without horse, scrip or purse. We introduced ourself to Mr. Wright, the proprietor, who cordially welcomed and invited us to the house. We were not long in ascertaining *Mr.* Wright to be *Bro.* Wright, upon whose head the hands of Bishop Paine had been placed, setting him apart as "a deacon in the church of God." We breathed easier—we felt at home.

After a comfortable night's rest we felt refreshed and invigorated for the untrodden journey before us. "But how were we to travel?" This was a question that forced itself upon our consciousness in the stillness of the early dawn. Must we take it a foot, pioneer-like, nothing daunted? No, we are not reduced to that extremity. The genuine Methodist heart has not ceased to pulse in this far corner of the vineyard. Bro. Wright's mule, saddled and bridled, stood at the gate awaiting us. Jehovah Jireh! Hiring a negro man to pilot us through the back water, and place us safely on the further side of "Oktuppa rolling rapidly," we set out for "Kizer Hill," our first appointment. Thursday night we were in the vicinity of the church, and commenced our work at once. We found no "Register," no "class-book," but patient search finally brought to light a dingy sheet containing thirty names. On inquiry, we learned "some were perhaps members, some perhaps not." Some had "moved away," some had "danced out," some had "joined," but had "never been baptized and received in," and had "quit." We went from house to house, collecting our little flock, and laboring to add to the membership. After five day's work, preaching, exhorting, praying, we were made to rejoice by the addition of twenty-two to the membership, and the baptism of nineteen. We appointed our "official board, and placed in their hands a roll of fifty members, and were off for another point. Surely "the Lord is with us, who can be against us?"

The waters are high and the roads are rough, which will necessarily retard our progress.

A. J. BRIGGS.

NICHOLSON'S STORE, ALA., Feb. 9, 1879.

ELBA, ALABAMA.

MR. EDITOR: I suppose you are aware that our low country has, among preachers, a very bad reputation, and they, like all people, carry things too far sometimes. When I received my appointment at the last session of the Conference they began to run me about it, saying that I would get small gophers for change, also that they hardly knew how I would find my way down, that it was not on the map, and if I ever arrived there they would feed me on milk and sweet potatoes. While on my way down I stopped all night with a brother preacher. He gave me a history of the place. Among other things, he said: That on my work I would cross a good many branches, some would seem to be six inches deep, but upon riding in I would swim my horse, which, of course, frightened me, being naturally timid. At the table next morning he gave a conclusion of the whole matter. He had some cake for breakfast. I, of course, enjoyed it. Upon refusing the third or fourth piece, he said, "You will not get any more until you get back here." I am proud to inform you, with all the preachers, after having visited my work, that they are laboring under a wrong impression, and that they may reverse their opinions, for I am persuaded that it is a very acceptable appointment, and am fully satisfied that I can subscribe for your paper, and pay you the greenback for it, instead of gophers. I would say just here, for the benefit of preachers who are apprehensive of falling behind with their assessments if they will let it be known through your columns I will get my people to gather all the small gophers and terapins that they can, and send on for their relief, as we will have money to meet ours. At the last Conference there were several applicants for admission, frightened partly out of their wits, from the fact that it was said the ranks were so full there was no room for more. Now, Mr. Editor, if they will send two more preachers here, we will insure them work enough. There are people in portions of this country who never heard the gospel of Christ; and, if I had the right of suggestion, instead of making a mission out of this Geneva work, I would make a charge of Elba and one other church, a circuit of the rest of the work, and then send a missionary to that portion where Christ has never been preached. Why, sir, I have talked with people who knew nothing of the new birth, of a change of heart, of the witness of the Spirit, or anything connected with regeneration, and yet they go to preaching, such as it is. There are men who call themselves preachers that pretend to "minister to them in holy things," who declare from the pulpit that they would as soon see their children associate with dogs as go to these Methodist Sunday-schools. Sir, "these things ought not so to be," and the only way to remedy this is to send them the gospel. If the preacher does not get three or four hundred dollars he will get a living, and money enough to do him. Why what use have we for young men in the itinerant ranks unless it be to send them to the frontier and the backwoods, to preach the unsearchable riches of Christ to men and women who have immortal souls to save, that are passing away from time to eternity, "without God and without hope in the world."

GENEVA.

The Habit of Reverence.

A Christian gentleman said the other day: "I was brought up to reverence the Sabbath, the ministry and the sanctuary, and that has been the habit of my life." And that was a notable passage in the address of the Rev. Dr. Dix, rector of Trinity Church, at the quarter millennial celebration of the Collegiate Reformed Dutch Church of New York, in which he said: "We think that we find among the children many of those qualities and traits which pleased us in the fathers. You have little or nothing to do with sensational religion; you seem a sober-minded, steady-going folk; you do not shock us by exhibitions of unwholesome excitement, nor do you, by your manners or words, rob religion of her dignity, nor weaken the habit of reverence in the hearts of the young."

It was a just description and a proper declaration of the traditional character of the Reformed Church in America, as well as of that venerable old church, which is the mother of the denomination in this country.

"Ye shall keep my Sabbaths and reverence my sanctuary" is the divine command. A Sabbath-breaking people may soon become a Sabbath-less people, and that means a people without God and without self-control. The feelings of reverence for God and for religion, and for the sanctuary and its worships, are essential to any proper reverence for man, for government, and for the best interests of humanity. The most humble church edifice in the land stands for this idea. Every spire and tower uplift it before the people. Whatever tends even indirectly to lessen or spoil or break down that profound sentiment and all pervading habit, is just so much done to destroy the principles upon which free government is founded, and by which society is held together. A nation that has lost its reverence for holy things has lost character and power for good among the nations, and is far on the way to its own destruction.

Those churches and the ministers of our times, and of our own land, who have deliberately and habitually lowered the standard, and have introduced sensational and irreverent novelties into their methods of church work, and into their pulpits, have set bad examples and done irreparable mischief. Unless the old connection between cause and effect no longer exists, they will in due time reap what they have sown. Whatever shocks the devotional feelings, and introduces ludicrous or painful and unpleasant associations with the place and the worship, and the purpose of the house of God, is inexcusable. It were better to carry the sentiment of veneration even to a ritualistic extreme than to desecrate the sanctuary by the opposite extravagances.

Not less unscriptural, and scarcely less hurtful in their tendencies, are those very questionable "entertainments," "exhibitions," "sociables," and dramatic and other indiscretions which are fast turning some church edifices into show rooms and society halls. The principle is wrong, and its manifestations are unwholesome to piety and worship. The world itself laughs in its sleeve at them while it helps them on, and they who insist upon the divine principle of reverence are flouted at as antiquated and "puritanical." But time will show which is right.—Christian Intelligencer.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately, give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss" etc. are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS R. M. BENNETT died, of consumption, in Madison county, near Madison Station, Miss., November 19, 1878.

Sister Bennett was born in Washington county, Miss., August 6, 1816. Her father, Enoch Rose, moved to Madison county in the year 1829, and settled near Pearl River Church. His house was the stopping-place for the itinerant preacher. He was a leading Methodist, and dedicated his children to God. Sister Bennett, at the age of fifteen years embraced religion and joined the Methodist Episcopal Church. She told the writer that her conversion was very bright and satisfactory, and after forty-seven years had passed she remembered the time and place. She was married to H. C. Bennett, December 4, 1834, and moved to Weaverville, Simpson county, and lived there nearly eight years, when they removed back to Madison county, and settled near her father's old homestead, where she lived a faithful Christian until her death. The writer of this knew her intimately for two years, and had many conversations with her, during her last illness, upon the subject of religion, and her experience was always clear and distinct. She manifested great resignation to the will of God, and expressed the most perfect assurance of her acceptance with Him. She said on one occasion that she had not prayed once for recovery of health, and would not. She only wanted the Lord's will done in her. Just thirteen months before her death she lost one of her daughters. This was a sad affliction for one in her feeble health, but she made it the occasion for a special blessing. The Lord heard her cry, and on the day her daughter was buried she entered into perfect love. The fullness of blessing. Her illness was long and painful, but she never complained. When the subject of the probable near approach of death was mentioned she manifested no trepidation or alarm, but calmly said she was prepared and waiting the solemn hour. She looked forward with joy to death as the time when she would begin a better and more perfect existence. When death came she was not dismayed, but calmly fell asleep in Jesus.

D. C. LANGFORD.

MR. ABSOLOM GRANT died at his residence in Warren county, Miss., on the fourteenth of October, 1878, of yellow fever, aged about seventy-nine years.

Of Mr. Grant's early life we know but little. He was a native of North Carolina, where he spent the early part of his life; but being possessed of a great spirit of energy and enterprise, he gave up his early home and ties and moved West in search of a new home and friends, yet never losing a fondness for those of his old.

Mr. Grant came to this county a member of the Methodist Church, and was until his death a staunch pillar of the church at Oak Ridge. He was firm in his dealings toward his fellowman, always governed by what was right and just. He was a faithful and jealous husband, a good, kind father, and a most excellent and devoted husband. When we realize that we can no more grasp his social hand, hear his venerable voice, nor more hear his fervent and Christian prayers, we must mourn for such a loss. We cannot wish his return to this world of pain and sorrow, but quietly submit to the will of God, who doeth all things well. We know that "our loss is his eternal gain." Truly "in the midst of life we are in death." Our country has been clouded with gloom and sadness. The smiles of cheerfulness have been turned to tears of weeping and mourning, the songs of mirth have been supplanted by the funeral dirge; all seems sadness and sorrow; but we must think God does it as well with us as it is. Many good and useful men have been taken away, the young as well as the old, among them our aged Christian and respected friend. He leaves an excellent wife, a large family of children, relatives and friends to mourn his loss. We sincerely sympathize with his family in their bereavement. Some were absent and could not be with him in his last illness, but we know their sorrow. If present they would have been but so many victims to the sad scourge; they have the sympathies of many sorrowing friends. May God in His mercy ever guide and protect them through life.

MISS EMMA LILLIAN BROWN died, of typhoid fever, at the residence of her parents, in the town of Mansfield, La., September 30, 1878, in the twenty-second year of her age.

The deceased was the embodiment of womanly virtues and of the noblest characteristics of a lovable person. She was kind and obedient to her parents, devoted to her brothers and sisters, and true to every friend and to every vow. She had decided views of propriety, of right and wrong, and what conscience dictated to be done, that she did without regard to consequences. The impromptus of the light-minded and the gay never swerved her from the paths of duty; but she moved steadily onward and upward in the line of right.

In the fall of 1877, under the ministry of Bro. J. E. Bradley, she joined the Methodist Episcopal Church, South, and lived and died a consistent member. Often after she had joined the church she was invited and even urged to attend dancing parties, but always firmly but respectfully declined, saying that such amusements had lost their charm.

She is greatly missed in the social circles of our society, but more at the fireside of her own sweet home, where her sunny face and busy hand gave many a joy, and gladdened many a loving heart.

She was a member of our Sunday-school, and as we are told, often alluded in pathetic and tender eloquence to the angel-like song of childhood as it died away upon the wings of the morning. On Sabbath evening before she died on Monday morning she sang in a soft, sweet voice the stanza beginning:

"Gracious Saviour can it be,
There awaits a crown for me?"

She died with the armor on, in the triumphs of a living faith, and stands to-day with the loved of God around His throne in heaven, waiting to welcome her aged father and mother, brothers and sisters and many dear friends, all of whom must follow soon.

A FRIEND.

PHILIP PRITCHITT died, at his residence near Mount Hilliard, Bullock county, Ala., January 1, 1879. For forty years he was a member of the Methodist Episcopal Church, South, and a class-leader during most of that time. He loved the church of his choice, her doctrines, her usages and her peculiar institutions. His place was always filled at church, unless Providentially hindered. He loved the class-meeting; it was a great means of grace to him. He was a man of prayer. Often has he been seen in the secret grove pouring out his soul to God in prayer, and often has he been heard rejoicing in the love of God when he thought no one saw him but God alone.

When the summons came he was ready. Though he was speechless, and could not express his feelings, yet a few weeks only had passed when asked by his pastor what he would take for his hopes of heaven. He answered emphatically: "I would not take ten thousand such worlds as this for my hope of heaven." Thus lived and died Father Pritchitt. In his death the church has lost one of its oldest and most useful members.

J. W. HEDRICK.

BRO. W. B. JONES was born in Christian county, Ky., May 15, 1815, and died at his home in Smith county, Miss., January 1, 1879. He died of typhoid fever after twenty four days sickness. He was a member of the Methodist Church, and was well and favorably known as a Christian and prosperous citizen of the county. A widow and six children are left to emulate his virtues, and strive for the inheritance of the saints in light.

C. MCDONALD.

ELIAS FORT CONNELL

Mr. Editor: It is with a sad heart that I write of the death of our departed brother. He was sick when I left home to attend the late session of our Conference at New Orleans, and I expected then that his end was near. When I returned I found him in a semi-conscious state, and he lingered but a few days.

In some respects Bro. Connell was a remarkable man. His religion was not of the emotional kind, but he acted upon principle. He was constant and unyielding in his habits. He was a man of great force of character. He would have been recognized as a man of note anywhere. His native ability, large experience and liberality of soul made him a useful man both to his neighborhood and church. The large number of all classes of society who attended his funeral attested the high sense of his character. His neighborhood will miss him, for in it he was the leading spirit of enterprise, the one most sought after for advice, and the benefactor of the poor and needy. His church will miss him, for he gave it financial support and wise leadership in all temporalities. His family will miss him, for he provided for them liberally, gave them respectability in society, and was true to all his obligations. His wife is broken-hearted. May God recompense her for her sorrow, and prove a father to the orphans. Our loss is great, but it is his eternal gain.

He was born in Robinson county, Tenn., March 7, 1812, and died in his home in Fillmore, Bossier parish, La., January 27, 1879. He had been a member of the church about twenty-five years.

J. W. MEDLOCK.

EUGENIA, only daughter of Wiley A. and Ann Tooner, and wife of Mr. Isaac Graves, was born near Hamboro, Miss., July 27, 1857, and died of pneumonia, in Pearlington, Miss., January 26, 1879. In early life this estimable young lady was converted and joined the Methodist Episcopal Church, South, under the preaching of Rev. Theophilus Moody, and so far as we are able to judge from our limited standpoint, she lived a consistent life. She was married about two years ago to Bro. Isaac Graves, and it was when her own sweet Lily had only bloomed a few months upon her bosom the fairest flower in all the realm of nature to her that she was called away. She seemed to have premises to her last sickness, a presentiment of her early death, and often talked freely with her mother about it, and her constant testimony was: "I am not afraid to die." She was for the most part unconscious during her last sickness. Occasionally, however, she would have a lucid moment. At one time she said to her husband: "I must leave you." At another time she spoke to her mother: "I must leave this world." At another time she gave expressions of joy, and at another time she tried to sing a hymn. She leaves one little infant four months old, husband, father, mother, and an only brother to mourn her loss. May the Lord comfort them.

W.

OUR friend, JENNIE PRACY MILLS, was a member of the Methodist Church, and a zealous teacher in our Sunday-school at Osyville, Miss., her grandmother, under whose guidance she was brought up, has the burden and grief to bear, though she has the hearty sympathy of all. Our Sunday-school will miss her bright presence for a long time. It is when we involuntarily turn to her old station that we realize how great a place she filled in our hearts. She died during the epidemic last fall, in her thirteenth year, and at a time when many of her old friends were away. All here felt the loss so much that we had no heart for the usual celebrations during Christmas. We know she is now gone. While we commend her spirit to God, who gave it, and resign her body to its last sleep, we will cherish her memory here in our hearts.

JAMES MOORE.

The Christian Advocate.

THURSDAY, FEBRUARY 27, 1879.

THE SHADOW OF THE ROCK.

BY RAY PALMER.

A hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great Rock in a weary land.—Isaiah xxxii, 2.

In the shadow of the Rock
Let me rest,
When I feel the tempest's shock
Thrill my breast;
All in vain the storm shall sweep,
While I hide,
And my tranquil station keep
By Thy side.

On the parched and desert way
Where I tread,
With the scorching noon-tide ray
O'er my head;
Let me find the welcome shade,
Cool and still,
And my weary steps be stayed
While I will.

I in peace will rest me there
Till I see
That the skies again are fair
Over me;
That the burning hearts are past,
And the day
Bids the traveler at last
Go his way.

Then my pilgrim staff I'll take,
And once more
I'll my onward journey make,
As before;
And with joyous heart and strong
I will raise
Unto Thee, O Rock, a song
Glad with praise!

—Sunday Afternoon.

Folks that Have Been Hung.

A little garden separated our house, in the days of my early childhood, from our nearest neighbor. A walk reached from door to door, so that the families had easy intercourse without going into the street. A middle-aged woman, of the working class—and we were all of that class in that region—was there as a temporary nurse, and of a summer Sunday afternoon she stepped across into our house, and said:

"Have you got something good to read, Sunday, about folks *that have been hung*, or that kind?"

We hunted up a book for her, but I do not remember that we found just what her appetite most craved, as suitable for Sunday reading of a summer day. She wanted something serious as became the Sabbath and edifying; the trial, dying confession and execution of a murderer or two promised to be the entertainment adapted to her taste and wants.

She was not peculiar in this respect. An illiterate woman, she was a fair example of millions who, having little information from books, delight in narratives that have tragedy, crime and blood as their raw material. In England, when Newgate was flourishing, its calendar of crime, especially the confession of murderers, was more popular than any reading which the masses enjoyed. "Broadsides," or handbills, were circulated in myriads, with pictures of the gallows and coffins, and with the last words of the condemned. Some of these are now preserved in collections, and much of the same sort has doubtless been published within a month, in our own country.

This taste of the "common people" for the tragic scenes of the scaffold is largely addressed by public speakers, preachers often using illustrations from similar scenes. One of these I heard:

A preacher was expatiating on the blessedness of pardon; and he described a prisoner as brought from his dungeon to the place of execution; the scene was graphically portrayed; the spectators, among them friends in frantic grief; the man is pinioned for the sacrifice; the drop is about to fall; when lo! a messenger comes with a pardon in his hand.

"Pardon?" exclaimed the preacher, "*Pardon*, Pardon! Oh, it is the sweetest word, the sweetest word, in—in—in all the diction—ary!"

He struggled hard for a climax, and exhausted himself on the book that had all the words. It was on a similar theme, and with very nearly the same purpose, that the Rev. Dr. Talmadge, president of a college in Georgia, and an excellent man whom I had the pleasure of knowing, was discoursing before a very remarkable audience. His hearers were the inmates of a lunatic asylum. Even to them the gospel is preached with comforting power. Minds in ruin may be rebuilt and established; and to them the sweet words of eternal life and love come as music full of peace. All sinners have madness in their hearts, and many outside of the asylum are more desperate and hopeless than some who are in.

Dr. Talmadge was addressing the insane, and to illustrate the duty of immediate repentance and the danger of delay for one moment, he described the execution of a criminal as imminent; he is on the scaffold; the fatal moment is at hand; when afar in the distance is seen a man riding in hot haste; there is but an instant or two before the drop will fall; if the rider is one minute behind the time, he will be eternally too late; the speaker dallied in his description, whetting the anxiety of his hearers, whose impatience increased rapidly, till one of the lunatics, more excitable than the rest, leaped from his seat and cried out:

"I say, doctor, couldn't you hurry up a little; they'll hang that man if you don't."

It is not true that the *taste* for reading "about folks that have been hung" has grown of late years, except as a bad taste grows by what it feeds on, and the supply has been vastly increased. The newspapers now give far more space to the details of crime and its consequences, and the more the people read the more they crave. It is quite usual to censure the secular press for dealing so extensively in reports of vice, but we forget that the paper is made for those who want it, not for those who prefer something else. If a Christian render meets with a passage in his religious paper that offends him, he punishes himself by taking another that is not half so good on the whole. But he frets and scolds every day because his secular journal has so many crimes and scandals; still, he reads them attentively, and waits for more in the next. It is evil; and *evil* with a slight transposition is *vile* and with one letter prefixed is *devil*; who is evil and vile. And so like begets like. By that weird fascination which tempts a man to throw himself from a precipice, these details of vice and crime beguile the young and weak into the current, to their danger and often to their ruin. Even suicide has been caused by reading of it. Children have been seduced into murder by hearing recitals of crime.

We cannot expect the makers of books and papers to publish what the people will not buy. Even some of our societies, with funds given by charity to provide pure literature for the million, *must* print what people will read, or the depository becomes a drug store. Hence they produce thousands of books, not "bad," but so "popular" as to be in the judgment of many mere pious novels, without point or power.

And so we come back to the woman who wanted "something good to read Sundays, about folks that have been hung, or that kind."

That kind! Yes, the press teems with it. Until our executions have come to be spectacles to be seen and reproduced in the newspaper. We had a few days ago the report of one where the condemned man gave out the hymn that was sung as he was swung off, and I thought that scenic effect could no further go.—Irenæus, in New York Observer.

The Pew Rebuking the Pulpit.

There were two Talmages in the Brooklyn Tabernacle. The one in the pulpit when the effort was making to raise the debt sent the following telegram to an absent member:

"BROOKLYN, Jan. 30, 1878.

"*John F. Talmage, Eutaw House, Baltimore:* Will you and Mr. Hobbs allow me to pledge you each for $5 000 provided I make up to each of you privately the difference between your subscriptions and $5,000? Telegraph immediately.

"T. DE WITT TALMAGE."

The one in the pew sent the following answer:

"BALTIMORE, Jan. 30, 1878.

"*The Rev. T. De Witt Talmage:* Cannot permit course suggested. Frankness, earnestness and faith without deception, will command success. Do not telegraph again, as Hobbs and self are used up now thinking and talking over it.

"JOHN F. TALMAGE."

The proposition made by the clergyman was that the layman should publicly pledge a large sum to the debt, while it was understood between the parties that he should really pay only a small part of the sum. The answer of the layman was that he would not consent to tell a lie. For once, at least, the lay Talmage might well have taken the pulpit, while the clerical Talmage should have taken his seat in the pews to learn the foundations of Christian doctrine.

If one could take out of sensationalism the element of dishonesty, there would be little left in it to complain of. It is the exaggeration of rant which is its vice; and of this vice Dr. Talmage is the American master. It colors things brighter or darker than they actually are. It states, for effect, what is not true. "In the days of Solomon silver was so plenty in Jerusalem," said Dr Talmage, in one of his sermons, "that I don't suppose that if a man saw in the streets a piece of silver as big as his fist he would stoop to pick it up." Now Dr. Talmage did not believe any such thing; or, at least, having a vague notion of the meaning of a passage of Scripture, did not care enough about being truthful to find out what it meant. Still further, this rant pretends to a depth of feeling which it does not possess. This is the ruling characteristic of such preaching as Dr. Talmage's. It is very sound—indeed, as the Scotchman said of a sermon, "It is a' sound;" but it impresses one as strained, hollow, dishonest. We do not like to speak in such terms of a popular preacher; but we were compelled to some months ago, when, in his later utterances on prevailing vice, we saw that his sensationalism was likely to bring serious dishonor on the cause of Christianity.

This constant and long pursued effort after sensational effect is a threatening danger of the American pulpit; and we wish we were not compelled to believe that it must produce a serious influence on the preacher's notions as to the claims of truth and honest dealing out of the pulpit. We do not like to recall Dr. Talmage's very equivocal conduct, which at the time appeared to us far from honorable, in the matter of his withdrawal from the editorship of the Christian at Work and his assumption of that of the Advance. Here we see a similar evidence of lack of good faith and apprehension of the claims of "frankness, earnestness and faith without deception" in the effort to raise the amount required to pay off the debt of the church. The pastor's own subscription was an equivocal one, and there appears to have been other crookedness besides this, which was attempted in the case of Mr. John E. Talmage. In the trial last week of the case between Mr. Gelston and the trustees, who tried to compel him to pay his subscription, although no decision was rendered by the jury, it was made evident that those who subscribed were not frankly dealt with. We do not mean to say that Dr. Talmage has been, even in this telegram to his namesake, nor in his difficulty with the Christian at Work, consciously and wilfully dishonest; but there is a deeper truth than that uttered by the Presbyterian, when speaking of his preaching, it says:

"We represent the feelings of a large majority of the ministers of Christ, and especially of Presbyterian ministers, when we say that the reports which are read on every Monday morning of things said and done in the Brooklyn Tabernacle on the Lord's Day are simply matters for inexpressible humiliation. Dr. Talmage has a right to preach the gospel after the method which he may think best adapted to reach the end—the salvation of men; but he is also a member of a Christian brotherhood, and he has no right to put them to shame by inexcusable eccentricities."

The deeper truth is that the evil essence in these eccentricities is the untruth of their rant, and that untruth must find its cause or its effect in the character. There is a moral incapacity in some men, which is different from a moral perversity. Dr. Talmage, like Dr. Fulton, does not impress us as a man who sees the offense of his language and acts, or who would perceive any moral impropriety in the telegram which he sent to Baltimore. But, if the pulpit cannot be utterly honest and true; above all, if it reaches "deception," it is time for the pews to rebuke it.—Independent.

Dr. Pressensé, of Paris, writes very hopefully to the Family Treasury in regard to the "Religious State of France." He declares that movements toward Protestantism are to be seen in many parts of the country and among all classes. He says: "A movement of much interest has begun in the ranks of those who were formerly free thinkers. They have come to understand that pure negations are without power, that they cannot get the better even of a false religion. Besides, free thinkers have seen not a few of their own class act with extraordinary inconsistency in the prospect of death. While in health they held aloft, with wonderful boldness the flag of unbelief; but toward the end their courage failed them—they sent for the priests and died in the open profession of the faith they had sought to destroy. In view of these things, many have come to be persuaded that a purely abstract philosophy must always be beaten by the Capuchins and the Jesuits, and that to overcome one religion which is defective, you must have another and a better to put in its place. This is what has led to the formation of a new party." In others increasing dissatisfaction with the doctrines of Rome is impelling them to Protestant teachers. These indications lead such cautious observers as Dr. Pressensé to say, "We have a firm hope that we are approaching a new period in the religious history of France." He closes his articles with these words: "To sum up: France at this moment sees opening before her, in connection with the work of God, more beautiful prospects than she has had for three centuries. Evil still prevails. Superstition spreads its darkness over thousands of souls, and infidelity is misleading victims who are almost as numerous. But still, on these troubled and sombre waters, the Spirit of God is moving as over another Chaos, and by and by we shall see emerging a new and most attractive of life."—Christian Intelligencer.

Religious Intelligence.

—The oldest Bishop in the Church of England is Rev. Alfred Ollivant, Bishop of Llandaff, aged 81; the youngest is Right Rev. Rowley Hill, Bishop of Sodor and Man, aged 41. The oldest prelate of the Irish Episcopal Church is Right Rev. John Robert Darley, Bishop of Kilmore, aged 79; the youngest, Right Rev. Robert Samuel Gregg, Bishop of Cork, aged 45.

—The Church of England Bishop of Gibraltar recently visited Cyprus and spent some time in conversation with the Greek Archbishop. Dr. Sandford stated that the special object he had in traveling from Malta to Cyprus was to place in the hands of His Holiness a letter which the Archbishop of Canterbury had commissioned him to deliver. The Greek Archbishop assured Dr. Sandford that he would render all the help in his power to any Anglican congregations that might be formed in Cyprus. Then they had coffee and sweetmeats, pledged brotherly love, promised each other their prayers and parted.

—Don Francisco de Paula Ruet, the "dean of the Spanish pastors," the first Spanish Protestant who in our days suffered imprisonment and exile for the Gospel's sake, died at Madrid on the 18th of November last. He was born in Barcelona in 1826, was converted at Turin, when nineteen years old; returning to his home to preach the pure word of God, he was condemned to perpetual banishment. He then became pastor at Gibraltar, but returned to Madrid after the revolution of 1868, where he preached to Geon Chapel.

—Methodist itineracy is receiving copyists. Thus we read in an English newspaper that "since disestablishment the changes in the appointments of the Episcopal clergy have been very numerous, and in some dioceses quite exceed, on the average, the moves of the Methodist ministers," and that "within the last few days the Roman Catholic Bishop of Meath has made some thirty clerical changes in his diocese, and the policy of the Irish Roman Catholic hierarchy of late years has been directed toward keeping the priesthood frequently moving.

—Last June a party of Indians from Fort Simpson, British Columbia, arrived at Wrangel, and instituted a series of meetings for divine worship. The Stickeens and other tribes here really knew nothing about Christianity. They soon became greatly interested in the proceedings of their Christian visitors, and a few, after many inquiries, concluded to try the "new life" of which they had heard. Since then the few have become a hundred, and the tribe are asking for a Christian teacher—for some one to explain to them the way.

—Mr Hermes takes the place of Dr. Herrmann as president of the Supreme Consistory of the Church of Prussia. He is said to be even more decidedly orthodox in his religious views than his predecessor.

—The English Church Union claims a membership of 17,750, including 10 bishops, 2,500 clergymen, the remainder being laymen. During the past ten years the Union has spent nearly $200,000 in defensive litigation.

—The Baptist Hand Book for 1879 shows that the denomination now has in Great Britain 2 587 churches, 3 451 chapels, 276,348 members, 1 879 pastors, 2 652 evangelists, 40,216 Sunday-school teachers and 399 317 Sunday-school scholars. During the past year about $95,000 has been raised for evangelistic work, being an increase of nearly 6 500 upon 1877—an encouraging feature considering the depression of trade and other tendencies having a similar direction. Seventeen new churches—eight of them within metropolitan boundaries—have been established; 63 new chapels have been erected—14 in Wales and 6 in Scotland—at a total cost of about $540,000, providing accommodation for about 20,000 persons; 28 new school-rooms have within the same period come into existence, providing for over 4 000 children, at a cost of nearly $65,000. Existing chapels have also been enlarged and improved, at an aggregate cost of about $110,000, while chapel debts have been diminished to the extent of about $480 000.

—The London Christian World publishes the following: "Notwithstanding all the protests that have been uplifted against it, there can be little doubt that the next few days will see the lottery scheme for the relief of the City of Glasgow Bank shareholders fairly floated. The Rev. G. Robson, Inverness, hopes that the scheme "will be publicly reprobated by the Church of God in the land," and a Free Churchman unknown has strongly advocated the exercise of church discipline on all those who countenance the nefarious plan. Rather awkward results would ensue from the adoption of the Free Churchman's suggestion, for among the chief promoters of the lottery are to be found Sir James Watson, Dr. Anderson Kirkwood, and Sir Peter Coats who may be regarded as fairly representing the lay element in Established, Free, and United Presbyterian Churches respectively."

—The Testimonial Fund now being raised in commemoration of the close of the twenty-fifth year of Rev. Mr. Spurgeon's pastorate, at last report reached about $32 000. Mr. Spurgeon is still ill and has gone to France for a three months' vacation.

—The American Israelite scouts the notion that the Jews are negotiating for Palestine, or have any desire or intention of buying it, calling it a "wild goose speculation." It says Jewish millionaries are not famous for the kind of liberality that would be required for such an enterprise. But if the purchase were made, what reason is there to believe the Jews would sunder their present national ties for a by-no means desirable condition. The Jew no longer feels any necessity or inclination to return to the home of the patriarchs. And it must not be forgotten that after Mecca, Jerusalem is the most holy city of Islamism, as precious to the Mussulman as to the Jew. The Sultan would no more sell the Mosque of Omar than the shrine at Mecca, or the Pope would sell the Cathedral of St. Peter's, at Rome. The Jew flourishes better in the heart of Christendom than anywhere else.

—Mr. Sankey was at Newcastle, England, in the first and second weeks of January. He sang, sermons were preached by resident ministers of various denominations, and the buildings, not simply the room in which Mr. Sankey was, were crowded. The Circus-building was opened on Sabbath for services, and every available room was filled, about 4,000 persons being present, mainly young men and workingmen. The rooms were filled some time before the hour of service. In the evening hundreds were compelled to turn away, for there was not even standing-room for them. Frequently during the week over 2,000 were in attendance, and overflow meetings were constantly necessary.—Christian Intelligencer.

—The Catholic press is publishing a letter from Bishop Meurin, of India, asserting that the body of St. Francis Xavier, who died in 1552, on being exhumed recently at Goa, was found uncorrupted and unchanged. The Bishop says he examined the body thoroughly. "I was allowed to lift up the right foot, and, being by no means of an enthusiastic frame of mind, to inspect it leisurely from all sides. The same I did with the hand and the head. The right foot was quite complete and intact; the heel, the sole, the toes, the nails, the muscles and tendons beneath the skin, everything in perfect order and well preserved, though hardened, shrivelled, and of a brownish color." The eyes were not sunken, says the Bishop, and there were no signs of decay. Yet the body was never embalmed.

—The value of system in missionary efforts has a good illustration in a report from a Baptist chapel in Liverpool, England. While taking simply an annual collection, the congregation raised for foreign missions from £70 to £100 a year ($350 to $500). They then, last year apparently, tried the plan of monthly contributions by means of envelopes furnished by lady collectors, and raised the first year £1050 ($5,300.)

—When the handsome new building of the Second Baptist Church in St. Louis burned down the other day, the Jews did a generous thing in offering the use of their synagogue free of charge; and the Baptists showed their appreciation by accepting it.

Our Young People.

ROBIN'S OPINION.

Said the boy, "I'll climb that tree,
And bring down a nest I know."
Quoth the girl, "I will not see
Little birds defrauded so,
Cowardly their nest to take,
And their little hearts to break.
Leave them happy for my sake—
Surely little birds can feel."

And the little robin bird
(Nice brown back and crimson breast)
All the conversation heard,
Sitting, trembling in his nest.
"What a world" he cried, "of bliss,
Full of birds and girls, were this!
Blithe we'd answer to their call;
But a great mistake it is
Boys were ever made at all."

From Our Little Friends.

"THE BIBLE."—What a little girl eleven years of age wrote about the Bible.

"The word Bible means book, and is used only for the sacred Scriptures. It is the revealed word of God. It is also divided into two parts—the Old and New Testaments. The Old Testament contains thirty-nine books, and the New twenty-seven. In the Bible great and precious promises we find; that if we sin and will come to God confessing our faults he will forgive us, and if we love, serve and obey him, he will give us a happy home beyond the skies, where all is light and life and love. We learn from the Bible that God is the Creator and preserver of all things, and that He is the rewarder of them that diligently seek Him. 'God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.' We learn from the Bible that God is omnipresent. If we had wings to fly to the ends of the earth, he would be there and know all we think or do. If we were to ascend into heaven, behold! he would be there surrounded with angels. I love to read the Bible, because it tells us how to do and be good, that we may inherit eternal life. It tells us of a Friend who died for our redemption, and is now in heaven interceding for us. Oh! what a sad thought to think of being as some people are, without the Bible, the holy and divine word of God. Then, as we are blessed with this great gift, let us study it and perform our duty as therein recorded, that we may enjoy the blessings of that home prepared for us from the foundation of the world."

WATKINS-VILLE, Miss., Nov. 30, 1878.

DEAR MR. EDITOR: I read your excellent paper, and I like it very much, especially the little folks' column. Our preacher is Rev. N. B Young. We all love him so much. Joshua commanded the sun to stand still. Samson composed the riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." Your little friend,

AMELIA DOMINICK.

Two Little Words.

"Don't know what is the reason, but I cannot help liking Tommy Williams. He's the best boy in the whole school," said Willie Gardner as he sat at the fire one evening after supper.

"Did you ever try to think what is the reason that your love him?" asked his mother, who sat near him. "There must be something good in the boy, for we always love what is good."

"Well, there may be something about him that other boys have not got; but it is not his clothes, nor his appearance, nor his readiness at his lessons; for there are several boys ahead of him in all those things. And all the boys like him as well as I do," said Willie.

"Yes, and it is the same with his sister Maggie," broke in Willie's sister Jennie, who had been listening to the conversation, as if waiting her time to speak. "All the children say she is the nicest girl in the school."

The mother appeared to be almost as much interested as her children in trying to find out what it was that made the two they spoke of such favorites.

But I think she did it to see what her girl or boy would say. Again she put the question: "Can you not tell me something in which they differ from the other children of the school? Think a minute."

"Well, let me see," said Willie, thoughtfully, "He don't get angry and quarrel, that's sure; and he don't say words he should not; and he don't get out of patience when I ask him sometimes to help me find hard map questions. He don't say, 'go away and do it yourself' as some of the boys do. And when I help him at his arithmetic he always looks so pleased and says, 'Thank you, Willie.' I did'nt use to say, 'Thank you,' always when boys did anything for me; but now I have learned to say it, and it sounds well. I like to hear a boy say it."

"And his sister is just like him," said Maggie, quickly, as if she were afraid her brother would get ahead of her in talking.

"Might it not be," asked their mother, "that it is this kindness of manner, this little 'Thank you,' that makes these children so agreeable?"

A ray of light seemed to strike Willie with those words of his mother; and he answered somewhat slowly, as if half in doubt, "Yes, I think it is. It must be."

Their mother, wishing to draw their attention still more to the magic power of these two words, and the good habit of which they were a sign, inquired further: "Did you notice whether there are any other children who say, 'Thank you?'"

Willie was thoughtful for a moment, and in the meantime his sister remembered a little incident which had happened that day on their way home from school, and replied, "Yes, there is Susie Blake. She is just such a girl as Maggie, and the children like her just as much. And I remember how she always says, 'Thank you,' when you do anything for her."

"You see now, dear children," added their mother, "how much there is in the habit of being always thankful. Then, if you are thankful, you must also be kind; for both go together, and we cannot have the one without the other. It pleases me very much, Willie, to see that you have learned to say these two little words from hearing Tommy Williams use them. Good boys and girls always try to practice the virtue they see others practice. Besides, it is only right that we should feel grateful to others for the favor they do us. And it is easy, it costs no time nor trouble. It may be that you will forget it sometimes, but do not lose courage. Try, try again. Be determined, and keep up your good resolution till you have succeeded in acquiring the habit, then it will become natural. But you should try to feel thankful, not merely to say the words with your lips. And you should be thankful not only to grown up people, but to every one, even to little children."

The Young Merchants.

Two country lads came, at an early hour to a market town; and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boys' own cultivation, and the other supplied with lobsters and fish. The market hours passed along, and each little merchant saw with pleasure his stores steadily decreasing, and an equivalent in silver shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said—

"What a fine large melon! What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine open countenance, "is it very business-like to point out the defects of your fruit to the customers?"

"It is better than being dishonest," said the boy, modestly.

"You are right, little fellow; always remember that principle and you will find favor with God and man also. I shall remember your little stand in the future."

"Are those lobsters fresh?" he continued, turning to Ben Williams.

"Yes, sir, fresh this morning; I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon. Now you can take it home for your pains, or throw it away. How much wiser is he about those lobsters? I caught yesterday? Sold them for the same price I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer, and you have lost one."

A man who, by lying and cheating, drives away one customer a day, will in a little while have very few left, and they will soon find him out and leave him.—Little Christian.

The Motherless.

Sitting in the school-room, I overheard a conversation between a sister and brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then she answered, "I do not want to hear another word: *Willie has no mother!*" The brother's lips were silent, the rebuke came home to him, and stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of Willie compared with his own happy lot. "*He has no mother.*"

Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer *no mother* to listen to his little sorrows? Speak gently to him; then.—Good News.

After all, it matters less how long we live than how we live. It is better to live to a great purpose than to live to a great age. The poorest way of spending a life is in efforts to prolong life. A short life well used is more to be desired than a long life misused, or unused. It is better for a young man to die in his struggle to rescue a drowning child than to live through neglecting an opportunity of such a struggle. No life is worth saving at the cost of a duty shirked. There is no more cowardly maxim for any man than "I must live." There is more of history as there is more of heroism in the few brief years of one of the child-martyrs of the Scottish church than in the whole story of the longest life the world ever saw—of which the record stands: "And all the days of Methuselah were nine hundred sixty and nine years; and he died," died in the year of the flood, swept away after nine hundred sixty and nine uneventful if not useless years. Dying and dying are a great deal better business than living and living in this world. Let every man bear that in mind.—Sunday-School Times.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, FEBRUARY 27, 1879.

REV. LINES PARKER, D. D., Editor.

OFFICE, 112 CAMP ST., NEW ORLEANS.

Rising Up Against the Evil-Doers.

One way is to be careful how we patronize them. Newspapers that advocate things wicked and sinful may be excluded from our homes. There is abundance of room for discrimination here. It may be hard to find a secular paper free from all contaminating influences—one that practically regards the sanctity of the Sabbath, that discountenances the liquor traffic, gambling, immoral amusements, and other things objectionable to religious people. But it is worth while to try, and to discriminate against papers and periodicals whose tendency is to antagonize public virtue. Many a Christian man laments over the corruptions of society, and at the same time readily supports a press that does not protest against the vices of the day.

In our trading have we usually any reference to the character of those with whom we deal? Here is a dealer who sells no whisky, and who is careful to close up on Sunday. We have known such men to fail in a Christian community, because the custom went to those who sold wine and brandy, as well as flour and meat. We may have to buy under protest or starve, but when the chance offers of patronizing a temperance house good people ought not to be indifferent to it.

It has been said that city theaters are largely supported by visitors, who, at home, pass for religious people, and that our city churches are often numerously represented in those places. These theaters are usually open on Sunday; many of their performances are as shocking to modesty and decency as they are repulsive to good taste. Everything connected with them is promotive of intemperance and licentiousness. And yet the money of our church members—more than enough of it to support many a mission Sunday-school—goes into the treasuries of these institutions. Manifestly the first and the least thing that Christians can do is to keep away from these resorts themselves. The devil is specially loosed for a season here just before Lent. Such riot and debauchery is scarcely credible. Such madness and frantic excesses are hardly to be described. Christian men and women can at least keep themselves unspotted from the world. But do they?

The voter has a responsibility in the repression of vice. The devil objects to Sabbath laws, and to laws against the dram-shops. The Christian voter is not careful. He helps elect men as legislators who are for sale to the highest bidder—men who care nothing for the moral welfare, and who are, therefore, the willing instruments of those who grow rich on the vices of society. Good men, if not in the majority, may hold the balance of power. They can do much to purify the politics of the country, and to promote healthy and wise legislation. Politics do not belong to the churches, nor are they to be made the subject of ecclesiastical deliverances. But every Christian citizen is bound to act in a Christian way, and to be dominated by Christian principles in the discharge of his political duties. The religious element in the State is not felt as it ought to be. Party hacks and rings have their own way, and religious men tamely submit to their dictation, or are circumvented by their trickery.

A very important part of opposition to evil-doers is to define who they are. Successful villainy is apt to have a certain respect accorded to it. Money coined out of the miseries of drunkard's, and drunkard's families, raises men to positions of influence. Murderers, adulterers and burglars are evil doers. But the most pernicious of all evil-doers are the respectable and the prosperous—those who by example trample upon the Sabbath, and encourage everything that lures the young into the whirlpools of vice.

Besides the preaching and the professing, there are practical ways of rising up against evil-doers. It takes courage, self denial and vigilance to do it. It is this kind of testimony that is needed. Let the people of God smite them in all ways—by the word of reproof, by the sword of the Spirit, by expostulations, and by the power of love. Let them plant churches, foster Sunday-schools, expose bribery, rebuke the man of sin. But let them stand out and apart from the evil, and have no part or lot with the doers of it. The thing to be studied is how to make themselves felt as Christians in stemming the torrent of vice, and in repressing the rampant diabolism of the times.

Are there no means by which evil-doers shall be compelled to respect the convictions and principles of Christians? Must our Sabbaths be turned into brawls and holiday exhibitions? Must the fountains of death be kept wide open at every street corner in the cities, and at every cross road in the country? Must our children be exposed to these currents of hell, and nothing done to arrest the deadly flow? Are Christian citizens to be no better than so many cattle in the hands of the politicians, to be led or driven whither they will?

It is an old question, born of such outrages as these: "Who will rise up with me against the evil doers?" It stirred the heart of David, and of Wesley, and it may well stir ours.

Prog Versus Tramp.

BY DOUBLE U.

"What's in a name? A rose would smell as sweet by any other." This famous irony upon naming things has had many common-sense answers returned. Yet it occupies still its menacing attitude, and the question may recur in this choice: Why prog in preference to tramp. The answer is ready; the moral sense requires it. Tramp is a verb, and means to travel, to wander or stroll; but prog is a noun, and designates one that seeks his victuals by wandering and begging. The verb is also prog, and means to shift meanly for provisions; to wander about and seek provisions where they are to be found; to live by beggarly tricks. See Webster's Dictionary. The definition sets before the Christian conscience the moral aspects of the case whenever the application of so-called tramps is made for cold bread and meat. A tramper might be a worthy person in pursuit of employment in his particular trade, which must be sought after. It would be culpable neglect of duty to a neighbor if one should show indifference to hunger's needs in the event of such a man applying for relief, and charity would lose its sweetness if it hesitated to give, or even substituted cold for warm bread. But it is altogether otherwise with the prog. No one need hesitate to turn away from his application, or repel his importunities. He simply brings his calling to you for endorsement; by your recognition of his claims to obtain his living in that way. Call him by his right name, and the moral sense adjusts itself at once to his case.

He is not an object of pity in any sense that a deliberate act of self-degradation places any other class or individual in. His destitution is the needful economy of his calling, and not the result of misfortune or neglect. He aims to escape the universal requirement of self-support through industry and soberness, and taxes the public with his maintenance. He is not an object of charity, his poverty is not the result of inability, infirmity or helplessness, he has no right to seek exemption from the common lot of humanity, the necessity of labor for bread; nor has any one, or the community in general, any more right than he has to constitute his corps an exemption through the misapplication of charity. The prog in most instances is, in appearance, on presenting himself, a younger, stronger and more vigorous man than yourself, and the only feeling he consciously excites in you is shame for such a low spirit in a man. To give him bread in that case is to degrade the food of the family to a like low use—to prog—another noun signifying victuals or provisions sought by begging, or found by wandering about. The same creature repelled from the yard of a man, shorn of the manly sense, will appropriate the scanty resources of a helpless woman in care of a household, that taxes her energy in constant labor, used for their support. Let the people go to the dictionary to find the definition, and the day of doom will have come for the pseudo tramp, without the firing of a shot, or the raising an alarm.

To deny the hungry dread may insinuate a doubt of humanity where Christianity assumes to decide; but the other side stated to support the idle in vagrancy may relieve the act of suspicion, and throws additional light upon that mendacity that seeks the subversion of Christian circumspection under a selfish plea for liberality contrary to the explicit instruction of law and gospel. The prog should be dealt with in the discussion: How to treat his case, and not the imperishable sentiment of Christian charity.

Woman's Work.

Bishop Wightman, writing in the Southern Christian Advocate of Woman's Work in the Church, says:

Of late years there has been a considerably increased interest on the part of Christian women, in respect to the work of foreign missions. It is the pronounced opinion of missionaries who have been laboring for many years in China, that of all the signs of the times, looking over the whole line of missionary progress, nothing is so full of the promise of rapid future extension, and of the permanency of the results of missionary labors, as the great increase of women laborers during the last ten years. Within this period nearly all the Christian churches who support missions among the hundreds of millions in the celestial empire have organized women's societies or boards in connection with the regular Church Board of Missions. This remarkable increase of interest on the part of Christian ladies may be accounted for on several grounds.

It may naturally be supposed that the necessity for woman's work has been made plainer by the clearer and ampler knowledge now in the possession of the civilized world, of the real condition of the women of heathen countries. Steam communication with Japan, China India, and the transit through the Suez canal, brings the great and populous nations of idolatry within five or six weeks of us, instead of being, as in former years, four or five months off. We are becoming familiar with the customs of society prevailing among them. We see more clearly than ever before how next to impossible it is for men to have access, in their Christianizing efforts, to the female population of heathen countries, and how strong is the necessity that Christian women should go. The mother wields a controlling influence over her children in the early periods of mental development. Where her judgment and conscience are held fast under the teachings of a system so superstitious and debasing idolatry which contains no hope of any possible change for the better, her own children will be reared in the same deplorable views, and so the system, as it has come down from time immemorial, will continue indefinitely for the future, unless remedial, uplifting influences of the gospel from without reach them. Then the ignorant and narrow-minded mothers would grow into thoughtful, educated and Christian women; and their sons into good men. The testimony of Christian ladies, who have had opportunity to observe and know, is that Chinese women, by their mental constitution and general character, are capable of becoming upright and religious; faithful mothers and zealous Christian laborers as Bible women.

It is also now a well-known fact that instead of the indifference and opposition formerly shown by the native women to the visits of Christian women to their houses, of late there is a general readiness to receive such visits. In most parts of the country home-life is very secluded; its monotony is broken up by the coming in of a foreign visitor, and the lady is welcomed instead of being repulsed. This might seem a small thing; in reality it is a peculiarly impressive sign of the times. Intelligent talk about foreign manners and customs, about foreign religious views, about the Bible and Christ, must have an awakening influence upon the feminine mind, accustomed to nothing better than the silly fictions tales, the vapid frivolities, the superstitious idolatries taught these women by their mothers. The process is necessarily a slow one. Nevertheless, the work has begun—woman's work. The mothers of China are the great teachers of idolatry, of belief in demons, fairies and charms. They are the upholders of the prejudices of centuries. How can they be more readily affected than by the quiet but earnest talk of the foreign ladies? by the Scripture readings and prayers of the Bible women?

The comparative ease and security with which the voyage can now be made to the great fields of missionary labor by ladies is a remarkable indication of God's providence opening the way and removing obstructions. The facilities of travel now offered by railroads and steamships; the rapidity with which the journey and voyage can be made; the great diminution of cost; the increased security and comfort—all this seems a special encouragement to woman's work for the Lord in "the regions beyond."

Shams and Masks.

Under this head Prof. J. P. Lacroix, D. D., writes in the Pittsburg Christian Advocate. He says:

The poison has infected our whole social fabric. It is sadly affecting our schools, our government, our churches. How few of our students are inspired with a simple desire for real advancement in solid scholarship! I recently heard the estimate—*one in ten*. Doubtless this is too strong. But the manifest fact is that it is only too near the truth. Who does not see the instances of this sad fact? How few of our students study the classics without a "pony?" How many of them regard each additional study to be mastered as a task, rather than a privilege? How many are more intent on winning the worthless bauble of a diploma than on acquiring the mental maturity which the diploma ought to represent? But why seek such a bauble at all? Because it forms a presumption in the eyes of the innocent public that the possessor is a man of solid acquirements. It serves him, therefore, as a prop, a crutch. It is an artificial help to get him into a public position of honor and trust. And whether he has the ability well to fill the place is too often but a secondary consideration.

But our colleges themselves are infected with the same spirit. Too often they make more effort to increase the number of their students than to instruct those they already have. And why? In order to seem to surpass their sister colleges. Shame on such a motive. But it exists. And what boasting tricks of advertising they practice! How they deluge the rural neighborhoods with dashing circulars! How they let down the bars of examination, that the feebler sheep may succeed in hobbling out! Numbers! numbers! all depends on numbers! Suppose the possible number of graduates, in some particular year, to be fifty. What a pity to spoil that number by weeding out six or seven feeble ones to whom diplomas can be awarded only as a grace! Look over the advertisements of tenant colleges and note how many of them have "*unparalleled*" accommodations, or are the "*cheapest*" colleges in this country. And many teachers depend for their positions more on wire-working and small cunning than on their actual success as teachers. They are more anxious to get into higher places than to do solid work in those which they have. How shall I best be able to fawn and flatter influential persons into subserviency to my selfish ambition?

But shams are found not merely in colleges. They are ubiquitous. The corrupt proceedings of our politicians need no allusion to them. They advertise themselves. We pass them by, therefore, in silence, and come to the ministry. We mean the *official* ministry. There is a real and unspotted ministry. But they are scattered abroad among the mass of mere *perfunctory* men. And they are themselves, many of them, half one thing and half the other—half perfunctory and half genuine. How many of this middle-class have half an eye for honest doing-good, and the other half for getting a better appointment or a higher salary, or for preaching merely popular sermons! How many are feverishly anxious about the applause they get! How many have a really unctious relish for flattery! How many resort to the clap-trap of sensational, or at least queer, themes in order to allure a congregation! How many are chagrined like a petted child at a less flashy newspaper report of some special effort than they had expected! And, for shame! do not some of the most praised men *actually inspire*, if not *personally write* the puffs of their own efforts? It is sad to have to imply that a minister of the gospel ever stooped so low; but a sad duty is sometimes a healthy one.

Our Paper.

We need hardly say to the members of our patronizing Conferences, and to our friends and subscribers generally, that the ADVOCATE is in the hands, and under the exclusive control, of the Publishing Committee. Mr. G. T. Lathrop, the present contractor, is a gentleman of excellent business capacity, and an accurate and careful accountant. He has been long known to us, and is most favorably known and commended by the former publisher. The Publishing Committee, in securing his services, felt that they were putting the business management in good hands, and that a more competent person could not be found to undertake it.

The prospects for the future are auspicious, but we need the hearty co-operation of all in keeping up and extending our circulation. Everything depends upon this. The paper will be printed and mailed punctually, so that it will reach the most of our subscribers before Sunday. By prompt attention to every detail of the business we hope to correct all errors, and, as far as possible, to avoid mistakes in the accounts. The expenses, however, are heavy, and have to be met weekly. We shall soon be at the expense of putting the paper in a new dress, as it is our purpose to make it neat and attractive. We shall use a fine quality of paper, and spare no pains in the typography and general make up. Nothing is needed to insure improvement and prosperity but the earnest support of the agents and subscribers. Our pastors can aid much by representing the paper in their church and District Conferences, in their pastoral visiting, and occasionally from the pulpit. Certainly every Methodist family should take at least one church paper. No pastor should rest until this point is reached.

We have subscribers who belong to other churches, and some who belong to no church. Some take our paper because, in addition to the literary and religious matter, they have full market reports, and a weekly digest of the press dispatches, giving the latest news from all parts of the world. Our aim is to make a useful family paper, containing something for all classes of readers, and one that will be helpful to the churches and to the spiritual life of the people.

The NEW ORLEANS CHRISTIAN ADVOCATE was started nearly thirty years ago. Almost a generation has passed, and it is still going out to its mission of peace and grace. It goes now to some who were among its first subscribers, and to the children of many whose names have been removed by death. It is a necessity in thousands of homes, and its influence for good has been multiplied by many hallowed and precious memories. As time goes on, we hope to see the paper spreading more and more, until its weekly visits shall be welcomed by at least every Methodist family in our bounds.

The following, from a contributor to the New York Independent, makes a bad showing for Northern politicians and voters. The amount of bribery throughout the land is fearful. We quote:

The writer once asked an intelligent official in that region what proportion of the voters in his county habitually gave or received money for votes; and his prompt reply was: "Nine tenths." On a doubt being expressed that the proportion could possibly be so large, he reflected a moment, and then said: "Well, that may possibly be an overestimate; but two-thirds would certainly be within bounds." "The extent to which bribery is openly carried on," he added, "is simply horrible; and if you were to sit in my office and let me point out men as they passed by who engage in this business you would be amazed. They would include men of good standing in business, in society, and in the churches." This was a wealthy rural county.

A more specific estimate was made for the writer by an experienced "poll-worker" in one of the wards of a city not far from the county above mentioned. He kept a careful tally of the votes purchased by both parties, and afterward furnished a statement of the total number, and the number bought by each party. This showed that precisely fifty-eight out of every hundred votes were bought—about thirty-eight per cent. by one party and twenty per cent. by the other. His previous estimate had been that the proportion would equal two-thirds of the whole number. In this same city, at the last congressional election, there was spent at the polls, on the day of election, according to trustworthy estimates, at least one dollar for every man, woman and child in the city—in other words, an average of four or five dollars for every voter on the city polls; and among the men directly or indirectly engaged in paying out the money, to say nothing of those who received it, were members and officers of churches in good nominal standing.

Our quarterly Sunday school gathering last week was a very interesting occasion. We were greatly gratified with everything about it, except the part assigned to the editor. The audience was large, composed of our best Methodist people, among them the most of the officers, superintendents and teachers of our Methodist schools. The hymns sung were all from our hymn-book, and the addresses, with the exception noted above, were lively and edifying. It was a most enjoyable and profitable meeting, and one that, we trust, will be long kept up. The topic, "Books and Papers of the Day," is one that the Sunday-schools do well to consider. There is need of care and discrimination in the selection of libraries, and in the papers used. But beyond the immediate pale of the school the literature of the day and its influences are subjects in which all religious workers are deeply interested. An enemy is sowing tares. The dime novel, the sporting gazettes, and the journals devoted to exciting tales are competing with the Sunday-schools, and doing much to corrupt the young people, and to alienate them from Christ and the church. A good and attractive literature must be supplied for the Sunday-schools, and for the homes of our people. Parents must guard this matter with a vigilant eye, and see to it that their children do not lack books and papers that are wholesome and entertaining.

Rev. W. Cowell Brown, a minister of the British Conference, and stationed in London, sailed on the steamship Eumore for Liverpool on the twenty-fourth instant. We have very much enjoyed Bro. Brown's visit to New Orleans, and we hope the trip hither and homeward will be the means of restoring him to perfect health. We were also gratified to make the acquaintance of the captain of the Enmore, Capt. F. B Hopkins, a Christian gentleman, who let's his light shine on board of ship, and in the performance of all his duties. In company with a small party of friends we took tea on board of the Enmore one evening. There was a cabinet organ in the cabin, and we had some of our familiar sacred songs. A safe and prosperous voyage to our good friends! We shall be glad to meet them again here in the Crescent City; but, if that may not be, then in the city above.

> "There all the ship's company meet,
> Who sailed with the Saviour beneath;
> With shouting each other they greet,
> And triumph o'er sorrow and death:
> The voyage of life's at an end;
> The mortal affliction is past;
> The age that in heaven they spend
> Forever and ever shall last."

Richard Fitzgerald, father of the editor of the Nashville Christian Advocate, died in Rockingham county, North Carolina, February 4, 1879, in the seventy-eighth year of his age. Dr. Fitzgerald says of him:

To all who knew him his name was the synonym of truth and honor. He was an open hearted, brave man. In prosperity he was generous, in adversity manly and unselfish. His last days were brightened by Christian hope. He said to me when it was my privilege to visit him last June, "I am preparing for my exit, which cannot be far off; once a day I visit the little church near by to pray alone, and I hope to be ready". The last month of his life was painless, and he died as one going to sleep. His body rests by that of my dear mother at the Peniel Church. They have met again in a glad and eternal reunion.

Please Read This.

The postoffices of all the preachers of the patronizing Conferences, and the places at which they will represent the interests of this paper, are desired the earliest day possible, to enable the publisher to send forward the lists of subscribers for correction and collection.

The publisher also wishes to be notified of any change in postoffices, failures to receive the paper promptly, or other matters of interest that have not received prompt attention. It is his wish to correct all errors in accounts, and that every agent and subscriber shall be satisfied.

In ordering changes be sure and give the place *from* as well as that *to* which the paper is changed. Attention to this is of the very highest importance.

The State Sunday-School Convention was in session in this city during Thursday, Friday and Saturday of last week. The representatives from the State at large were not numerous, the most of the delegates being from the city churches. The proceedings were of an interesting character, and the attendance, especially at night, was good. Among the distinguished visitors were Rev. George A. Peltz, of Philadelphia, E. Payson Porter, of Illinois, Ralph Wells, of New York, B. F. Jacobs, of Illinois. The results of the meeting were the permanent organization of a State Sunday-School Association, composed of the different denominations, and a decided increase of interest among our people in the cause of Sunday-schools. There were several addresses of great ability and interest, and the occasion, as a whole, was most gratifying and profitable. It was the beginning of a movement which, we trust, may widen and increase in power until the churches shall all come to appreciate the importance of Sunday-school work.

That is Right.

President Adkisson has a communication on the first page concerning the school under his care. We hope to hear from all of our colleges and schools from time to time. It is an important part of the mission of this paper to promote the cause of education, and especially to aid the institutions under the control of our patronizing Conferences. Short reports should be sent us at least annually. We would also gladly welcome brief and crisp articles from our educators on the subject of education, its philosophy and methods, and our needs as a church in reference to these questions. Our professors and presidents are more competent than the editor to handle these subjects, and we most earnestly invite them to take their pens in hand. Our educational enterprises must be kept prominently before the church, and our people must be educated to educate.

We had the pleasure of a call this week from Rev. James A. Lewis, pastor of Cadiz and Bethel, Louisville Conference. Bro. Lewis is on a health furlough, and, we are glad to say, has much improved during his brief sojourn in New Orleans.

The anniversary exercises of the Southwestern Bible Society, at the First Presbyterian Church in New Orleans, Sunday night, February 23, were highly interesting. There was a full house, and Dr. Thompson's address was admirable.

Dr. Young has, says the Nashville Christian Advocate, February 22, returned from a second visit to the friends of our Publishing House in New Orleans. They have increased the subscription for four per cent. bonds in that city to *twenty thousand five hundred and fifty dollars*. On the way home he stopped in Mobile, and spent several days with his old friend, the Rev. Felix R. Hill, pastor of St. Francis Street Church. He reports Brother Hill as master of the situation, and a valuable ally in the sale of our bonds. The people of Montgomery also must have treated Dr. Young remarkably well.

OUR WORK IN BRAZIL.—The Rev. J. J. Ransom, of our Brazil mission, is getting out, says the Nashville Christian Advocate, an edition of the Wesleyan Prayer Book, published at the Southern Methodist Publishing House, for use in that field. Bro. Ransom says: "You must not think that I am turning ritualist because my first book is the Prayer-Book and Ritual. I hope to make the little book supply the place of many preachers in the infancy of our work here."

We trust the helpers needed will soon be sent to reinforce our work in Brazil. Let Bro Ransom communicate with the church through this Advocate. The people will feel a deeper interest in our mission work when they are better informed concerning it.

Mr. Moody has closed his work in the Northwestern section of Baltimore. After preaching daily for several consecutive weeks at the Eutaw Place Baptist Church in the afternoon, and at Grace Methodist Episcopal Church at night, he has transferred his labors to the northeastern portion of the city.

Books and Periodicals.

CORONATION HYMNS AND SONGS FOR PRAISE AND PRAYER MEETINGS, HOME AND SOCIAL SINGING. Charles F. Deems, D. D., LL. D., Theodore E. Perkins, editors. A. S. Barnes & Co., New York, Chicago and New Orleans, 1879.

The editors say in the preface: "In this little book, we believe, will be found *more* hymns that the world will not suffer to die, and more *new* hymns that deserve trial than in any other book extant." And again: "In our opinion, therefore, it is the best book of the kind *now* for sale in Christendom." High praise this! We are not prepared to say so much, because we have not seen all the books of the kind. But we can say that it is a collection of hymns and tunes of very great merit, and the best of the kind that *we* know of. Get it and use it, and judge for yourselves. It contains a great number of our old and most loved hymns. For sale by G. T. Lathrop, 112 Camp street, New Orleans.

—His Dear Little Wife is the title of a story published by J. M. Stoddart & Co., Philadelphia. We know nothing of its merits beyond some commendatory notices by a few of the newspapers.

—From the Presbyterian Board of Publication, Philadelphia, we have received the following tracts: The Worship of God, by Dr. William S. Plumer; Christ in Front, by Rev. Andrew F. Dickson; Christ is Head of the Church, by Dr. Plumer; None but Jesus, by Rev. T. W. Hooper, D. D.

—Sunday Afternoon for March has: One of the Congregation; The Two Methods of Changing Creeds; Calvin the Sinner; Befriended; Our Debt to Socrates; An Hour With Gwendolyn; A Working Woman's Bureau; Infanticide in China; A Flower for the Dead; Our Peculiar Sunday School Teacher; A Just and Faithful Knight of God; Taking a Mean Advantage; Ministerial Backsheesh; Dominus Regit; The Still Hour; Editor's Table.

—St. Nicholas for March, besides the usual fine illustrations, has among its varied and attractive articles: An Adventure on An Iceberg; A Wonderful Candle; The Obstinate Weather-Cock; Oriental Bottles and Wells, And How They Are Made; The American Mardi Gras; Pets From Persia; The Plaything Sky.

—The North-American Review for March has for its first topics: Ought the Negro to be Disfranchised? Ought He to Have Been Enfranchised? These questions are treated by nine of the distinguished men of the country, to wit: Senator Blaine, Senator Lamar, Gov. Wade Hampton, James A. Garfield, Alexander H. Stephens, Wendell Phillips, Montgomery Blair, Thomas A. Hendricks. 2. The Philosophy of Jonathan Edwards. 3. The Indian Problem. 4. Cryptography in Politics. 5. Russian Novels and Novelists of the Day.

—Scribner's Monthly for March has: A College Camp at Lake George, Illustrated; The Passes of the Sierra, Illustrated; Theocritus; Modjeska, Illustrated; The Commercial Crisis of 1837; Pomona's Bridal Trip; The Late George Rapp and the Harmonists; A Buffalo Hunt in Northern Mexico, Illustrated; Lawn Planting for Small Places, Illustrated; Bayard Taylor; Some Western Schoolmasters, and other articles.

—Wide Awake for March is a wide awake number of this always entertaining and beautiful magazine for the young. Here are the titles of some of the articles: Why Didn't He Catch a Fox? Perkin's Institution, and Massachusetts School for the Blind; Our American Artists; How Elsie Hurried the Spring; Shetland Women; Dan Quixote, Jr., chapter 3; Motherly Duties.

—Lippincott's Magazine for March has: A Day With Hudson's Bay Dog Sledges, Illustrated; Hungarian Types and Austrian Pictures concluding, paper, Illustrated; Richard Reif, Illustrated; Women's Husbands, concluded; Pottery and Porcelain at the Paris Exposition, Illustrated; Monsieur Pamphlen's Repentance; Yesterday; My Village in the South; Through Winding Ways; Live Wood in Our Whipping Post; If This Is Love; Joseph's Adventure; Our Monthly Gossip; Literature of the Day.

—The National Repository for March has: Cyprus, Illustrated; New Amsterdam, Illustrated; Response; A Song in the Night; John Clare, the Peasant Poet; The Fatal Mistletoe; Old Virginia; The Language of Flowers; Among the Thorns; Coming and Going; An Advent Song; Editorial Miscellany.

"I don't see how you can have been working all day like a horse," explained the wife of a lawyer, her husband having declared that he had been thus working. "Well, my dear," he replied, "I've been drawing a conveyance all day, anyhow."

MARRIED.

BYRD-HURT.—At Pelka, Ala., January 28, 1879, by Rev. R. B. Crawford, William Byrd, Jr., to Miss Emma Hurt, youngest daughter of the late Charles S. Hurt, of the Alabama Conference.

STEWART-LANE.—January 30, 1879, at the residence of the bride's father, Dr. Lane, Neshoba county, Miss., Mr. James H. Stewart to Miss Fannie Lane.

ELSWORTH-FROBOS.—At the residence of the bride's father, in Mobile Ala., January 15, 1879, by Rev. A. J. Lamar, Mr. George D. Elsworth to Miss Dele M. Frobos, daughter of Walter Frobos, Esq.

DUNBAR-SHERROUSE.—December 12, 1878, at the Methodist Episcopal Church, in Churchville, by Rev. Rober. S. Isbell, Mr. William H. Dunbar to Miss Mary J. Sherrouse, all of the parish of St. Landry, La.

EVES-PORTER.—December 31, 1878, at the residence of the bride's father, by Rev. Robert S. Isbell, Mr. Isaac M. Eves, to Mrs. Ellen Porter, all of the parish of St. Landry, La.

LAFETTER-POOL.—January 12, 1879, at the residence of the bride's family, by Rev. N. B. Young, Mr. D. B. Lapetter, of Scott county, Miss., to Miss M. F. Pool of Leake county, Miss.

EVANS-SHEPARD.—January 12, 1879, in Leake county, Miss., near Lindsey's bridge, by Rev. N. B. Young, Mr. J. W. Evans to Miss Sarah Shepard.

RATLIFF-BANKS.—February 12, 1879, at the residence of the bride, by Rev. N. B. Young, Mr. W. W. Ratliff, of Wall Grove, Miss., to Mrs. E. E. Banks, of Scott county, Miss.

McCANTS-PRESTON.—January 16, 1879, near Bell's Landing, by Rev. T. V. Abernethy, Mr. Z. T. McCants to Miss Ella F. Preston.

McCANTS-McDUFFIE.—January 22, 1879, near Bell's Landing, Mr. R. W. McCants to Miss Maggie A. McDuffie.

STALLSWORTH-McDUFFIE.—January 22, 1879, near Bell's Landing, Mr. M. P. Stallsworth to Miss Belle Mary McDuffie.

WALTHER-KNIGHT.—On Tuesday, February 18, 1879, in the Methodist Episcopal Church, South, at Tigerville, by the Rev. Lewis A. Reed, Mr. William Walther to Miss Roseanna Knight.

CAVIN-KNIGHT.—In Wilkinson county, Miss., February 9, 1879, by W. W. Simmons, Mr. Thomas W. Cavin and Miss Lizzie Knight, all of Wilkinson county, Miss.

HICKS-LAMB.—At the residence of the bride's mother, February 19, 1879 by Rev. H. Lopes, of Raymond, Mr. C. W. Hicks, of Clinton, and Miss Mary E. Lamb, of Beauregard, Miss.

PENETT-NORTON.—February 9, 1879, at the residence of the bride's father, by Rev. Thos. J. Upton, Mr. Langdon Penett, of Claiborne, to Miss Fannie C. Norton, of Bienville parish, La.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES.

Specimen copies of the ADVOCATE will be mailed to any one desiring to look over the paper with a view to subscribing. Pastors will confer a favor by announcing this fact and forwarding the names to the publisher.

CLUB WITH THE CENTRAL ORGAN.

Having made arrangements to that effect, we will hereafter receive subscriptions for our own ADVOCATE and the Nashville Christian Advocate together for $4 50, each paper to be mailed from their own offices.

G. T. LATHROP, Publisher.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular home offers an opportunity seldom found at so first-class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO.—Lamps with Bronze feet, $1 75, $2 00, $2 50; Student $6 00; Lanterns, 75 cents, $1 00 to $6 00. One of the most reliable crockery stores in the South.

LEIGHTON'S SHIRTS.—The advertisement of this reliable old house is on this page. Those of our readers desiring the most perfect-fitting shirts and best class of goods of this character that they can possibly secure, will find it to their interest to deal with this gentleman. We have known him for years, and our readers can rely on all his assurances concerning the merits, etc., of his goods. Mr. Tom. Moody, his gentlemanly and accommodating assistant, will be ready to measure those who cannot find a good-fitting shirt.

MARSDEN'S PECTORAL BALM.—This great remedy is a home product, and for coughs, colds and consumption has no superior. That extensive and reliable concern, G. R. Finlay & Co., is the sole agent. Patronize home manufactures.

PIANOS AND ORGANS.—Louis Grunewald, 14 to 22 Baronne street, is one of the most reliable men to do business with in the piano line. His prices are reasonable. Attention is directed to his advertisement.

TRUNKS.—Our readers who are interested in securing fine, substantial, well-made and handsome trunks, will find it to their advantage to examine the facilities, prices, etc., of S. Baum. He is thoroughly posted as to the character of material necessary to make up at short notice the very best articles of this class that his patrons may desire. Those wishing fine trunks will be served promptly and judiciously, and precisely according to specifications in their orders. If they favor this gentleman with their patronage, he is one of our most reliable merchants in the city. Try him.

NATIONAL SURGICAL INSTITUTE.—The above institute was organized in 1858, and is the largest in the world devoted entirely to the scientific treatment of deformities and surgical diseases. More than 6,000 cases are treated annually, and over half a million dollars have been expended in inventing and perfecting machinery and apparatus. There is no doubt that great good to suffering humanity has been accomplished through the instrumentality of the National Surgical Institute. Some of the physicians connected with the Institute will visit New Orleans some time in March, when those who are unfortunate to be troubled with deformities, paralysis, etc., should consult these eminent and accomplished gentlemen. The Institute under their charge merits, in an official degree, public confidence.

DRY GOODS.—That reliable house of E. H. Adams & Bro. have always on hand the largest variety of fresh dry goods, comprising every quality that may be called for. See advertisement, and give them a call.

NICHOLL'S LUNCH HOUSE.—This celebrated restaurant has become a household name among the people of New Orleans, not only for the tasty way in which the meals are served up, but for its being the most economical in its prices of any house of its kind in the city. You can get as fine a meal as at any of the leading restaurants in New Orleans for one-half of the price charged elsewhere. The important feature in the management of this house is its department for ladies, which has recently been fitted up and furnished in elegant style, with a view to the comfort of families. For strangers coming into the city, we would suggest to them to try a square meal at this favorite eating house.

BOOTS AND SHOES.—Elegant styles, and perfect fits of the boots and shoes manufactured by J. D. Chassons, have always maintained for him a reputation of being first-class in every respect, and he enjoys the custom of the most fashionable people of this city. He employs none but first-class workmen. His materials are of the best quality, and his prices more reasonable than any house in New Orleans. To those who have never tried him, give him a trial, and you will be perfectly satisfied.

FURNITURE.—The advertisement of our old friend, H. N. Siebrecht, will be seen on this page. His stock of general furniture is constantly renewed by being replenished from the best of American and European manufactures, and are of the latest design. From our knowledge of this gentleman, who has been known to us for a great many years, we can recommend him to our numerous readers as a person entitled to confidence. See advertisement on this page, and call and see him.

PHOTOGRAPHER AND ARTIST.—We had the pleasure, a few days since, of visiting the art parlors of the well known establishment of P. Lilienthal, No. 14 Canal street. This gentleman is a thorough artist, takes pride in his profession and is careful that no order leaves his studio that is not finished in the highest style of art, as well as giving entire satisfaction to his patrons. Mr. Lilienthal has, a few days since, secured quite an acquisition to his corps of artists in the person of Mr. V. Gentile, President of the Lambert process, this gentleman is not excelled in this country as a poser, and has samples of his work which are marvels of beauty. We understand that he will, in a few days, take a picture of the Crescent Rifles in full uniform. We would say in conclusion that Mr. Lilienthal will be pleased to receive all who may call, either from curiosity or to have their likeness taken.

BUSINESS NOTICES.

National Surgical Institute.

The annual visit of an examining surgeon from this well known institution will be made to New Orleans on March 15th. He will bring with him skilled assistants and workmen from the Home Institute, and will remain until April 15th. The preparations now making for this visit are extensive and elaborate, and, when completed, will be simply sufficient to meet increased demands.

In its chosen specialities, paralysis and its results, deformities, diseases of joints, plastic surgery, hemorrhoids fistula, etc., this institution is unexcelled.

Refers, by permission, to the many well known citizens of New Orleans, who are its patrons. For further information write to National Surgical Institute, Indianapolis, Ind., Philadelphia, Pa., or Atlanta, Ga. Headquarters 164 St. Charles street. 4

Hearing Restored. Great invention by one who was deaf for twenty years. Send stamp for particulars. JOHN GARMORE, Lock Box, 95, Covington, Ky. 2

Coughs and Colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "*Brown's Bronchial Troches*" are an effectual Cough Remedy.

Wilbor's Cod Liver Oil and Lime.—Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure Oil of Liver in such a manner that it is pleasant to the taste, and its effects in Lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear Oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

The very interesting work on Diamonds, (their origin and value) as published by the American Jewelry Company, Cincinnati, O., and mailed free to any address on request, is indeed full of pithy information, as the history connected with most all the celebrated Diamonds known to the human family are in possession of the Imperial families of Europe, whose fabulous values create one of the bulwarks of royalty.

St. Louis Universally.

St. Louis, May 6th, 1871.

Messrs. J. & C. Magadrey,

Your Celebrated Cinchirango Liver and Blood Bitters having been used successfully for a length of time in the infirmary of our institution, we can recommend it as a valuable specific.

R. S. WOODWARD, Infirmarian.

Good Cheer for Consumptives.

There is a form of consumption which was better indicated by the old-fashioned name of "decline." It is the dreaded scourge of some parts of the Southern States claiming more victims every year than are swept away by the most terrible visitations of the yellow fever. The malady arises from the inability of the patient's system, to take up and assimilate the nourishing ingredients of the food that is eaten. Some years ago the medical profession, with remarkable unanimity, agreed that Cod Liver Oil contained the most concentrated and easily absorbed elements of nutrition. If the nauseous taste and smell of the oil could be avoided it would unquestionably be the most sovereign remedy that ever stood a healing blessing on the human race. And these repulsive properties are successfully removed by the union of pure **Cod Liver Oil** with the **Hypophosphites of Lime and Soda** in **Scott's Emulsion.** The combination is a most elegant one. Pleasant as sweet milk in flavor, congenial to the stomach, and acting directly as a powerful yet gentle tonic of the brain and nervous system.

POZZONI'S MEDIATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a sense of immediate relief. Removes all eruptions. Price, Magenta and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

A Man of A Thousand.

When death was hourly expected all remedies having failed, and Dr. H. James was experimenting with Indian Herbs he accidentally cured his only child of consumption, and now gives this receipt free for two stamps to pay expenses. Address CRADDOCK & CO., 1051 Race Street, Philadelphia, Pa.

U. S. FOUR PER CENT. BONDS.

WE continue to sell these bonds, coupon and registered, at par and accrued interest. All deliveries made here, free of expense to purchasers.

NEW ORLEANS NATIONAL BANK,
A. BALDWIN, President.

WHEELER & PIERSON (successors to Darcy & Wheeler and Pierson & Howe), NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep good goods, sell at one price and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department upstairs. 4p

WANTED EVERYBODY TO know that LAPLACE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation, its efficiency being due to the Indian Turnip, *arisæma triphyllum*. It is highly effective for coughs, colds asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist 24 and 26 Bienville street. For sale also at the principal wholesale and retail drug stores. Depot in Mobile at J. C. DUNCAN & Co. Depot in St. Louis at RICHARDSON & Co. 4p



NEW ADVERTISEMENTS

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POPULAR SHIRT
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Gentlemen's Furnishing Store.
SHIRTS AND UNDERWEAR
MADE TO ORDER.
Cor. Canal and St. Charles Sts.

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TRUNKS,

HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest Ladies' TRUNK, Gents' Sole Leather Trunk, and in fact every kind made; also Patent Tray (this you need not take the tray out to get at the bottom of the trunk); also, a fine lot of STEAMER and VALISES; also, a fine assortment of Ladies', Childrens' and Misses' SHOES of the best Philadelphia makers. Call and see for yourself at
S. BAUM'S, 351 Magazine St.,
Corner St. Mary, New Orleans.

J. D. CHASSONS.
BOOT AND SHOE STORE.
NO. 26 FRENCHMEN ST., between Victory and Moreau, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

H. N. SIEBRECHT
Has just received a new supply of latest styles of
PAPER HANGINGS,
Most elegant
BED ROOM AND PARLOR SUITS,
In Ebony, Rosewood and Walnut.
Window Shades, Cornices, Lace and Nottingham Curtains at all prices, with a great variety of Fancy articles, at
40 Royal Street.

The Greatest Musical Success of the Day is
H. M. S. PINAFORE!
IT has attracted large audiences night after night and week after week in all the principal cities, and having easy music, and needing but simple scenery, is being extensively rehearsed by amateurs everywhere. This success is merited by its perfectly innocent wit, its lively words and good music. Try it, while it is new, in every village!
Elegant copies with Music, Words and Libretto, mailed for $1 00. Per dozen $9.00.

Emerson & Tilden's HIGH SCHOOL CHOIR.....$1 00
LAUREL WREATH, by *W. O. Perkins*.....1 00
C. Everett's SCHOOL SONG BOOK.....60
are three of the very best books for Seminaries, Normal and High Schools, etc.

Octavo Choruses.
A splendid stock of these on hand, costs but 6 to 10 cents each, and each contains a favorite anthem, glee, oratorio, or other Chorus, Quartet or part song. They are much used by choirs and Societies for occasional singing. Try a dozen? Send for list, or send 10 cents for our full Book Catalogue.

Invest 6 cts for one Musical Record, or $2 for a year

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PECTORAL BALM,
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COUGHS, COLDS,
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PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at
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TUTT'S PILLS.
SYMPTOMS OF A
TORPID LIVER.
Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder blade, fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache over the right eye, restlessness, with fitful dreams, highly colored Urine.
IF THESE WARNINGS ARE UNHEEDED
SERIOUS DISEASES WILL SOON BE DEVELOPED.
TUTT'S PILLS
are especially adapted to such cases, a single dose of them effects such a change of feeling as to astonish the sufferer.
A NOTED DIVINE SAYS:
DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith) and am now a well man, have good appetite, digestion perfect, regular stools, piles gone and I have gained forty pounds solid flesh. They are worth their weight in gold.
Rev. R. L. SIMPSON, Louisville, Ky.
The first effect of TUTT'S PILLS is to increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive organs Regular Stools are produced.
DR. J. F. HAYWOOD
OF NEW YORK, SAYS:
"Few diseases exist that cannot be relieved by restoring the liver to its natural functions and for this purpose no remedy has ever been invented that has so happy an effect as TUTT'S PILLS."
Sold Everywhere, 25 Cents.
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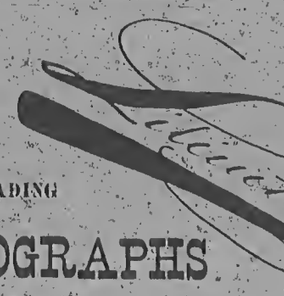
TUTT'S HAIR DYE.
GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as Spring Water. Sold by Druggists, or sent by express on receipt of $1.
Office, 35 Murray Street, New York.

MISCELLANEOUS.

LONDON MAN'F'G CO.'S
ESSENCES OF MEATS,
For Invalids, Infants and Travelers,
ESSENCE OF BEEF MUTTON, CHICKEN.
Entirely Takes the Place of Beef Tea,
UNEQUALED in Children's Complaints.
FOR INVALIDS—Natural, Pleasant, Refreshing.
FOR DISPEPTICS—Readily Assimilated.
IN CASES OF SEA SICKNESS Afford Immediate Nourishment.
AFTER CHILD-BIRTH—Most Stimulant; Concentrated Form.
Particularly adapted for YELLOW FEVER convalescents.
Taken cold direct from the can needing no preparation whatever.
Prepared only by the LONDON MANUFACTURING CO.,
77 & 79 VARICK STREET, NEW YORK.
For Sale by I. L. LYONS, New Orleans, La.

DO YOU WANT A FIRST-CLASS
PIANO OR ORGAN?
No doubt you need one, and you will consult your interests by calling at
LOUIS GRUNEWALD'S
14 to 22 Baronne Street, Grunewald Hall,
and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE, PLETEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.
THE BEST IS ALWAYS THE CHEAPEST.
SHEET MUSIC at half price.
Everything in the music line to suit everybody.
ADDRESS,
LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

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G. T. LATHROP,
112 Camp street, New Orleans.

NICHOLLS TEMPERANCE LUNCH HOUSE
AND
LADIES' RESTAURANT,
56 - - - CAMP STREET, - - - 58
The Ladies' Department of the NICHOLLS LUNCH HOUSE, having been recently fitted and furnished in handsome style, is now open for the accommodation of guests. Particular attention having been paid to the
LADIES' DINING HALL, PARLOR AND TOILET ROOM,
All of which have been neatly and comfortably furnished with a view to the comfort of the ladies.
The proprietor has placed a PIANO in the Parlor for the benefit of the guests of the house. All meals are cooked in HOME STYLE, at short notice and at
HALF THE RATES OF OTHER RESTAURANTS,
and are served by polite and attentive waiters.

STRANGERS' GUIDE.
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Farm, Garden and Household.

DOMESTIC FOWLS.—At this season of the year, when chickens are so liable to disease, a few simple remedies for general ailment may not be amiss. As cold weather advances, give extra feed, particularly a warm feed in the morning, to which add a little Cayenne pepper as a tonic. If some fowls are kept in their water dish, that, too, will be beneficial. If fowls have the "snuffles," be sure to have them kept in a warm, dry place, and add a little spirits of camphor to their water. If their heads begin to swell, eyes to run, and nostrils to be closed up, it is evident that the incipient stages of croup have shown themselves; so proceed at once to wash the head with vinegar; give several white pepper corns morning and night, and a small dose of castor oil at night. If the fowls do not eat these readily, mix some cooked meat, camphor and sulphur into pellets and feed to them. If your pet gets a bad case, or grown worse under treatment, the hatchet is a sure remedy, easily applied and always efficacious in eradicating the disease. If you kill two or three, or even a dozen, it may be the cheapest way to save the lives of a large portion of your flock.

I am not much of a believer in doctoring fowls, or of giving them much medicine, any more than we do to human beings. We know that the simple remedies used for human colds, headaches, disordered stomachs, etc., often prove equally efficacious in the treatment of fowls. We know that an ounce of prevention is better than a pound of cure, and it applies just as truly to fowls as to humanity. Prevent disease by giving proper care to your fowls, and be sure their winter home contains those comforts to which a good, full-fledged chicken is rightfully entitled. Take care of the chickens, and you will largely avoid thinking of the "country doctor."

ASHES.—We are frequently asked if ashes are good for light soils, and we as often answer yes, without hesitation. We think ashes can hardly be misapplied, but we believe in applying them to light, dry lands. We do not use them enough, or think enough of them. It will be said in reply that they cannot be obtained as freely as formerly, and that is true; but it is equally true that they can be obtained in considerable quantities by those who seek them.

We refer to wood ashes, for we do not value coal ashes except for use as an absorbent or for their mechanical effect upon soils. Many soils lack just what is so freely supplied in wood ashes, potash, and if it is not furnished certain crops cannot be obtained. We have seen most surprising results from the use of ashes. Spread on sod for almost any crop. Have had the best success when applied to grass under cultivation. Corn, spread broadcast on fields where potatoes were grown in the vineyard, under pods, etc. Let every farmer use ashes as a part of the excellent fertilizer.—*Cincinnati Gazette.*

SWEET CAKE.—Roast a pound and put into cold water for fifteen minutes, change to more water and boil fifteen minutes longer; when perfectly dry, put them in a chopping-pan, and, after beating well, pour on water and boil them to brown. Then wilt flour enough for an ordinary cake, and one egg beaten to a froth, and return to the fire for ten minutes longer, tasting meat-water twice with melted butter. Keep hot in a dish set over hot water in the chopping-bowl. Put a cup of water, some chopped parsley, a teaspoonful of browned flour and the yolk of an egg in a saucepan. Pour over the sweetbreads and serve at once.

[illegible] Book.—The only Book of the kind published. Contains the best practical information on Cooking, Serving, Carving, Etiquette, Health, Dress, Home Adornment, Flowers, Pets, Amusements, Hints, Facts, Figures, Tables, Recipes, etc., etc., ever published. Agents wanted. Send for circulars. Address, J. C. McCURDY & CO., Philadelphia, Pa.

SOFT SOAP.—Take one can full of the grease and put into a kettle with one can full of water; let it come to a boil, then add one can full of ley, and boil for twenty minutes, stirring all the time. Take off the fire and let it cool, stirring it all the time, until the paste becomes thick and glossy. Do not let it become stiff, but of the consistency of paste. Add a few drops of the oil of cloves, pour it into your bottle and it is ready for use, and will not grow sour or mouldy.

All over the country nothing is more common than to see unpruned trees on almost every farm. Big limbs, often near the body, and of course rotting to the heart. This is a sin against nature. The very limbs necessary to protect the tree from wind-sucking and just where limbs are most needed, are cut away. But the greatest folly is the cutting that always takes place when a big limb is sawed off. Too big to heal over, of course, rot, and being kept moist by the growing tree, is in the right condition to rot, and bring on the body, the rotting goes to the heart and kills the whole tree.—*Gardener's Monthly.*

WHITEWASH THAT WILL STICK.—The Annapolis *Gazette* gives the following as a whitewash that will "stick," indoors and out, and changes any to beautiful white: Slake, say one peck of lime, and while hot and at the thickness of cream, add a quart of linseed oil and a quarter pound of glue. Let stand a half day before using. Rains will not wash it off, nor will it prove such a nuisance on interior walls as common whitewash. It should, of course, be thinned with water, while using as ordinarily.

BREAKFAST CAKES.—Two eggs well beaten, one large tablespoonful of white sugar, one pint of sweet milk, a pinch of salt. When these are mixed, add slowly while stirring, one small quart of fine, white corn meal. Stir in with the last of it two teaspoonfuls of baking powder. Grease a spider, pour in and pour the mixture in, and bake in a steady oven.

CONSERVATION OF FEED.—Where will consume eighteen pounds of hay and twelve quarts of mixed oats and corn, ground into coarse meal, per day. A cow will need eighteen pounds of hay and six quarts of meal at the beginning. Half a quart three-quarters of meal may be profitably fed per day. One hundred tons will require one hundred bushels of corn in a year. In addition to what they can pick up on their range. They will need very little corn in the summer, but at least a quarter of a pint a day in winter. The quality of corn needed by a hog depends much upon its size, breed and appetite, as all of which logs differ very much. I would be sure to allow half a bushel of corn, coming into ears, a week for a hog of [illegible] pounds, and more in proportion for larger ones. At fattening time there can be no limit given to the hog, should have all it can be induced to eat made into pigets.

EGGS.—Eggs [illegible] if the holes are made by placing a small pin, and well-dried ashes in the box or basket, and on this a little short straw. Small straws are best. In this way a number of dozen eggs can be packed, and proven fresh eggs coming out from under the settling hen. In cool weather the eggs are kept in much better condition if not in contact with straw, which is apt to cause mould.

MOTH IN CARPETS.—Moths will work in cellars, if [illegible] are kept warm. In winter, use one lb. of sulphur. A safe method of removing the pests is to put a thick layer of wet paper on the floor in the room infested by moths, and sprinkle the paper before laying the carpet. Then lay down the carpet, beginning at the wall opposite the window. Sprinkle dry sand over the carpet before sweeping. Sheets do not fit the wall, and will adhere better carpet to prevent them attaching upon it.—*The Cabinet Maker's Magazine.*

SOAP-SUDS.—Save soft washing suds for garden. If they are poured from the slops of the plum trees, they will destroy the insects that are destructive to the roots of [illegible] roses, etc. They will encourage them to [illegible] tech food.

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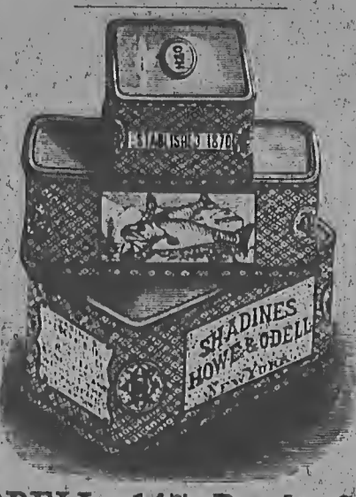
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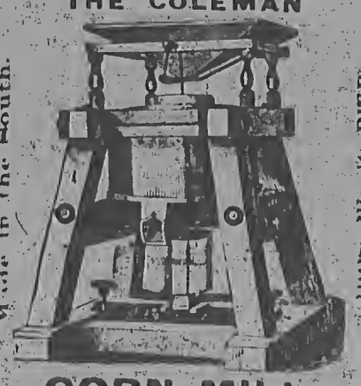
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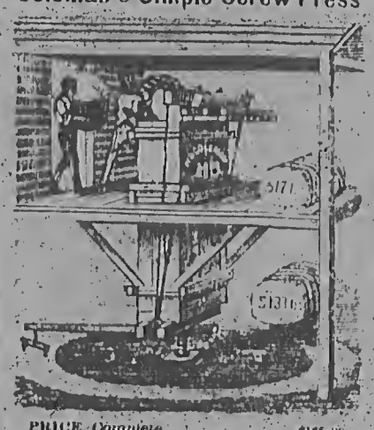
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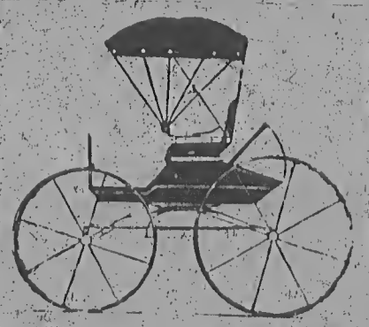
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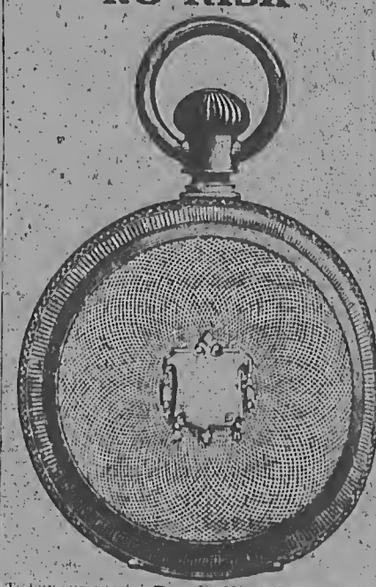
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SCIENTIFIC.

THE HUMAN AND EQUINE POPULATION OF THE GLOBE.—A recent number of Petermann's "Mittheilungen" contains fresh information regarding the population of the globe. According to these new researches the globe has now about 1 439 145 300 inhabitants. Europe contains 310 398,480; Asia, 831 000,000; Africa, 205 210 500; Australia and Polynesia, 4,413 000; America, 86 116 000. This gives an average of 500 inhabitants per square mile of the surface of the globe. After calculating the number of human beings on the globe the German statisticians turn their attention to the number of horses. This is estimated at about 58,000 000; of which number the contingent of Russia is about 21 750 000; that of the United States, 6,501 000; the Argentine Republic, 1 000 000; Germany, 3,352 000; Canada, 2 264 000; Great Britain, 2,255,000; Hungary, 2,179 000; Austria, 1 367 000; Turkey, 1,100 000; France, nearly 3,000 000, etc.

MILLSTONES MADE OF GLASS.—The Manufacturer and Builder calls the attention of manufacturers who can cast heavy pieces of glass, and also of millers, to a recent German discovery, that the finest flour is produced by those millstones which have the most glassy texture and composition, and the consequent discovery that pieces of glass combined in the same way as the French burr, and similarly grooved on their surfaces will grind better than the burr millstones. The consequence of this discovery has been the invention of the glass millstones now made by Messrs Thom, and used in Germany and in Borkendorf with great satisfaction, as it is found that they grind more easily and do not heat the flour as much as is the case with the French burr stone. In grinding grist they run perfectly cold. In order to make such stones, blocks of glass of from six to twelve inches wide are cast in a shape similar to the French burrs, but more regular and uniform; they are connected with cement in the same way, and dressed and furrow cut with picks and pointed hammers; but it is believed that diamond dressing machines might be profitably applied. It is said that these millstones, made of lumps of hard glass, do not wear away faster than the burr stones. Stones of four and one-half feet in diameter, driven by six horse-power, ground two hundred and twenty pounds of flour per hour, and did it while remaining cold. The grist is drier, looser, and the hull more thoroughly separated from the kernel than is the case with other stones.

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OFFICE AUDITOR OF STATE.

New Orleans, Jan 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies in said Company, and deposited the necessary reserve thereon, as required by Act. No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this state; to provide a reserve fund therefor and for other purposes."

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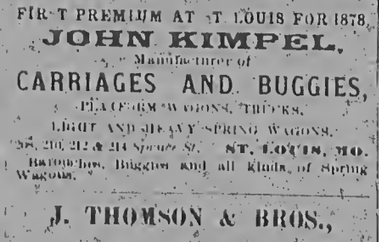
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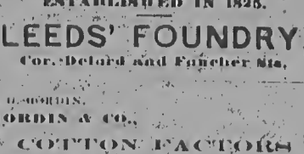
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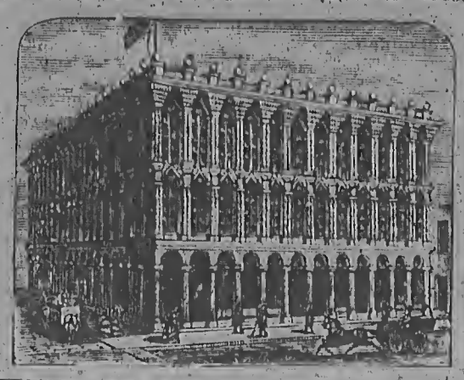
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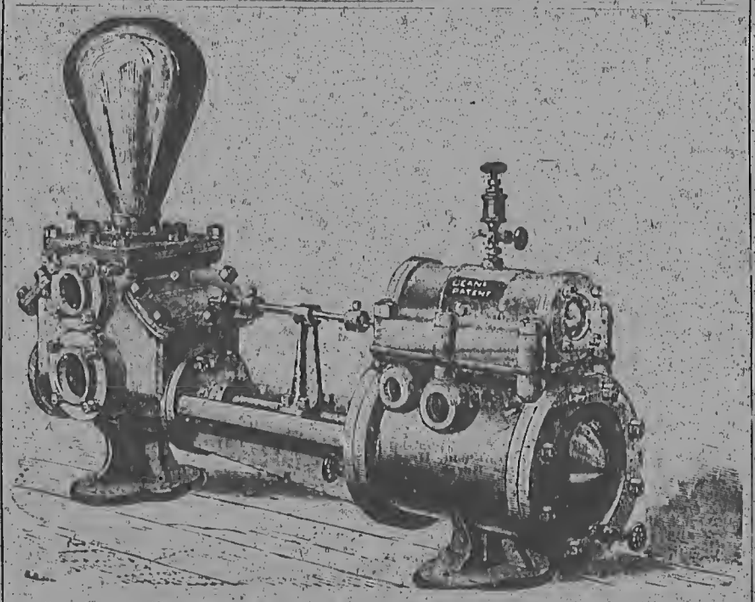


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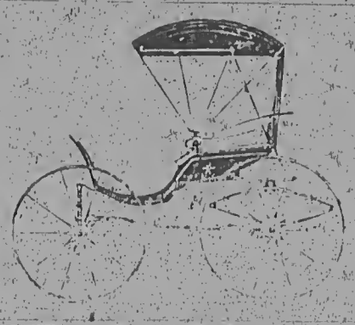


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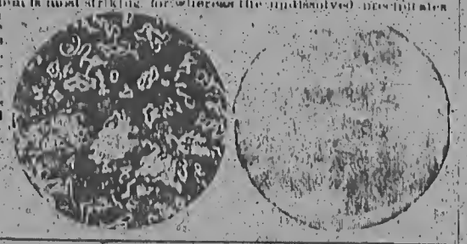
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OF [illegible] APPROVED BY THE ACADEMY OF MEDICINE OF PARIS as the best and most effectual remedy for Scrofula, Rheumatism, Weakness, Paralysis, Loss of Memory, Nervousness, Impotency, Diseases of the Bladder, Kidneys, Gravel, Dropsy, Gout, Sciatica, Lumbago, Pains in the Back, Female Complaints, Obstructions, Irregularities, Suppressions, Whites, Leucorrhœa, Uterine Affections, Hysteria, Hypochondria, Vertigo, Nervous Headache, Neuralgia, Tic Douloureux, Epilepsy, Fits, Dizziness, Noises in the Head, Deafness, Affections of the Eyes, Ulcers, Impurities of the Blood, Boils, Pimples, Blotches, Eruptions, Scurvy, Itch, Ringworm, Scald Head, Sore Eyes, Sore Throat, Mercurial Diseases, Salt Rheum, Fevers, Ague, Intermittent Fevers, Bilious Fevers, Typhoid Fevers, Yellow Fever, Malarial Fevers, Liver Complaint, Jaundice, Dyspepsia, Indigestion, Flatulency, Constipation, Costiveness, Piles, Worms, Colic, Cholera Morbus, Diarrhœa, Dysentery, Cholera Infantum, Sea Sickness, Nausea, Vomiting, Sour Stomach, Heartburn, Loss of Appetite, Faintness, Lowness of Spirits, Hypochondriasis, Melancholy, Mental Depression, Loss of Memory, Universal Lassitude, Prostration, Exhaustion, Nervousness, Sleeplessness, Dreamy Sleep, Nightmare, Cramps, Spasms, Twitchings, Trembling, Hysterics, Hysterical Affections, Irritability, Nervous Debility, Nervous Exhaustion, Nervous Prostration, Nervous Irritation, Nervous Affections, Nervous Weakness, Nervous Complaints, Nervous Diseases, Nervous Disorders, Nervous Derangements, Nervous Irregularities, Nervous Suffering, Nervous Trouble, Nervous Excitement, Nervous Depression, Nervous Anxiety, Nervous Fear, Nervous Dread, Nervous Apprehension, Nervous Restlessness, Nervous Uneasiness, Nervous Discomfort, Nervous Misery, Nervous Wretchedness, Nervous Despair, Nervous Gloom, Nervous Darkness, Nervous Horror, Nervous Terror, Nervous Panic, Nervous Fright, Nervous Alarm, Nervous Shock, Nervous Prostration, Nervous Collapse, Nervous Exhaustion, Nervous Debility, Nervous Weakness, Nervous Complaints, Nervous Diseases, Nervous Disorders, Nervous Derangements, Nervous Irregularities, Nervous Suffering, Nervous Trouble, Nervous Excitement, Nervous Depression, Nervous Anxiety, Nervous Fear, Nervous Dread, Nervous Apprehension, Nervous Restlessness, Nervous Uneasiness, Nervous Discomfort, Nervous Misery, Nervous Wretchedness, Nervous Despair, Nervous Gloom, Nervous Darkness, Nervous Horror, Nervous Terror, Nervous Panic, Nervous Fright, Nervous Alarm, Nervous Shock, Nervous Prostration, Nervous Collapse.

LADY AGENTS WANTED FOR

MADAME GRISWOLD'S

PATENT SKIRT-SUPPORTING

CORSETS,

21 E. 16th St. New York.

BRANCH OFFICE:
No. 14 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

CAUTION:

Before purchasing look for Stamp and Trade Mark.

DRY IN ROGERS' POWDER

CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all Complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children, and its acidity and sweet taste make it cooling and refreshing. Put up in 8-ounce bottles. Prepared by

A. ROGERS & SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

PULVERMACHER'S

ELECTRIC BELTS

AND BANDS

Are a complete defensive part of the body, for the Speedy and effectual cure of

Rheumatism,
Neuralgia,
Dyspepsia,
Nervous Debility,
Liver Complaint,
Kidney Disease,
Female Complaints,
Nervousness,
Urinary Diseases,
General Ill Health,
Wasting Decay,
Spermatorrhœa,
Epilepsy,
Paralysis,
Sexual Exhaustion,
Spinal Diseases,
Indigestion,

And other chronic ailments.

VOLUNTARY TESTIMONY.

[Extract from the Baltimore "American," December 4, 1878.]

"The Pulvermacher Electric Belt is recommended to general use for the following reasons: First, for its wonderful properties for the cure of diseases of the kidneys, stomach, liver, and blood generally. Its extreme simplicity, and the fact of its being applied outside, precludes all possibility of any injury being done to the patient, as an external remedy is universally acknowledged to be safe. Another advantage is the facility with which the progress of the electric fluid cure can be watched, and when the belt is not quite in the right place, or not exactly adjusted to the parts affected. The many imitations of electric belt, and deceptions practiced by charlatans, only go to prove the superiority of the genuine article, which is now in the hands of the public, and which has restored health, comfort and happiness to thousands through its instrumentality, and is endorsed by the medical profession, who frequently prescribe its use in their practice."

PULVERMACHER'S

ELECTRIC BELTS AND BANDS

are indorsed and approved by the most eminent members and scientific authorities to the world, by the Faculties of France, England, Austria, Prussia, Belgium, and America, to be the best known curative agent to the extraordinary effects of the PULVERMACHER Electric Belts and Bands, as thousands of unsolicited testimonials in our possession will attest.

DESCRIPTIVE PAMPHLET and THE ELECTRIC QUARTERLY, a large Illustrated Journal, containing full particulars mailed free.

Address

PULVERMACHER GALVANIC CO.,

Cor. Eighth and Vine Sts., CINCINNATI, O.

Avoid bogus appliances claiming electric qualities. Our Pamphlet explains how to distinguish the genuine from the spurious.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.		
Western	15	16
New York, good to creamy	24	25
Coffee, ₱ lb.		
Rio, fair	14¾	14¾
Rio, good	15¾	15¾
Rio, prime	16¾	16¾
Candles, ₱ lb.		
Star, best brands	12	13
Corn Meal, ₱ bbl.		
Best, K. D.	2 10	2 20
Cheese, ₱ lb.		
Factory	7	7¾
N. Y. cream and English dairy	8¾	9¼
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.		
Superfine	3 25	3 50
XX	4 00	— —
XXX	4 25	5 00
Choice XXX	5 25	5 50
Choice family	— —	— —
Fruits:		
Dried apples, ₱ lb.	— —	— —
Dried peaches, ₱ lb.	— —	— —
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	8	8
Butter	6	7
Sugar	6	6
Gingersnaps	9	12½
Oil:		
Coal, in casks, best	22	25
Coal, in barrels, best	16	18
Kerosene, in casks	— —	40
Kerosene, in barrels	— —	35
Lard, in barrels best	65	70
Molasses, in barrels:		
Common	20	22
Fair	24	25
Prime to choice	26	28
Golden and Reboet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	¼	4
Ordinary	4¾	4¾
Fair	5¾	6
Prime to choice	— —	6¾
Soap, in boxes, ₱ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	6	— —
Starch, ₱ lb.		8
Salt, in sacks:		
Fine	1 45	1 50
Coarse	92½	95
Sugar:		
Good fair	— —	7½
Prime	— —	8¼
Choice	8	8¾
Yellow clarified	8¼	7¾
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	13½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	30	80
Tobacco, manufactured, ₱ lb.:		
Chewing, common	2½	3
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	7	7½
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	45	46
White	— —	44
Mixed	— —	4
Oats, ₱ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	67½	70
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	80	85
Clay	75	1 00

PROVISIONS.

Bacon, ₱ lb.		
Breakfast	7	8
Shoulders	3¾	3¾
Sides, clear rib	5¾	5¾
Sides, clear	6¾	6¾
Hams, sugar-cured	8	9
Mess Pork, ₱ bbl.	11 00	11 25
Dry Salted Meat:		
Shoulders	3¾	3¾
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	6¾	7¼

VEGETABLES.

Potatoes, ₱ bbl	2 00	2 75
Onions, ₱ bbl	3 00	3 50
Apples, ₱ bbl	1 50	2 75
Cabbages, ₱ box	— —	3 25

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	12½
Ties, Arrow best, per bundle 20 ties and buckles	— —	2 10
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	— —	4 00
Young	— —	3 00
Ducks	— —	3 00
Geese	— —	5 00
Turkeys	4 00	5 00
	15 00	22 00
Eggs, ₱ dozen:		
Western	11	13
Louisiana	12	15

How deep is God's yearning over rebellious man! When the sinner flees from Him, God pursues him; and not till he has long and deliberately rejected the divine entreaties, refusing to listen to the voice of the heavenly charmer charming never so wisely,—not till then does God cease His pursuit. And when He does cease it, He turns away more in sorrow than in wrath, saying, "O, that my people had hearkened unto me!"

It is estimated that of the 60,000 students in the 350 colleges in the United States and Canada, 25,000 are professing Christians.

BENSON'S CAPCINE POROUS PLASTER.

CELEBRATED the WORLD OVER

The manufacturers were awarded the highest and only medal given rubber plasters at both the Centennial and Paris Exposition.

Far Superior to

common porous plasters, liniments, the so-called electrical appliances &c. It is the best known remedy for Lame and Weak Back, Rheumatism, Pains, Weakness, Spinal Complaints, Diseased Kidneys, Sciatica, Complaints and all ills for which porous plasters are used. Ask your druggists for Benson's Capcine Plaster, and see that you get nothing else. Sold by all Druggists, price 25 cents.

Mailed on receipt of price by SEABURY & JOHNSON 21 PLATT STREET NEW YORK

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Feb. 27, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

The market ruled quiet throughout the day, but a steady feeling prevailed in prices, with sales of 3,500 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday
Low ordinary	8	8
Ordinary	8¾	8¾
Good ordinary	8¾	8¾
Low middling	9	8¾
Middling	9¼	9¼
Good middling	10	10
Middling fair	10¾	10¾

Sales to-day, 3 500 bales. Market steady.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year
New Orleans	18,873	20,749	16,551
Galveston	7,073	8,076	3,435
Mobile	3,990	3,364	4,526
Savannah	2,508	5,496	3,976
Charleston	2,148	3,591	1,990
Wilmington	763	1,023	1,000
Norfolk	2,490	4,251	2,098
Baltimore	...	127	249
New York	1,847	1,392	2,865
Boston	2,176	1,571	922
Philadelphia	286	371	214
Other ports	...	...	...
Total	41,774	50,211	37 825

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To day.	Saturday.
January	9 78	...
February	...	...
March	9 8-16@9 79	...
April	9 9-	...
May	10 6	...
June	10 22	...
July	10 37@10 38	Holiday.
August	10 41@10 42	
September	10 26@10 28	
October	10 04@10 05	
November	9 89@9 93	
December	...	

Tone of the market quiet and steady. Sales, 36 000 bales.

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera Diarrhea, Dysentery, Croup, Colic and Sea-Sickness taken internally (it is perfectly harmless: see each accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1-47, and no one who has used it but continues to do so, many stating if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 40 cents. Depot, 42 Murray street, New York. 8p

The Most Refreshing Toilet Article.

CARSBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE)

WILL preserve, cultivate, beautify, arrest the fall off, and confer a silken softness to the Hair, and will not soil the most delicate fabric. Price, $1.

Carsbeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry thrust, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CARSBEER, Apothecary, 57 Fourth avenue and 337 Sixth avenue, New York.

DISCOVERY BY which hair can be forced to grow on the smoothest head. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5; $2 to accompany the order and balance to be paid when medicine is delivered.

205 NORTH SIXTH ST., up stairs, St. Louis, Mo

PERFORATED

VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,
Patentees and Manufacturers,
376 PEARL ST., NEW YORK.

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COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER.

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequalled remedy is made from the celebrated Coca leaf (*erythroxylon coca,*) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,
No. 72 William St., New York.
8p

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Trenton at Boykins	Mar. 22, 23
Forest, at Lake	29, 30
Carthage, at Conway	Apl. 5, 6
Walnut Grove, at Good Hope	12, 13
Newton, at Spring Hill	19, 20
Union, at Decatur	26, 27
Leaf River	May 3, 4
Hankin	10, 11
Fannin	17, 18
Brandon	24, 25
Prairie	26, 27

9 WILL. H. LEITH, E. P.

A Woman Ahead of Edison.

One day last June, just after the newspapers had announced that Professor Edison would take a vacation before completing the task of discovering an antidote for the elevated-railway racket, a pleasant-looking gray-haired woman boarded a train at Fifty-Ninth Street, and made her way to the rear platform of the last car. There she stood while the train was rattling along, until a conductor came out and said that he was sorry to interfere with her enjoyment, but he should be compelled to request madam to step inside because passengers were not allowed to ride on the platforms. The woman expressed herself as being inclined to give him any trouble, but said that she was riding there for a purpose, and that she should remain there unless he choose to carry her in. The young man in blue cloth and gold braid looked at the smiling face and ample form, and retreated to the other end of the car. On the previous day Edison had ridden on the road with a stick in his mouth, trying to learn where the sound came from, and how it could be stopped; and a man, who sat just inside the open door, facetiously remarked that perhaps the woman on the rear platform was the Menlo Park wizard in disguise. She replied that she was not Edison, only his substitute while he was taking his vacation.

After riding the length of the Metropolitan elevated railway, the smiling, gray-haired woman returned to her house at 63 West Twelfth Street, and began whittling out with a pen-knife a model of the structure on which the tracks are laid. Two shingles, for which she had paid four cents, furnished the timber, and a paper of pins furnished the necessary bolts. In the cellar of her house she set up her model, and experimented in secret, behind bolted doors, with a device for absorbing the sound produced by the elevated-railway trains. Late in June she notified the patent office of her intention to apply for letters patent on a device of that kind, and on the 31st of July a caveat was duly filed. After doing this, she went to Mr. Beard with her plan, and arrangements were made to have the device tested on the Metropolitan line. The result of the test was so favorable that the company bought the invention for $10 000, and agreed to pay her a liberal royalty on sales of rights to other companies. The invention consists simply in boxing the rails with sand and cotton, covered with asphalt. At all times, except in very cold weather, the sound is very much deadened by this device, but when it is very cold the effect is not nearly so favorable. The woman who thus got ahead of Edison while he was taking a vacation is Mrs. Walton, of 63 West Twelfth Street. She has already received $1000 of the sum which the Metropolitan elevated-railway Company will pay her for her patent. She has also made other valuable inventions.—New York Sun.

Successful Business Men the Least Hurried.

When all the rich men have set up statues everywhere in honor of the industrious, I mean to beg money enough to persuade some clever artist to execute a statue of the Dustrious man to be set up in the market place. It makes me laugh and cry by turns to go into one of our money streets and see the anxious men and boys hurrying up and down. One would think that business and hurry were partners, but they are really enemies to each other. The most successful men of business are the least hurried. What would not men give, Arkwright, if they could get rid of this perpetual hurry and drive, this galloping to the end of a journey only to mount a fresh steed and gallop on to the next stage, the clatter of the horse's hoofs an accompaniment to all their thoughts. There is certainly something ignominious in the confession which people are constantly making, that they have no time to do this or that needful thing, and that they shall breathe freely if they can once clear their desk or finish this job or wipe out this obligation. One comes to feel that time has been borrowed from, and that one's notes are perpetually maturing, while one makes a vain effort to cancel them by giving fresh notes. We turn round in a sort of fashion and berate the age we live in with its whizzing locomotives and its clicking telegraphs, as if the punctuality of railway trains and the instantaneousness of dispatches were not the very friends and servants of honest leisure.—Sunday Afternoon.

The Purchase of Palestine.

The project proposed some time since in Great Britain by leading Jews of the country to buy Palestine is said to have been completed. The Rothschilds, Montefiores, and other prominent and wealthy financiers have entire confidence, it is reported, in the success of the undertaking, and are moving energetically toward its early achievement. The secretary of the association formed for the purpose, who is, by the by, a Christian in creed, says that the Jews of the whole world seem to be in sympathy with the plan, and will do their utmost individually and collectively to further it. Those familiar with Palestine will not regard it as specially desirable, for its human features are not attractive. It is not an extensive country—not more than one hundred and forty-five miles long and forty-five miles broad, on an average—and ought to be bought cheap. The plain of Philistia is its best part, the soil being of rich brown loam, without a stone. It is now, as it has always been, a vast grain field—an ocean of wheat without a break or fence. Its extraordinary fertility is shown by the fact that it has produced the same succession of crops year after year for forty centuries without artificial aid. Many tourists have such numberless associations with Palestine that they have idealized it prodigiously; but to a man who views it without bias, it is a dreary, disagreeable land, its undulating surface, rounded hills, separated by narrow glens, and its crevasses striking the eye monotonously and unpleasantly. So much has been said for generations of the Jews regaining possession of Jerusalem, that it is age able to think that they are likely to do so at last. They certainly deserve Jerusalem.—New York Times.

Gov Nicholls of Louisiana, has issued his proclamation calling for an election on Tuesday, March 18 of delegates to the Constitutional Convention provided for by the recent act of the Legislature. The Convention is to meet in New Orleans, April 21.

MISCELLANEOUS

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

W. W. CLARK, President. JOHN W. NORRIS, Vice-President.
D. TYLER, Secretary and Treasurer.

Another Southern Testimonial

FOR THE

DIEBOLD SAFE AND LOCK CO.

A. ROY, Agent.

ONE MORE VICTORY SCORED.

READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877.

DEAR SIR: The No. 7 Diebold Safe purchased some time since went through the large conflagration and remained forty-eight hours in the burning ruins. The iron on the sides and front was very much bulged out. Considering the extreme heat to which it had been subjected, we feared greatly for the contents; but judge of our joy and surprise when, on opening it, we found all our books and papers in good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country.

A large assortment of these celebrated Safes always on hand, at prices as low as first-class work can be made. Write for estimates, etc.

New Orleans Branch Diebold Safe and Lock Company, 27 Canal street.

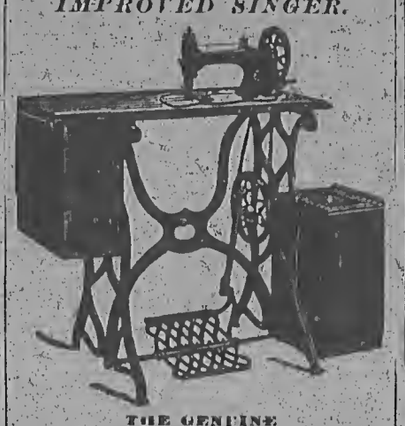
8p A. ROY, Agent.

BEWARE OF

Imitation Machines

Offered by second-hand dealers as

IMPROVED SINGER.



THE GENUINE

SINGER MACHINE,

—MADE BY THE—

Singer Manufacturing Co.

HAS NO EQUAL.

2 500,000 Singers in Daily Use.

Two-thirds of all the machines sold in the United States are those made by

The Singer Company,

Send for Circular and Price List. Address

The Singer Manufacturing Co.,
35 CANAL STREET,
Agents for Butterick's Patterns.

GOODWYN'S EUREKA YEAST POWDER, a production of this city, is both *popular with the trade* and the *delight* of all *experienced housekeepers;* and no wonder, for it is an article of the very highest order of merit. Send for circular and prices.

P. M. GOODWYN, Manufacturer,
No. 29 Constance Street, New Orleans, La.



THE ORIGINAL

Superintendent of Dr. Bly and Lewis Lockwood of New Orleans.

A. McDERMOTT,

has returned and established the business of manufacturing Dr. Bly's patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

A. McDERMOTT,
343 Camp Street, N. O.

NO MORE

RHEUMATISM OR GOUT

ACUTE OR CHRONIC.

SALICYLICA

SURE CURE

Manufactured only under the above trade mark by the

European Salicylic Medicine Co.

OF PARIS AND LEIPZIG.

IMMEDIATE RELIEF WARRANTED, PERMANENT CURE GUARANTEED. Now exclusively used by all celebrated Physicians of Europe and America, becoming a Staple, Harmless, and Reliable Remedy on both Continents. The highest medical Academy of Paris report 95 cures out of 100 cases within three days. Secret—The only dissolver of the poisonous Uric Acid which exists in the Blood of Rheumatic and Gouty Patients. $1.00 a Box; 6 Boxes for $5.00. Sent to any address on receipt of price. ENDORSED BY PHYSICIANS. SOLD BY ALL Druggists. Address

WASHBURNE & CO.

Only Importers' Depot, 23 Cliff st., N. Y.

eow

$57.60 AGENTS' PROFIT per week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CAINE & CO., 218 Fulton street, New York.

MISCELLANEOUS

PHILIP WERLEIN,

IMPORTER AND DEALER IN

Pianos and Organs, Music, Etc.,

No. 135 CANAL STREET, NEW ORLEANS.



A MOST RELIABLE MUSICAL HOUSE.

AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me not perfectly satisfactory. Full guarantee and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price on time $225, on payments of $10 per month until paid. ALL CASH, $2 0. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

Seven Stops, $185 style, for $120, on $5 monthly payments until paid or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

as will suit your convenience, and cause you to recommend my house to your friends.

P. WERLEIN.

YALE & BOWLING,

IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS

NOTIONS AND MILLINERY,

17, 19 and 21 - Magazine Street, - 17, 19 and 21

NEW ORLEANS, LA.



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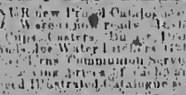
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THE TRANSFIGURATION.

LUKE IX. 28.

In greater Hermon's hoary height,
The blessed Lord of Holy light,
In prayer is found:
There soon the wealth of Heaven lay,
As bright as Eden's Sabbath day,
Empurpled round.

Three favored men, too worn to pray,
In that aureate circle stay;
Asleep near heav'n:
A sacred tent of opal threads,
And tints of heaven rose o'er their heads;
In glory woven.

Lo! sparkling with celestial morn,
Its steeds and ruby rims unworn,
Elijah's car!
And stepping from its golden seat,
Two noble forms, their Lord to greet;
They come from far.

Since Sinai's fires and Horeb's storms,
A thousand years have swept these forms;
Immortal still.
Dearly realize they quit to see,
Their lowly Lord's high majesty;
On Zion's hill.

To see upon his shoulders laid,
That priestly T be by angels made,
Ever to be;
Melchizedek's, of Salem's line,
Who Abram blest, with bread and wine,
In victory.

To see the form of Him who spoke,
The Law, with awful thunder stroke,
When rocks were riv'n;
When Sinai's top was all aflame,
And trumpet sounding loud his fame,
Was blown by Heav'n.

His sacrificial vest to see,
Love's oldest, deepest mystery—
The Love impaled:
To see that Form will clothe as glow,
Whiter than Hermon's virgin snow—
Soon to be nailed.

All lordoms, with changeful ray
Of glory lands far, far away,
Each noble one;
But presently they pale before
Eternal morn in seven fold power—
The Flat-born Son.

O noblest Son of Adam's race!
First-born of Love! before Thy face,
All silent as pale,
O Lord of lords, Thou beauteous King!
My lads of greetings now we bring—
O Christ, all hail!"

"Will those glad lords Thee soon shall be;
Lean o'er those battlements, and see—
The gates of Hell."
Reverse flash of things to be,
Behold! a darkened mystery,
No tongue can tell:

They hear the cry, "My God, my God,"
They see the nail, the spear, the blood—
Hide, conceal!
"O blessed Lord is this for me?"
"My Father's friends, for these—for thee—
One must have died."

And now the Cross its sunset threw
O'er all the mount: the crimson hue
Of dying Love;
Once more its ruddy shelter thrown—
The nearer glory sitting down
From God above.

No! A gets mingle in that scene,
But God with men, O God and man between—
Is dressed in tent;
They walked as in the holy place!
For, ev'n near, they see his face—
He's veil has rent!

On the clear pavement where he stood,
When Israel's nobles ate with God,
A sapphire blue;
His hair, the purest glory white;
His hands and feet of solid light,
A rose at hue.

Two witnesses, of Law of Faith,
In death or height, by life or death,
Stand next the King;
For them its hosts in column wait,
To pass with it on the lifted gate—
His might to sing.

His Father speaks—hold speaker he;
His thought is lost in ecstasy—
Bid near the throne:
A God in a Voice! the abyss of Love!
To shroud not ages while above,
"Thou art my Son."

This voice of Majesty they fear;
Prophets have come the mountain's drear—
The Lord's alone!
Jesus transfigured look to earth,
Supplies the need of Kingly Earth—
He stays a stone.

NEW ORLEANS, Feb 25, 1879. J. C. K.

Exodus xxiv. 11.

NEWS OF THE WEEK.

DOMESTIC.

ST. LOUIS, Feb. 26.—Mr. Cahill, Mexican Consul in this city, has received a telegram from the city of Mexico, stating that the minister of Public Works, Gen. Vicente Rivas Palasio, has given orders for the erection of the building for the International Exposition, which is to take place there in 1880. Work is progressing rapidly.

All the material for the construction of the building will be purchased in the United States. While this exposition will be international in character, exhibits from this country are specially invited, and it is expected citizens of the United States will make numerous and fine displays of their various goods, wares, machinery, etc.

SAN FRANCISCO, Feb 28.—A telegram was sent to the president last night, signed by the ministers of the various religious denominations, earnestly entreating the president to sign the bill restricting Chinese immigration.

WASHINGTON, Feb. 28.—The cabinet session to-day was mainly devoted to the Chines question. It is announced authoritatively the president will veto the pending bill, and in this will be supported by the entire cabinet. The veto message will be sent to congress Saturday or Monday.

WASHINGTON, March 1.—The House at 10,50 proceeded to the business on the speaker's table.

The speaker presented the president's veto to the anti-Chinese bill. At the conclusion of its reading the previous question was moved, which was, shall the bill pass, the objection of the president to the contrary notwithstanding. The vote resulted: Yeas, 109; nays, 95; not two thirds, and the bill was rejected.

LITTLE ROCK, March 1.—The senate passed Representatives Fishback's resolution for a constitutional amendment repudiating certain bonded debts of the State, with the proviso that nothing herein contained shall be construed as a prohibition against paying such part of the Halford bonds as the course of the State may decide just and legal.

FOREIGN.

PRESTON, ENG., Feb. 25.—The depression in the cotton trade has increased. Healy & Co., have given notice that they must stop their 680 looms within a fortnight unless trade improves. This involves the discharge of from 200 to 300 hands.

ST. PETERSBURG, Feb. 25.—The committee appointed to superintend the burning of infected houses in plague districts has commenced operations.

LONDON, Feb. 26.—Prince Louis Napoleon and retinue will sail in the steamer Danube from Southampton to morrow for the Cape to join the British military forces as a volunteer.

The government has chartered the steamer Auden to carry a portion of the artillery to the Cape. This is the sixteenth steamer chartered by the government to carry troops and war material to South Africa.

LEMBERG, Feb. 26.—The Official Gazette announced that prevalence of epidemic spotted typhus in Eastern Galacia.

LONDON, Feb. 28.—A dispatch from Vienna states that an avalanche, near Marburg, killed twenty-one persons and destroyed nine houses.

LONDON, March 1.—The Daily Telegraph's correspondent at Paris says: Queen Victoria will leave London at the end of March. She will rest one night in the British embassy in Paris, and proceed thence to the Italian lakes, where she will be met by the duke and duchess of Counaugh, who will then be on their wedding tour. Then she goes to Germany.

BERLIN, March 2.—A debate in the reichstag, on the parliamentary disciplne bill will commence on Tuesday. The sanitary committee are discussing proposals of the minister of commerce, relative to the establishment of a guaranting on German harbors, which would effect eighteen ports on the North Sea and thirty on the Baltic.

LONDON, March 2.—The viceroy of India telegraphs that he has received the following letter from Yakoob Khan, son of Shere Ali, ameer of Afghanistan, dated February 26: "News has been received here of the death of my father on the twenty-first. As my father was an old friend of the British government, I send this information out of friendship."

LONDON, March 3.—The British bark Corron, Capt. Ward, previously reported as having arrived at Queenstown from New Orleans, and having sustained serious damages in a hurricane on January 4, was sunk by a collision off South Foreland. The crew were saved.

LONDON, March 3.—A dispatch from Madrid to the London Daily News says: "It is reported General Martinez Campos and the members of the cabinet not having arrived at an agreement on Cuban affairs, the ministers will advise the king to dissolve the cortes this week, consult the leading statesmen of the several parties, and then call to office either the present administration or any cabinet that will consent to undertake the administration, or any that will consent to undertake simultaneously home elections and colonial reform—the policy advocated by Martinez Campos. The greatest animation prevails in political circles."

MADRID, March 3.—The resignation of the cabinet is considered inevitable. It is stated that the king agrees with General Martinez Campos that a change is necessary.

BERLIN, March 3.—The Berlin Post concludes from the recent speeches of the Pope to journalists and to cardinals, that there is but slight prospect of peace between the vatican and the European States, especially Germany, unless the Pope considerably modifies his sentiments.

LONDON, March 3.—The viceory of India telegraphs as follows: General Stewart reports that General Biddulph's rear guard was attacked at Kushkie Nokhud by 2000 Afizai Duranes. The enemy was repulsed with a loss of 150, and pursued till nightfall. The British lost a major and five natives killed, and a colonel and eleven natives wounded.

Mexican War Veterans.

SPEECH OF GENERAL SHIELDS IN THE UNITED STATES SENATE.

One day last week, Mr. Shields, Democrat, of Missouri, said he thanked the senate for giving him an opportunity to speak a few words of his old comrades of the Mexican war. He hoped congress would pass the proposed bill and do generous justice to the Mexican veterans. The soldiers of the last war had been treated with just and very commendable liberality. The reason why the bill granting pensions to Mexican soldiers had not been passed was on account of calculations of the pension bureau. That bureau had reported to congress a larger army of Mexican veterans alive to-day than ever stood on Mexican soil at one time with arms in their hands. The wonder was that any intelligent congress could place confidence in such a report. Throughout the whole Union to-day there were not over 11,000 Mexican veterans alive. Scott, Taylor, Pillow and Cushing were all gone—all dead; and he, the humblest of them all, was left to make this appearance to congress to do something, and do it speedily. If action should be deferred a few more sessions it would be too late to pass the bill. There was one regiment from South Carolina which reached Mexico with 1 100 men. At the close of the war it numbered 220 men, and there were but eight members of that regiment living today. He referred to the victories of our army in Mexico, and said it had been said they had nothing but Mexicans to fight. That was true, but there were plenty of them. "Ask the soldiers of France, as brave men as ever lived, and they would tell you that no men were less afraid of death than the Mexicans. If this government should ever undertake to walk over Mexico again with the same expectations of the same results as before it would be disappointed. He argued that Mexican property and Mexican honor was as well protected during the occupation of Mexico by the American army as they ever had been before or since. He spoke of the bravery of the American army in Mexico and gave personal reminiscences of that war. He did not believe a single soldier who served in the Mexican war could be found in the penitentiary. He spoke of the value of the territory acquired by the Mexican war, the rich gold and silver mines found therein, and, in conclusion, appealed to congress to the Mexican survivors the pittance they asked for to help them on the downhill of life. Give them the pittance to help them on that last march to that field from which no warrior ever returns.

IMPORTANT SUIT ON A CHURCH SUBSCRIPTION.—An important case against the Brooklyn Tabernacle (Rev. Mr. Talmage's) has been on trial in Brooklyn a second time. In the first instance the jury failed to agree. In the second the judge ordered a verdict on legal grounds in favor of the plaintiff. Mr William J. Gelston prosecuted to recover the amount of his subscription to pay off the debt of the Tabernacle, made on condition that none of the subscriptions for that purpose were binding unless the whole amount should be raised. It was shown on the trial that many of the subscriptions were made by married women and minors, many in behalf of persons who were not present, and who had not formally authorized the subscriptions, and it was attempted to be shown that different and false statements of the amount of the debt were made. An effort was made to introduce the telegrams that passed between the pastor and two gentlemen in Baltimore, in regard to subscriptions, but this was ruled out. The case came to a rather sudden ending on Thursday last, Judge Reynolds directing the jury to find a verdict for the plaintiff for the full amount. The court said that putting out of the question the claim of the plaintiff that the whole amount of the debt was to have been paid within six months, in order to render his pledge valid, the defendant was bound by the terms stated by Mr. Kimball, that the whole amount of the debt should be provided for before pledges were binding, and that defendant had not shown that they had complied with that condition. The court also held that the subscriptions by married women and minors were not legally binding. The amount of the claim was $1 413 48.—New York Observer.

In Parentheses.

"The Christian will find his parentheses for prayer even in the busiest hours of life."—Cecil.

Alas! for Christian life, that its duties are mainly placed in parentheses! The day, the week, the year is as a desert with here and there a green spot, where the busy disciple found time to dispense some charity, or spend a few moments in communion with his God. How forcibly was the supposed and real Christian life illustrated in the person of the two Bethany sisters! The one was "careful and troubled about many things," and placed her religious duties in parentheses; the other looked well to the "one thing needful," and put her secular duties in parentheses.

And why not? The lawyer, the doctor, the farmer and the merchant give day and night to thoughts and deeds connected with their respective vocations. Even the pleasures of home are placed in parentheses. Otherwise they would fail in business, and the whole of life would be a blank. If Christianity is the "one thing needful," will it do for us to give up our hearts and time to something else, and enclose our duties to God in parentheses? Not if we would follow the injunctions of the Scriptures, and, therefore, be successful.

We are commanded to "pray without ceasing." The Christian may do this and yet "find his parentheses for the busiest hours of life." Neither should this doctrine nor its practice subject the man of God to the appellation of a *religious fanatic*. We do not thus think and speak of those who make all else subservient to their business. We praise them as men of large capacities, and present them as model examples for our youth. Why, then, is it thought a strange thing that we are commanded to "pray without ceasing?"

Nor is it an impossible thing for us thus to live and put other duties in parentheses. Of this Luther the great apostle of the sixteenth century, thus speaks: "The whole life of a genuine Christian goes on continually in prayer. For, though he is not constantly moving the lips or multiplying words, yet his heart, like the artery, and hear in the body, goes on beating in ceaselessly with sighs; and the more that throws, vexation and distress become severely afflictive and urgent, with so much the greater force does this sighing and praying proceed even orally, so that you can as little find a Christian without prayer as a living man without a pulse which stands never still, though the man is sleeping or doing something else, and he is not aware of it."

Reader, see to it that your *secular* and *not* your religious duties stand in parentheses.

J. M WEEMS.

SOCRETA, Feb. 17, 1879.

Louisiana Conference Minutes.

MR EDITOR: The Minutes are at last published and the preachers of the Louisiana Conference may be looking for them at an early date, as our ADVOCATE publisher Mr. G. T. Lathrop, has kindly consented to do the mailing.

There are some typographical mistakes [illegible] as I could not stay in New Orleans long enough to do the proof reading, these mistakes I suppose, were unavoidable. The best that could be done under the circumstances has been done.

Respectully, JOHN T. SAWYER.

Mr. Ruskin's Bible Lessons.

The Monthly Record of the Free Church of Scotland publishes the following extract from Mr. Ruskin's works:

How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them, and, above all, taught me to reverence them as transcending all thought, and adorning all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself. As soon as I was able to read with fluency she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it at all I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name were hard, the better the exercise in pronunciation; if a chapter were tiresome, the better the lesson in patience; if distasteful, the better the lesson in faith that there was some use in its being so butapoken. After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from any visitors, who either joined in the reading or had to stay up stairs—and none from any visitings or excursions, except real traveling,) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated I had to learn the whole body of the fine old Scottish Paraphrases, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

It is strange that of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the one hundred and nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.

Alaska.

What is the moral condition of Alaska? Its religious wants were not neglected by Russia; how have they been met by the United States? The Russian Greek Church had a chapel, several schools, a seminary, seven missionary districts, eleven priests and sixteen deacons in Alaska. The American Church finds it hard to raise the pittance needed to maintain two or three teachers there at this hour. Not long ago, out of a school managed by an American lady in Alaska, a white man captured a girl and when the mother of the girl exhibited her willingness to sell her for twenty blankets the teacher interfered, but the parents insisted on removing the pupil from school and dragged her down to the river, and told her she must take her place in the canoe. The girl drew back and said: "You may kill me, I shall not leave my teacher." And ye *you* leave that teacher in want of food and shelter, and thus leave hundreds of these pupils—they number nearly hundreds now—to be drawn back into paganism, and drawn down from paganism into something yet more horrible!

The Russian Fur Company spent $6,000 a year to support Christian missions in Alaska, and there were other sources of income there, such that $10,000 a year came from Russia and the Greek Church into this territory for educational and religious enterprises. After Russia left the territory the benevolent schemes of the Greek Church came into our hands as a sacred trust. Gen Howard, sent by our government to investigate the religious condition of this territory, made a powerful appeal to the nation to send teachers and missionaries to Alaska. Roman Catholics have endeavored to take possession of the territory. I believe, however, that all told, there is not more than the sum of $3 000 in all going to Alaska now to promote the religious interests of the territory. We are three times more penurious toward Alaska than Russia was under the Greek Church. (See documents by Rev. Sheldon Jackson, D. D., missionary in Alaska, and editor of the Rocky Mountain Presbyterian, Denver, Col.) The worst tribe in the territory is made up of unprincipled white men among the miners. There are about 70 000 Indians in Alaska, and about 30 000 whites and half breeds. We are not increasing the numbers of the schools, but we are of the population—and of the half breeds!

Charles Sumner's ghost stands on the Pacific coast, and from under the shadows of Mount St Elias points out to us that in Alaska we have the key to the northern Pacific. Seward's spirit hovers along the Aleutian Islands, looking upon us through the smoke of the ten volcanoes that there belch their fire and ashes toward the sky. John Elliot, through the clear northern azure, spreads his hands above the men of the Yukon. When I turn that way I see behind these historic spirits the angel that appeared to one of old, and said: "Come over to Macedonia and help us."—Rev. Joseph Cook, in Daily Advertiser.

War and the Gospel.

Bishop Ellicott, in answer to a letter from the Liverpool Peace Society, defends his vote in favor of the Afghan War. His lordship says that he believes "war to be an element in the Divine government of this present world."

The massacre of the Cheyenne Indians, the massacre of the British officers by the Zulus, and the invasion of Afghanistan, with its attendant sufferings by the natives and the invaders, ought to arrest the attention of the Christian world. If Christianity has no right to speak to governments, civilization might surely be permitted to put in a word.

Our own treatment of the Indians is the root of all the trouble we have with these savage tribes. When God makes a requisition for blood, He will require theirs at our hands, and if nations meet their penalties for wrong, as they must, in this world, we have a terrible reckoning to pay. So when we criticise the British for their disregard of the rights of savages, let us remember that we are as deep in that sort of sin as any people are. We may not claim the right of superior virtue as a title to be censors of others.

We have read the full statement of the grounds on which the British troops were marched into the Zulu territory. The reasons are no justification of war. They would not justify the execution of one human being. It is awful to think of five hundred British officers and soldiers, leaving friends and families at home, going into the interior of Africa, and there to be butchered by savages. But it was war. And these victims of war, for whom and for whose friends we feel such sympathy, were where they had no right, no call to be, and their blood is on the hands of those who sent them into that Aceldama.

Bishop Ellicott may truly say that war is an "element in the Divine government," but that truth is no justification of war waged for conquest by Christian governments against savage tribes. Because we are civilized and Christian and enlightened, and superior to our enemies in knowledge and power, it is our duty to be forbearing and long-suffering and easy to be entreated. We would exhaust all the arts of negotiation before we made war on each other; we ought to be more patient and persuasive when dealing with the unenlightened and barbarous.

It is true that God uses the wrath of man to work his will in the affairs of men. War is one of His engines. But a Bishop cannot show that the invasion of Afghanistan or of Zululand had a particle of Divine wisdom or love in it. Both are human inventions to extend British power in the earth. Good may come out of it. It may be a great good to have the British Empire stretched over every acre of Africa and India. So it might be a good result if the United States government had the sovereignty of every acre in North America. But this will not justify us in driving the savages into the Pacific, and picking a quarrel with the Marquis of Lorne.

Christians in America and British Christians are not doing their whole duty in these things. Governments are so thoroughly under the power of politics and human ambitions that they need to be spoken to by a Christian voice. If Bishops and priests urge them to war, let the church of God speak out bravely against the unrighteous policy. War is always wicked on one side, usually on both. New York Observer.

Dr. Abel Stevens and his Work.

The Central Christian Advocate contains a letter from Bishop Bowman, in which, referring to the incidents of his visit to Geneva, he says:

"On the Sabbath morning after our arrival, late Saturday evening, we were fortunate in finding the American Chapel, and in hearing an excellent sermon from Dr. Abel Stevens. The chapel is simply a hired room capable of accomodating about one hundred and fifty hearers. On this occasion it was a little more than half full of a fine class of people. An interesting Sabbath School preceded the sermon, and at night a crowd was present to enjoy a service of song. We are very happy, after long years of separation, to see and hear Dr. Stevens again. We remember him when, as "the boy preacher," he used to charm and astonish the students and citizens of Wilbraham, and its vicinity. He was then not seventeen years of ago, and this writer a lad of fourteen. Soon after this (1831) young Stevens was a missionary in Texas. In our recent visit to that State, we heard some of the old people relating incidents of his career among them. Then, in a few years he was editor; then author of the famous histories of Methodism and of the Methodist Episcopal Church; then editor again, and then, as a consequence, perhaps, of too protracted labor, an invalid. Now, after many years of searching, he has found a clime congenial to his health, and, in comparative comfort, he is eagerly prosecuting his literary and theological studies and labor, and, at the same time, serving the American Chapel. We are glad to hear him say that a plan had been inaugurated for the erection of a chapel for the use of Americans, similar to the one in Paris. The Doctor seemed to be hopeful of the success of the scheme, and we hope he may not be disappointed. In almost every city in Europe, England provides for its people who may visit them or reside in them. Much good would follow similar provision for our people—good not only to them, but good to the communities where such churches may be planted.

Are we satisfied that Jesus has rent the veil that kept us as sinners from entering the holiest? Then let us go in. Are we satisfied that Jesus has provided a mercy-seat, and by sprinkling it with his own blood, made it a safe and "meeting-place between us and God?" Then let us draw near; "let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."—Dr. H. Bonar, in the Christian Treasury.

The Christian Advocate.

THURSDAY, MARCH 6, 1879.

[N. O. Christian Advocate.
THE POET.

One who has a fact for thinking
Poets thought has for verses thinking,
With the light of genius through it
Such a one we call a poet.

With nature's spirit he communes,
And thence imbibes the life that tunes
His power to construe in measures
Nature's charming store of treasures.

If to have some virtues chance be,
They are used in feeding fancy;
And he vies e'en the same,
Work, and yet adds to his fame.

Fancy is the poet's mission;
And upon her airy pinion,
With no reason of her own,
Flies to distant realms unknown

And she, with her fiery eyes
Scanning closely earth and skies,
Sees the beauty they contain
And copies in the poet's brain.

Thus his fancy in confusion,
Gathers it in the sweet conclusion,
Within Nature's happy border,
What his reason sets to order.

G. D. PICKLE.

Stop and Think.

Mr Editor: Can we, as Methodists, allow our schools to sink into ruins? We cannot, if we wish to be true to our vows. Let us read one of them: Will you be subject to the discipline of the church, attend upon its ordinances, and "support its institutions?" Now can any one who wishes to keep this vow made in the sight of God, the angels and men, afford to send their children to a Catholic school, while our own are left without a support? Let every man answer for himself. But, leaving our honor out of the question, can we afford to risk our children in the hands of a church which is bound to use every means within her reach, if happily she may there by lead some poor "dark-minded Protestant" into the marvelous light of "the papacy?" But, you may answer, their catalogues promise that they will not interfere with the religious belief of the pupil. Indeed, but can you believe it? Can a church who claims to be the church, and "the only church that leads to heaven," keep such a promise? Let common sense answer this question. Yea, let every-day history answer, and what does it say? Here in our free country she cries out with a loud voice for liberty of conscience, but in countries where she possesses power she will not permit a Protestant Church to be erected. Is this principle? If so, it is a principle made for the promotion of an interest. It is a principle worked by the "rules of elasticity." He who expects the Church of Rome to keep its promise with a Protestant heretic must have great faith. But you may think me unjust. Well, let her own oracles speak. It is but a few years since when one of their authorized priests declared from the altar, in the town of Franklin, that it would be better if Catholic parents could not send their children to their own schools, to allow them to grow up in ignorance rather than send them to Protestant schools. Shall we blame him for using this language? If so, we blame his church, for he was only carrying out the vows which he took before ordination.

"Heretics, schismatics, and rebels to our said Lord, the Pope, I will, to my power, persecute and oppose. The rights, privileges and authority of our Lord, the Pope, and his successors, I will endeavor to preserve, defend, and increase and advance. I do declare from my heart, and without reservation, that his holiness hath power to depose heretical kings, princes, 'States,' commonwealths and governments, 'all being illegal without his sacred confirmation,' and that they may safely be destroyed. Therefore, I will defend his holiness' rights against 'all usurpers of the heretical or Protestant authority whatsoever.' I do renounce and disown any allegiance as due to any heretical king, prince or 'State' named Protestant, or their inferior magistrates or officers. I do declare the 'doctrines of the name of Protestant to be damnable,' and they are damned and to be damned; and I will do my utmost to 'extirpate the heretical Protestant's doctrine,' and to destroy all their pretended powers, either regal or otherwise." Barrow's Supremacy of the Pope, pp. 42 44 ? Foxes and Fire Brands, by Usher. Baronius, Cat. C'neil, Tom. 10 P 1501 Tom. 11 P. 1566. Now is it reasonable to suppose that the church who requires these promises from her priests will keep her word made to one upon whom the curse of heresy rests? Can she ever be liberal enough to adopt for her motto: Live, and let live? Never!

But I hear some over-charitable brother exclaiming: Do good unto those who hate you! Pray, what do you call doing good? Is helping wicked men to trample out of existence all purity, honesty and truth, doing good? To do good, must we help a few men to take God's word from the many? To do good, must I give my money to men, who with it will break in pieces the scepter of liberty, and erect the ecclesiastical throne of the Pope? To do good, must we send our young men and women out upon the Roman sea of superstition? Oh, that our people were wise. When we throw a straw upon the bosom of the waters we expect it to go with the tide. Yet we send our children into the very hotbeds of Romanism, and expect them to come back to our altars robed in the faith of their fathers. Alas, for our hopes! Some who entered the convent, despising the confessional, are now its most faithful visitors, and hating the faith of their father and mother with a perfect hatred. While still others come home first-class skeptics or infidels, who have made the strongest infidels—men and women who have become disgusted with the foolish legends and arrogant claims of the said church. They measure all other churches by her acts. Then in conclusion, as we cannot send our children to Roman Catholic colleges and convents, and keep our vows made at God's altar, and seeing that the said church can keep inviolate no promise made to a Protestant, and be true to herself, and seeing that the sending of our children to Catholic colleges and convents is detrimental to the soundness of that faith for which so many of our forefathers suffered and bled, and which was preached with such happy results by John Wesley, and handed down to us in trust for those who shall come after, let us resolve that, God being our helper, we will do all in our power to turn the tide of America's youth to those schools where they will hear Christ's doctrines taught in their purity. Oh, Mr. Editor, what an army of faithful Christians we might send out to fight for Jesus, if our people would only do their duty! Lord, help the parents to prepare their children for the fight of faith. Amen.

Yours in Christ,

P. Galvin.

Simsport, La., Feb. 21, 1879.

An Allegory.

I dreamed I stood upon an eminence, which gave me a view of mountains and tree tops in the Eastern horizon; and it was midnight, and as I looked I beheld a sight most beautiful to the eye, which caused, as I thought then, to swell up in my soul a never-failing spring of water, pure, clear and sparkling bright, as the dewdrop on the leaflet, but soft and soothing in its radiance and luster, for it was but the trembling rays of the silvery queen of night, as she first touched with her fairy fingers the topmost peaks of those ice-clad mountains and giants of the forest.

These were beautiful to behold, but became cold and chilly to the senses, compared to the great fountain overflowing with effulgence, when a few hours later the king of day began to rise, in all his splendor, majesty and magnificence, before whose face the cheek of our once loved queen turned pale, and refused to shine.

When these grand panoramic views began to burst upon my astonished vision, then it was that the birds even began to sing for joy, and the whole face of nature seemed to warm itself as it silently, though truthfully, spoke forth the praises of God. It was then my heart, awe struck by the majesty of the scene, touched by these thoughts and visions, and filled to overflowing with gratitude, mutely spoke these words: Praise God! praise God!

Interpretation.—The moon, compared to the sun, is as the friendship which this world bestows, compared to that deeper mysterious friendship or love which the soul enlightened by the spirit of the living God, and filled to overflowing with the "joy which is unspeakable and full of glory," and illumined by the beatific rays of the glorious Sun of Righteousness, experiences, on meeting with those whose every pulse beats in unison with ours, and whose soul communes with our souls.

Query.—If the imperfect communion of soul with soul upon the earth is so far beyond our expectation or ability to explain, or make known, and which sometimes makes us feel as if we were in heaven already, what will it be when the soul, with its celestial body, shall be reunited with those with whom we communed here upon the earth, with the capacity to enjoy that which the Father hath in store for those who love him and do his holy will! What more glorious occupation than basking in the sunlight of the Father's smiles, and enjoying that heaven which costs us so many tears while upon the earth; and having that unbroken communion with our blessed Saviour, and all we love in the glory land, we shall be permitted to sing praises forever more to Him who redeemed us and bought us with his blood. Then throughout all the endless ages of eternity we will be constrained to sing: Praise God! praise God!

N. B. Norwood.

From the Work.

CAMDEN, MISSISSIPPI.

Rev. W. D. Dominick, writing February 19, says:

"I am delighted with my new field of labor, Camden, Miss. My people received me with open arms and glad hearts. My stewards will provide liberal things for the pastor, and pay to me that I may enter heartily upon my work, and give myself no concern about temporal things; they will see to that. So I have entered with hearty good will upon my work, and hope to do them good service. May God bless you in your many arduous labors, is my prayer!

MOUNT CARMEL, MISSISSIPPI.

Dear Brethren: We are comfortably situated in our new house to-night. Just four weeks since we resolved to build a parsonage. Where there is a will there is a way. Thanks to the brethren of Mount Carmel and others for their untiring efforts to secure a parsonage for Buffalo circuit.

W. W. Simmons.

February 15, 1879.

Family Prayers.

Father, do you pray with your family? Do you every morning and evening collect around you the precious gems of your household? Do you read with them the Word of Life, and, "lifting up holy hands" do you offer up prayer and supplication to God? If you do not, fearful is the responsibility you assume.

It is a lamentable fact that many professing Christians entirely neglect this solemn and imperative duty. They never mention the subject of religion to their children; never thank God for the many inestimable blessings they enjoy; never ask for guidance and direction from on high, to aid them in the fulfillment of the great and important responsibilities involved in the parental relation.

How can you pass along through life professing the religion of Jesus Christ, and never thank God for the blessings bestowed upon you by His bountiful hand? How can you assume responsibilities which run on through eternity in their consequences—responsibilities that involve the dearest and most sacred interests of the souls of your children—and never ask for the grace of God to rest upon them, and for strength and wisdom to guide you in the discharge of your duties?

Very few are aware of the great influence exerted by family worship—by the prayers, earnest and heartfelt prayers, of father and mother. It associates with religion all the sweet memories of childhood, and all the endearments of home. It gives to parental counsel and advice the sanction of religion, and restrains the wayward passions of the soul by the remembrance of a father's care and of a mother's tenderness. It teaches, by example, dependance and reliance upon God, and inspires the soul with longings for a blissful immortality.

"All things whatsoever ye ask in prayer believing, ye shall receive." Blessed, glorious promise! Ask that your family may be an honor and a blessing to society; that they may be loving, faithful and devoted followers of Christ, and believing it shall be granted. Before you go to the labors of the day—to its cares, temptations and anxieties—ask for God's power to uphold you, His counsel to direct you, His Spirit to sanctify you, and His presence to cheer you. And when the shades of evening gather round, when the toils and cares of the day are over, pour out your souls in earnest prayer that God may forgive you, and that He may give you strength for the morrow. Commit your precious charges to Him who is too good to do you wrong, and too wise to err.

Ask that you and your family may be shielded from temptation, and purified in heart, trained for usefulness, enlarged in feeling, holy in aim, contented in circumstances, peaceful in death, and glorified in immortality.—Rev. Walter Fry, in Christian at Work.

For the Journey of Life.

The following rules from the papers of Dr. West, according to this memorandum, are thrown together as general waymarks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.

Never show levity when people are engaged in worship.

Never resent a supposed injury, till you know the views and motives of the author of it.

Always take the part of an absent person who may be censured in company, so far as truth and propriety will allow.

Never think worse of another on his differing from you in political and religious subjects.

Never dispute with a man who is more than seventy years of age, nor with a woman, nor any sort of enthusiast.

Never affect to be witty, or to jest so as to hurt the feelings of another.

Say as little as possible of yourself and those who are near you.

Act with cheerfulness without levity.

Never to court the favor of the rich by flattering their vanities or their riches.

Speak with calmness and deliberation on all occasions, especially of those circumstances which tender to irritate.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

Dr Hartwell Vick Smith was born in Greenville county, Va., August 3, 1806. He moved to Alabama when a young man, and settled in Lowndesboro, Lowndes county, where he entered upon, and very successfully prosecuted for many years, the practice of medicine.

On the twenty-eighth of August, 1834, he was married to Caroline E. Lewis—his peer in excellence, and who still survives him—daughter of Francis Lewis, and sister of Hon. Dixon H. Lewis, ex Congressman from this district. From this union sprang a large and interesting family, only two sons and two daughters, however, survive their lamented father. One son, H. L. Smith, is at present a member of the Legislature of this State, now in session.

Dr Smith possessed a very strong native mind, of the old Virginia type, and, in addition to this, he was a man of considerable culture, extensive information and large experience.

As a member of society he occupied a very commanding position. A clear perception, combined with a superior judgment, rendered him a chief counselor in all enterprises pertaining to the financial and moral welfare of the community. His opinion in regard to all intricate and perplexing questions, involving the general interest of either Church or State, was largely sought and very highly esteemed. Well posted in the political as well as religious history of the country, he rarely, if ever, failed to perceive the results and consequences of every movement affecting the country at large long before its culmination.

He was for many years, exactly how long I am unable to state, a professor of religion, and a member of the Methodist Episcopal Church, South. And no man, with whom it has been my good fortune to be acquainted, ever loved his church more, or took a deeper interest in its welfare. Whatever affected it materially affected him, and at every call he was ready to assist in building up the walls of Zion, and in extending her borders. Although for years he was not permitted, on account of protracted sickness, to attend to the public ministrations of the word, yet in spite of the affliction to which he was subjected, and the attractions of his own beautiful home, he would long in spirit for the house of the Lord, and frequently there would go forth from his inmost soul the exclamation: "How lovely Thy sanctuary, the place where Thine honor dwelleth."

As a steward in the church, he was zealous, effective, and unfaltering in the discharge of all the duties incumbent upon him in that responsible position. For years he was not permitted to meet with the Official Board in person. Never the less, he was deeply interested in all their deliberations, and watched with peculiar interest their every movement. Whenever obstacles, seemingly insurmountable, would arise, and clouds of darkness and gloom brood over the future of the church, a meeting at the residence of Dr. Smith, where his superior judgment and wise counsel could be brought to bear directly upon the problem to be solved, was all that was necessary to overcome all difficulties and secure success. He was always revolving some scheme or enterprise in his mind whereby the financial obligations of his church might be the more easily liquidated. Indeed, he was a model steward.

Religion, as exemplified in his life, was not of a spasmodic, sensational character, but a principle that pervaded his entire being, running through and mellowing down all his thoughts, words and actions. In his conversation he was deeply spiritual, and in his daily walk he evinced much of the power and beauty that exists in the religion of the Lord Jesus.

As his pastor, I visited him frequently, and always felt strengthened and encouraged for having been associated with him in the sacred precincts of his own home; yes, an evening spent in conversation with him has broken many a gloomy spell, and lifted many clouds of despondency. Upon hearing of his feeble physical condition, soon after my arrival here as pastor of this charge, I called to see him, and if I had been a son, instead of a stranger, he could not possibly have thrown his house and heart wider open, and have given me a more cordial greeting. And, from that day until his death, he anticipated my wants, and generously administered to my necessities. Indeed, there are many preachers in this Conference, and some in the regions beyond, who will ever gratefully remember the many acts of kindness and words of good cheer received from our dearly beloved, now sainted brother, Dr. H. V. Smith.

His sickness was protracted through a number of years, and at times he was a great sufferer, but in and through it all he evinced a Christian fortitude seldom equaled. He quietly submitted with Christian resignation to his affliction, and realized much of the comforting influences of the Holy Spirit. Occasionally he would have hours of darkness and despondency, but it would only be for a season, when the sun would burst forth in greater effulgence, and he would be enabled, with greater confidence, to exclaim: "I know that my Redeemer liveth."

Being assured that his end was near, I took advantage of a quiet moment, and intimated to him that, in all probability, he would not recover from his present attack. He remarked that he was fully aware of his condition, and understood his case equally as well, if not better, than did his attending physicians, and that he was satisfied he would not recover. I then asked him if he had any business he would like to arrange. He replied very clearly: "No, I have made all my arrangements, and am ready to live and ready to die." Soon after this he commenced sinking very rapidly, lingered all night, and on the morning of the twenty first of October, 1878, he calmly and peacefully passed away, safely pillowed upon the bosom of Jesus.

Jas. S. Rencher.

Mrs. Ann T Christopher, wife of the Rev. R. G. Christopher, of the Alabama Conference, was born in North Carolina, February 3, 1800. In 1801 her parents moved to Abbeville district, S. C., where she was reared and educated. Early in life she was converted to the Christian religion, and joined the Methodist Church, of which she lived a consistent member until the day of her death. Soon after her marriage to Dr. Christopher, which was in 1822, they moved to Green county, Ala., where they lived for several years; they then moved to Sumter county, Ala. (now Choctaw), where she buried her husband and two children, leaving her four children to rear and educate, to whose interest she devoted the remainder of her life. In December, 1874, she left Alabama and went to LaFayette county, Miss., to spend her last days with her only surviving daughter, Mrs. C. E. Nelson, with whom she had spent nearly her entire widowed life.

She died at the residence of her grandson, Mr. J. C. DeLoach, near Abbeville, Miss., October 21, 1878. Her pilgrimage reached nearly fourscore years, which were devoted to the interest of her church and the moral and intellectual culture of her children. She understood religion theoretically, as well as experimentally and practically. She was not only a student of the Bible, but a student of theology in general. With Wesley, Watson, Clark, Chalmers, she was perfectly familiar, as well as with the modern literature of the age. Being endowed with such a fund of knowledge, her society was sought and appreciated by ministers of all grades. Many of the preachers of the original Alabama Conference, whose eye may chance to fall upon this humble tribute, will recollect their associations with her with great satisfaction. In her religious feelings, she was purely catholic, brought up under the influence of the Baptist Church. While she dissented from many of their views, she always entertained the warmest feelings for that denomination. In her religious life she demonstrated the purity and divinity of the religion of Jesus. She was a "living epistle, known and read of all men." Such a life could not have been otherwise than useful; therefore, her influence was felt upon every grade of society, but nowhere did it yield so much rich fruit as in her own family. Early in life her children were brought into the fold of Christ, and became useful members of society, as well as true church of God. One of them, Mrs. Mary C. Thomson, of precious memory, preceded her to the better land; and, on the tenth of January, 1879, her youngest son, Thomas N. Christopher, joined his sainted mother in the realms of bliss. Though having passed away, she is not lost to society, the church nor her family. "She being dead yet speaketh." It was beautiful indeed to see her mourning the tomb, with her brow wreathed with the rich foliage of a green old age. She never complained, and not a murmur ever fell from her devoted lips.

S. M. Thames.

Mrs. Belle W. Stanard was born in Fayette, Jefferson county, Miss., April 22, 1842. In August of 1850 her parents moved to Baton Rouge, where she was educated, graduating in 1858. In the summer of 1867, under the pastorate of Rev. C. W. Carter, she united with the Methodist Episcopal Church, South, and was a consistent member up to the time of her death, which occurred at four o'clock in the morning of January 30, 1879. Sister Stanard was a born teacher; and she worked hard as such from 1861 to 1878, or to within eight months of her death, being confined to her bed during those months, suffering intensely all the while, yet invariably patient and uncomplaining.

Sister Stanard was a woman of singularly strong character. Possessed of rare natural abilities of head and heart, she was also a highly cultivated and thoroughly accomplished lady.

Her place as an educator cannot easily be filled, and the community has sustained a heavy loss in the death of one so splendidly endowed and wonderfully useful.

Sister Stanard was warm hearted, generous, gentle, refined and pleasing in her manners. Her friends were of all classes, and every one seemed to love her. She wielded a wide social influence, and did so for that which was right, true and ennobling.

In her home she was the center of attraction and love, and she seemed to live more for her husband, children and sister, than for herself. Thoroughly brave and of unyielding will, she lived on, in their behalf rather than her own, through pain and agony of body, that would have quickly destroyed one of less resolute purpose.

As a Christian, she had a lively interest at all times in the house of God and the prosperity of Zion. Reticent and retiring, she told little as to her own religious state and hopes. She said enough, however, to show beyond doubt that she had made her peace with God, and was well prepared for death. She was visited by Rev. Christian Keener a day or two before she passed home, and also received a letter from Bro. Carter, cheering and comforting and helping her amid her last, trying hours.

Her pastor, who was detained in New Orleans for some time after Conference, arrived in Baton Rouge just in time to perform the last sad rites, amidst the tears and lamentations of loved ones, neighbors, and the entire community. In the cemetery, after it was lowered into the ground, her pupils literally covered her coffin with flowers.

J. C. T. S.

Mrs. Ellen E. Tooke, consort of Thomas B. Tooke, died on the morning of a bright and beautiful Sabbath day, November 24, 1878, at her home near Port Bolivar, La., at the age of fifty-six years, one month and twenty-nine days. Mrs. Tooke was born in Bowling Green, Oglethorpe county, Ga., September 25, 1822, and married November 24, 1839.

Early in life, in the first flush of womanhood, ere the enchantments of giddy pleasure had entangled her affections in the meshes of sin, she sought God, and found his pardoning love in a happy conversion, and at the age of twenty joined the Methodist Episcopal Church. Till death released her soul from its tenement of clay she lived a devoted Christian life, ever setting forth in her example and teachings the principles of our blessed Saviour. When the summons of death came it found her calm and undismayed, though racked by pain and disease. She expressed a happy assurance of her acceptance at God's rich throne of mercy, and at her almost last dying moment said she was not afraid to die, that she was ready and willing to go and be with her Saviour, and those of her loved ones gone before, and that there was no feeling to bind her to earth save the desire to yet be with her family, and especially to live to raise and educate the youngest children. She leaves four tender children, with the grief-stricken father, to mourn her absence from their once happy circle, and four other children, grown and married, who, while they feel the most poignant grief at the loss of a sweet mother, do not miss her loving kindness, a mother's gentle acts of attention and words of devotion, as those do who have been continually about her, every day looking to her for advice or command.

It was the privilege of the writer of this feeble tribute to the memory of one long loved and respected to have known Mrs. Tooke some years since, when she was yet beautiful in maturity dignity. She was gentle and affable in bright sparkling wit, very interestingly brilliant in conversation, that bespoke early culture of heart and mind. Blending with her true refinement and polished manner, was an unmistakable purity of soul, evincing in word and act that devotional piety which so beautifully harmonized with her natural disposition and true womanly principles.

God is just and good. Dear children and sorrowing husband, mourn not as those without hope. There is yet a day in the unfruition of God's wondrous plans, if you live up to those principles of religion, and accept those means of grace which ever lifted the departed one above the stormy trials of life's billowy tide, and at last fitted her for the joys of Heaven.

H. F. L.

Mrs E. C Odom, wife of H. P. Odom and daughter of Joseph and A. P. Simms, was born September 17, A. D. 1825, and departed this life at the residence of her son in-law, W. H. Stevenson, January 12, A. D. 1879, aged fifty-three years, four months and one day. She had been for many years a member of the Methodist Episcopal Church, South. She gave her heart, with all of its warmest, fondest, tenderest, emotions, to Him who gave Himself for her. She died just as we would expect to see a veteran die—on the battle-ground, with her face toward Jerusalem. Her life was one of marked devotion to the interest of her husband and children, who sadly miss her. Now we miss her busy hands about the household duties of each day, and we miss her in all the relations of life. As an instructor she was guided by the principles of a pure Christian, and in her life she cultivated and practiced all those virtues which ennoble and adorn the female character. Her religion was not of a speculative sentiment, but of a profound moral principle embodied in action. Her faith shone with a mild and steady luster, corresponding with the purity of her life. Our mother desired but little of what are called the pleasures of this world, and we, her children, censure ourselves now that we did not strive harder to gather one garland of cool repose for the tired brow that watched and waited and labored to the end. Her son,

J. H. E. Odom.

Died, at Pearlington, Miss., July 31, 1878, Celina J. Duncan, aged sixteen years; and October 14, 1878, Pelina H. Graves, aged eighteen years.

Whereas, The Lord has seen it meet in His inscrutable wisdom and infinite mercy to remove from us our friends, sisters and co-workers, Lena and Lonie; be it

Resolved, That it is with profound sorrow, and with a deep feeling of our loss, that we, the Sunday-school and Missionary Society of Pearlington, offer these resolutions:

Resolved, That their death closes earthly lives of rare purity and usefulness, bringing grief to many, links lost from the circle. They loved the Sunday-school, were prompt in attendance, loving to study from the word of their Heavenly Father—consistent, young disciples of our Lord.

Resolved, That while we mourn our loss we are thankful for the comforting faith to firmly believe they have gone from us to receive the reward that awaiteth all who give their hearts to Jesus while young.

Resolved, That in the death of our young and beloved sisters we truly see how blessed it is to die in the Lord. The force of our Saviour's words: Father, I will, that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me. They have gone to be with Jesus—called from a mortal life to a glorious eternity.

M. E. Brown,
For Committee.

Syrena Leech was born in York district, S. C., March 10, 1803. She professed religion at the age of seventeen, and joined the Presbyterian Church. She was married to Bro. Boyd December 27, 1825. In 1831 she connected herself with the Methodist Episcopal Church. In 1851 she moved with her family to Louisiana. She died suddenly, December 13, 1878. Her end, no doubt, was full of peace, as she had been for many years getting ready for it. She leaves a devoted husband, children and grandchildren to weep over her departure and to bless her memory. Many hearts on this circuit say God bless the bereaved ones.

James E. Bradley.

Died, February 9, at Melrose Plantation, Miss., Anna M. Lyne, wife of Spicer Jones, in the thirty-fifth year of her age.

Henry Owens Lee was born during 9, 1876, and died, near Terry, Miss., October 20, 1878.

W. D. Dominick.

The Christian Advocate.

THURSDAY, MARCH 6, 1879.

THE BROWN, BLUE AND GRAY.

BY H. C. PARSONS.

The watchers were weary, and train thoe was nigh,
There was protest and pleading, and tearful good-bye.
We laid the three gently upon the white bed,
And tenderly pillowed each sorrowful head.
The lips were all silent, and soft were the sighs;
The lashes were hiding the beautiful eyes;
On the right lay the dark waves, that rippled with gold,
On the left flowed the silver that never was told;
And the wing of the raven between

The brown eyes said, closing—"I hope you'll be late;"
The blue eyes yet trembled—"How long can you wait?"
The gray, dark with pleading, were closing in prayer;
The hush of His angel was stilling the air.
The brown hands lay crossed and pressed to their place;
The white hands lay lost in the fold of the lace;
In velvet and dimples, the hand that was stirred;
The breath of the sleepers was all that I heard,
And the shriek of the incoming train.

I twice kissed the proud lips—the ruby lips twice
The lips that were pouting I turned to them thrice,
Then hurried forth blind in the pitiless rain,
And into the night on the outgoing train—
But I think when I beat over tresses and bands
All my heart strings were caught by the motionless hands;
For whenever I wait and wherever I roam
They are driving me on, they are drawing me home,
While I dream of the brown, blue and gray.

—Berliner.

Solar and Lunar Myths in Mother Goose.

BY JAMES FREEMAN CLARKE, D. D.

A myth has been defined as a thought or feeling or idea turned into history. All human interests, all which moves the soul, or bears on human life has had its apotheosis somewhere and passed into the heavens. Every race has had its gods and its stories about them. Some myths have been derived from Nature—from sun, moon and stars; some from human nature and human life; some from the industries of man. If Phœbus represents the sun, and Artemis the moon, it is evident that Pallas is the apotheosis of wisdom, Eros of love, Aphrodite of beauty, Vulcan of labor, Pluto of the underworld. But of late a school of mythologists has arisen, who wish to derive all the gods in all the religions only from the sun and moon and other celestial phenomena.

Of this school the most conspicuous writer is, perhaps, the Rev. Geo. W. Cox. All the gods, demi-gods, heroes and great men of Greece, India, Egypt are merely personifications of sun, moon and other heavenly bodies. Instead of Hercules, Theseus, Perseus, Achilles, Bellerophon being men, whose legends have been changed to myths, they were nothing but names for the sun. Athene is not wisdom; but the dawn. So is Aphrodite. Hermes means the morning breeze. Hercules and his labors represent the yearly course of the sun. In short, Mr. Cox says that "Perseus, Bellerophon, Heracles, Theseus, Achilles, Apollo, Odysseus, Ligus, Rustem, and a host of others are only different forms of one and the same person, and that the idea of this person has grown out of phrases which described originally the course of the sun in its daily or yearly round."

According to Mr. Cox, the whole story of the Siege of Troy, as told in the "Iliad," is a solar myth. It represents "the daily siege of the east by the solar powers; that are robbed of their brightest treasures, every evening, in the west." "Helen means the dawn." "Paris and the Trojans represent the dark powers of night, who steal the beautiful twilight from the western sky." That Achilles vows not to help the Greeks means that the sun sometimes is concealed behind a cloud. The Myrmidons are the sun's rays. Patroclus is a reflection of the sun. The vengeance of Achilles is the victory of the sun over the clouds. Ulysses means the sun journeying to the west. Thus Achilles is the same as Ulysses. In fact, pretty much everything means the sun, and is the same as everything else. All the events and persons of Greek story are labumder stood phrases, which meant the sun and moon, day and night—the stock of ideas in early times being therefore very limited. The ancestors of the Greeks had, apparently, never seen anything but the sun and moon; indeed, hardly anything except the sun. A very unobserving people, according to Mr. Cox. But, by way of compensation, they had many phrases. If their knowledge was small, their language was abundant. We have only one name for the sun. They called it, says Mr. Cox "Phœbus, Perseus, Theseus, Bellerophon, Heracles, Philoctetes, Achilles, Odysseus, Meleagros, Sigurd, Rustem, and many other names." It has been hitherto thought that language is the child of thought; that, having seen something new, men find a new name for it. By the new mythology thought becomes the child of language. Men have first accumulated a stock of words, out of which they construct Iliads and Odysseys, Greek histories, stories of gods and demi gods, heroes and half heroes. With us, poetry is apt to degenerate into phrases; with them, phrases became glorified into immortal poems. Let us believe this—if we can.

Of course an ingenious person can always find some resemblances in support of sunk theories. Other writers have, in the same way, turned all the history of the Old and New Testament into myths. Abraham is the sun, and Sarah the moon. The twelve patriarchs and the twelve apostles are the twelve signs of the zodiac. David is the rising sun, who kills Goliath, the darkness, though so much larger than himself. A vast deal of ingenuity has been wasted in thus resolving history into mythology.

But these writers, having gone so far, ought to have gone further. They seem to have neglected a very important field. They have left unnoticed the solar and lunar myths which have been embodied in that archaic literature, the songs of Mother Goose. We are sure that it is only necessary to call their attention to this vast domain to arouse all their interest. Therefore, we will merely suggest at present a few striking parallels—far more so, we are bold to say, than those by which Mr. Cox has resolved Achilles and Hector into the sunlight and the shadows.

Let us take the first of these legends which occurs to us:

"Dickory, dickory dock,
The mouse ran up the clock;
The clock struck one, and down she run;
Dickory, dickory dock."

The sun is here compared to a mouse, on account of its silent and quiet motion. Its running up the clock is its ascent in the firmament to the meridian. About one o'clock, and not sooner, you begin to perceive the descent of the sun toward the west, which makes the meaning very obvious. The word "dickory" is probably derived from the Sanskrit *darck*, to shine; or else from the Sanskrit *descnduf*, twelve—the ground-form of which is *dakan*, meaning the twelve hours of the day. (See August Schleicher.)

Take another popular ditty:

"Little boy blue, come blow your horn:
The cows are in the meadow, the sheep in the corn.
Is this the way you tend your sheep,
Under the haystack, fast asleep?"

The "little boy blue" is the small piece of blue sky visible in the west after a storm. The "cows" (according to the well known custom of the Vedas) stand for the clouds, and the sheep for white mists. The meadow is the vast expanse of the heavens. The "blowing the horn" implies the wind coming from the blue sky in the west, to collect the clouds and drive them away. "Haystack" is a common name for mountains of certain shape. The "little boy blue" asleep under the haystack means, of course, the little bit of blue sky just visible at the base of the mountain.

"High diddle, diddle, the cat's in the fiddle;
The cow jumped over the moon.
The little dog laughed to see such sport,
And the dish ran away with the spoon."

This, which is mere nonsense when taken literally, becomes full of meaning when looked at as a picture of the night sky. "The cat" stands for discordant sounds; "the fiddle" for harmonious ones. "The cat in the fiddle" means, therefore, that the harsh sounds of day are swallowed up in the softer harmonies of the night. "The cow jumped over the moon" implies that the cloud (the Vedic *cow*) has gone above the moon. It is a picture of night like that of Milton, where, speaking of the moon, he says:

"On her face she bowed,
Stooping through many a wandering cloud."

In fact, the two figures are exactly the same. The "little dog" who laughed is, no doubt, "Canis Minor" or Procyon. The meaning of "the dish" running away "with the spoon" becomes apparent when you recollect that the Dipper or Spoon (in the Constellation of the Bear) seems to be continually carried away by the revolution of the hollow "dish" or bowl of the heavens.

The myth of "Jack and Jill" needs no explanation. They are, of course, the sun and the moon climbing the sky. The purpose of their going "to draw a pail of water" shows that the ancient races, among whom this legend originated, already knew that the heat of the sun, when high in the heavens, was the cause of aqueous evaporation; and they naturally supposed that the moon assisted in this operation. They had also observed that the powerful evaporation of a hot day was apt to produce clouds and rain in the afternoon. This they expressed by Jack's falling down (that is, descending toward the west) and losing his crown (crown of rays). Thus we have the picture of the sun shorn of his beams, as he falls among the clouds heaped up around the western horizon, into which clouds the moon (Jill) follows rapidly and also disappears.

The well-known legend "Sing a Song of Sixpence" is plainly both solar and lunar. The "Four and Twenty Blackbirds" are, of course, the twenty-four hours. The pie in which they are baked is the solar and lunar day. The opening of the pie, when "the birds began to sing," is the dawn of the morning. And what more gorgeous dish to set before the King (the sun) than the earth in its morning freshness and beauty? The King "in his parlor, counting out his money," is the sun beholding all the treasures of the earth, which he creates by his beams. "The parlor" is naturally the heavens where he sits. The kitchen where the Queen sits is the night-side of the earth, the Queen being "the Queen of night," or the moon. The "maid, hanging out clothes in the garden," represents the working forces of Nature, which hang leaves, blossoms and fruits on the trees, as their clothing. The little bird which snips off her nose is winter frost, which stops the vegetative process. *Q. e. d.*

"There was an old woman who lived in a shoe," etc.

"To live in a shoe" means to be perpetually walking or moving—as we now say, "To live in a trunk"—meaning to travel a great deal. The old woman is the earth—mother of all things—therefore, very ancient. Her numerous children are all the products of the earth—all the producers. To some she gives meat and bread; that is, there are summer regions of fertility where all plants find ample nourishment. But the children whom she whips soundly and sends to bed are the northern plants, which are pinched with cold and sent into a long winter's sleep. The perpetual motion of the earth and its great age, indicated by the first line, shows that the ancients had more science than we give them credit for.

These few specimens are probably enough to show the mythical character of Mother Goose as an epitome of Nature-worship. These are the hymns which our parents sang in Central Asia before the Vedic Age.

But, if there is any one who doubts that all the poetry of man consists in a few names of the sun and moon, he may find support in the words of an intelligent writer in a recent number of the Revue des Deux Mondes, who says:

"Shall we deny that there is some grain of truth in the legends concerning the Trojan War? This would be going too far. Thucydides regarded the expedition of the confederate Greeks against Priam as an historic fact. If we cannot wholly discover what historic facts are imbedded in these poetic fables, shall we therefore deny their existence? Besides, the solar and lunar myths offered us in place of the Homeric story are based on very fragile hypotheses and often on a mere verbal error. To believe in the existence and carrying away of Helen is not nearly as difficult as to believe that it means an eclipse of the moon, because the Greek name of the moon and that of Helen have some resemblance to each other. This mania for turning history into myths is in danger of giving us something very unlikely, instead of what is merely incapable of proof. This is not at all in the interest of truth. Better to repose on the soft pillow of uncertainty than to yield to such facile skepticism."

So, perhaps, after all we may have to relinquish the above-given explanations of Mother Goose; though we maintain that they are far more evident than those which Mr. Cox substitutes for Greek history and mythology.—Independent.

RELIGION AND WORKING MEN.—Christianity is the only system that cares for the poor. There are men sometimes who have control over masses of people, and tell them that Christianity is not the poor man's friend. I tell you that what religion has done to civilize this earth has been by being the poor man's friend. Jesus, the great Captain of our salvation, came from above and laid himself down beside us—His great heart of sympathy beside our heart. He came down, and you can not find a man on earth poorer than He was. He had not where to lay His head and from that platform of lowliness, down in the midst of that society, He lays the arms of His humanity beneath the lowest of the low, and the poorest of the poor, and then, rising in the majesty of dominion, He raises mankind up to the throne of God. Blessed be God for such a Saviour, for such a King of salvation, even Jesus Christ the Lord. Now that system cannot fail which omits itself to humanity.—Bishop Simpson.

—The good old Captain Davis, the celebrated navigator, once wrote to Secretary Walsinghom of the conversion of the Red Indians with an open-mindedness quite amusing. He says: "If these people (the Indians of America) were one brought over to the Christian faith, they might soon be brought to relish a more civilized kind of life, and be thereby *induced to take off great quantities of our coarser woolen manufactures.*"

Religious Intelligence.

—The Lutherans of this country will hold a second free Diet this fall.

—The income of the Wesleyan Home Mission Society last year was £35,000, a decrease of £1,104 on the previous year.

—The Northern Presbyterian Church has 12 Synods, 65 Presbyteries, 1 117 ministers and licentiates, 1,873 churches, 114 578 communicants. There were added, last year, on examination 6 375 and on certificate 3,175. These figures show again, during the year, of 2 Presbyteries, 2 ministers, 43 churches and 2 028 members.

—The Irish branch of the Evangelical Alliance has completed and published a scheme for the promotion of the study of Christian evidences and Protestant theology by offering facilities for the establishment of classes throughout the country, with examinations to be held in April, when prizes and certificates will be awarded.

—In obedience to the Bishop's order, the choir of the church of the Gesu at Montreal has been reorganized so as to exclude all female singers. The fine music at the late evening services, which begin just as the Protestant congregations are coming out, have always drawn great numbers of Protestants to the Gesu.

—The China Mission of the church of Scotland has, after much difficulty, been successfully launched, and five young men, of whom leave was taken in Glasgow a few days ago, will shortly set forth for that land. These are the first missionaries from the church of Scotland to China. The missionaries have, it is stated, been trained and educated for this work. The Foreign Missionary.

—"Indications," says the New York Evening Post, "multiply that France is inclining toward Protestantism. The latest is to be found in the announcement that the presses of the Imprenatie Nationale at Paris are printing a work in two volumes, edited by M. O Douen, entitled, "Clement Marot and the Huguenot Psalm Book." The editor has been five years in collecting material for this publication, and many persons in Paris are awaiting its appearance with eager interest."

—The Episcopalian, Statistics, as given in the "Church Almanac," are thus summed up: Dioceses, 48; missionary districts (including Africa, China and Japan,) 13; bishops, 63; priests and deacons, 3 207; whole number of clergy, 3,330; parishes, about 2 900; ordinations, 193; candidates for deacon's orders, 220; churches consecrated, 46; baptisms,—infants, 28,883; adults, 9 049; not specified, 6 085; total, 42,054; confirmations, 25,190; communicants, 312,718; marriages, 8,670; burials, 18 945; Sunday school teachers, 28,-362; scholars, 235,555; contributions, $5 788,266 28.

—A correspondent of the Christian Intelligencer writes: "In Milan, Turin, Pisa, Florence, and notably in Rome, I gleaned but one impression—that the Papal Church was fatally and irretrievably losing its hold upon the masses of Italy. An eminent man, who enjoys the friendship of the present Pope, remarks in an article furnished in a late number of the Contemporary Review, that 'if the word Protestant could be accepted as the synonym of anti-Papal, the people of Italy are at the present moment the most Protestant nation in the world.' Go from one cathedral to another, and while you witness the pageant of the ritual, or listen to the richest music, you look about you and wonder at the absence of worshipers. The splendid churches remain, but the spirit which once builded them is gone. They remain, but instead of being thronged with eager worshipers, they are only vast ecclesiastical show-shops, and shrines for the worshipers of art alone. Indeed, they seemed painfully like the mausoleums of a dead faith.

—A Geneva dispatch to the London Times says: "The prompt submission of the *curés* of Soleure to the law which makes the suffrages of their flocks an indispensable qualification for the holding of a benefice, together with the late elections in the Bernese Jura, is considered to mark the beginning of a new policy on the part of the Vatican, or, rather, the abandonment of the tactics so long persisted in by Pius IX. The Encyclical of November 21st, 1873, expressed disapproval of the election of priests by their congregation, and the faithful were strictly enjoined to take no part therein. So rigorously were these orders obeyed in Geneva that in several instances Liberal Catholic *curés* have been elected by five or six parishioners, all the others refusing to vote. I am not aware that even yet permission to vote in similar circumstances has been granted to the Catholics of this canton. The question will not arise until the occurrence of another vacancy; but it is not likely that the faithful of Geneva will be differently treated from those of Berne and Soleure, and to all appearance the *Culturkampf* in Switzerland is in a fair way of being speedily terminated."

—In connection with the testimonials which have been offered to Mr. Spurgeon on his having completed twenty five years of pastoral and public service, the Christian Signal remarks, as a fact significant of the acknowledged usefulness of his ministry, that such papers as the Times, the Daily Telegraph and the Era have published leaders reviewing it, and each has expressed appreciation of his personal fidelity and valuable work, "with the noblest yet not unmerited generosity of thought." Another remarkable fact, and one which is believed to be unprecedented in the history of preaching, is that on the 8th of January Mr Spurgeon published the first sermon of a twenty fifth volume, completing the number of 1 450 sermons, which, after having been preached to large, attentive congregations have gone out through the world to be read at the firesides of all denominations and cheer and instruct the common people wherever the English language is spoken. During the twenty-five years not a report has found currency to diminish the preacher's extended influence. The testimonial has yielded a total sum of $32 500, all of which Mr Spurgeon has given to the widows of the Tabernacle.

FRANCE.—*Gospel Work at the Exposition.*—Five hundred thousand tracts have been issued from from the windows of the kiosk at the Exposition since May 1, and as two readers may be estimated to each, the Gospel of Christ has been proclaimed to one million individuals, including a great multitude from almost every civilized country in the world. Some of the episodes are reported in the London "Christian" as follows:

"'I have walked some distance,' said a elderly woman, whose neat threadbare dress betokened good taste with slender means, and am tired. I come for a tract. I had one some time ago, and like it much; may I ask another? It was all about Le Bon Jesus. Thanks, thanks!' And she walked to the green bench in front of the Salle Evangelique, cleaned her spectacles, and was soon alone with her Bon Jesus.

"I am a Bulgarian Jew. My friends are Polish Jews. Why, this is Hebrew! and yours?" 'Polish!' they exclaimed, reading the title-page. 'Yes, we will read it.'

"We have had a good sprinkling of Scandinavians lately; they speak thankfully and encouragingly. Some thousands of Jews must be here from Algeria, and not a few from Gibraltar; most read Hebrew, but do not understand it: they prefer Spanish. On Sundays and *fete* days long files of boys and girls are brought by their teachers. Coachmen often pull up, jump down, and run to us. A French fireman: 'Have read two excellent.' A carriage and pair stopped in front of the kiosk. Two little French girls were brought by their maids. 'We were told to bring the young ladies, and their mamma requested they should each ask for a tract.' They skipped back so delighted. The coachman and footman were not forgotten. 'Ah, I do so love to read those,' an invalid French woman said as she was wheeled away; she coughed and looked so pale, but her lustrous eyes beamed with joy as she began to read. Military officers of high rank often call. 'Our people don't know anything of this,' observed a sunburnt Australian. 'I hope to tell them when I return.' Since my last tracts have been given to persons bound for Africa, Arequipa, Lima, Porto Rico, La Habanas, Angostura, Bogota, Blewfields, Brazil, Paraguay, and different towns on the Orinoco, Esequibo, the Amazon, and La Plata."

Our Young People.

CALLING THE FLOWERS.

MARY MAPES DODGE.

The wind is shaking the old dried leaves
That will not quit their hold,
The sun slips under the withered grass
And drives away the cold.

And France says: "How the March wind blows!
Is it scolding? How mad it must be!
When, I blow my horn, I 'll be tender and sweet,
To show that I love them," says she.

"For the flowers and birds are dear little things,
And must not be frightened at all.
So pray, you be quiet, you noisy old wind!—
Perhaps they will come if I call.

"The bees on the hill want water, I know,
And soon I will carry them some;
But first I will blow just as kind as I can,
To tell the sweet flowers they can come."

"Blow low for the blossoms that live in the trees,
And low for the daisies and clover;
But as soft as I can for the violets sly,
Yes softly—and over and over."

—St. Nicholas.

From Our Little Friends.

GREENSBORO, ALA., Feb. 10, 1879.

DEAR MR. EDITOR: As I have never written to you before I thought I would write you a short letter. Mother takes your valuable paper, and I like it very much, especially the Child's Corner. I am twelve years old and go to school—to the Female College. I study dictionary, arithmetic, geography, grammar and Latin. We have a very good Sunday-school here. Mr. J. J. Garrett is our superintendent. We have preaching every Sunday in the Methodist Church. Dr. J. Lewis is our quistor, and we like him very much. We have had very cold weather this winter, but it is warm and pleasant now. I live in the beautiful little town of Greensboro. It contains a population of eighteen hundred inhabitants. There are five churches—the Methodist, Presbyterian, Episcopal, also the Baptist and Methodist colored churches. There are four schools. The principal ones are the Southern University and the Female College. I wish often that I could have your paper to read every day, for it has such interesting stories in it. I hope you will publish this letter, as it is the first one I have ever written to the ADVOCATE. For fear this letter will be too long, I will close. Your little friend,

NANNIE L. DEBOIS.

OAK RIDGE, MISS., Jan. 11, 1879.

DEAR MR. EDITOR: I am a little girl nearly twelve years old. My grandma takes the ADVOCATE. I love to read the Children's Corner. Mrs. Dove is my Sunday school teacher, and Mr. Dove is our superintendent. Mr. Williams is our pastor. My papa is a Sunday-school teacher.

From your little friend,

MARION HARRIS.

CLAYTON, Alabama.

MR. EDITOR: I thought I would write you a letter. I am a little girl ten years old. I can't write much, yet I have been through the third reader six times, spelling-book four times, and can cipher a little. My parents are Methodists; my brothers and sisters are in the church; my father takes your paper, and we all love to read it.

M. C. MCCRANEY.

Letter from Mexico.

The following interesting letter was written to the editor of the Advocate of Missions, by a daughter of Bro. Patterson, Superintendent of our Mexican Mission. Our young friends will be glad to read it.

MEXICO, October 14, 1878.

Dear Brother Steel: I have been intending to write to you ever since papa received your last letter, in which you asked me to do so. I thought I would write a letter to Uncle Bob, of the Western Methodist, but that good man is now dead, so I will write to you. You must remember I am only eight years old, and cannot therefore write very well nor very fast. I go to school in this city, and am studying hard both English and Spanish. I like Spanish very much, and can talk enough of it to get along very well with my Mexican playmates. We were very happy in our home in Mexico until about two months ago, we children all took the whooping cough, and on Sunday, the 29 th of September, our sweet little sister Mabelle died with it. Since that time we have been very, very sad. She would have been two years old in November, and was so sweet, pretty, and interesting that we and everybody that knew her loved her dearly. We can never forget her large brown eyes, light curly hair, fair skin, rosy cheeks, and graceful little form; and we miss so much the sweet voice that used to talk and sing so happily all through the day. She talked nearly altogether in Spanish, and made the Spanish signs while talking that looked so cunning in a little thing. She loved Spanish hymns better than any other songs, and when mama would sing to her at night on going to bed, "Come to Jesus just now," she would say, "No, mama, 'Ben a Cristo, ven ahora," which is the same thing in Spanish. She loved to "say prayers," as she called it, and would hand papa the Bible and then sit down quietly in the little chair her grandma gave her in Memphis, during the reading of a chapter, and always kneel by it until papa finished the prayer. I cannot tell you half of her sweet, charming ways, nor half of the sorrow that is in our hearts, because we shall never see her again on earth. Everything reminds us of her. When we go to the Alameda for play and exercise we think of the many times she used to go there with us, and how she loved it. Papa says he misses her so much when he comes home, and mama misses her when we are at school, because little "Mamie" always staid at home with her, and was so much company for her. Our English and American friends all loved her, and when they heard she was dead brought beautiful flowers and seemed so sorry. She was buried in the American Cemetery, where papa, mama, and Annie go to put flowers on her little grave; but I cannot go there because it makes me cry so much. We know she is now a happy angel in heaven, but we cannot but wish she had not died. Still, since God has taken her to himself we try to be resigned and hope and pray that we may so live that when our time comes to die we may be ready to go, and then we will see again our sweet little "Mamie" and never more be separated from her. I have not written about anything else because my heart is full of our little lost darling. I know that you and many others will sympathize with us and pray for us.

I feel much honored that you have named a missionary society after me, and hope that it will be the means of doing a great deal of good.

With much love to you and family, I am

Your little friend,

BESSIE MAY PATTERSON.

Honesty, Family Teaching.

"You are too strict, ma'am! Your boy will never get on in the world if you bring him up with such notions; he will find that he must do like other men, or else he must go under."

Such was the tone of remark by an elderly man, a furniture dealer of long experience, made at his own table and in the presence of his two sons, in response to the hope expressed by a lady visitor in regard to her baby-boy, that he "would grow up to have a heart and be a strictly honest man."

"Strictly honest," said he. "Nobody is that, nobody can be and make money."

"Then he had better be poor!" was the rejoinder; but not wishing to appear rude to her host, and observing the evident uneasiness of his wife, her friend, she courteously changed the topic of conversation.

Is not the question a pertinent one? Are parents doing all they can and ought to stem the tide of dishonesty which now seems ready to overwhelm our land with disaster and shame?

Many years ago a little lad was living with his parents and his many brothers and sisters, on a rocky farm near one of the Massachusetts' hilliest towns.

Down in the valley two or three miles away was the village store, near by it the meeting house, and a little farther on, the mill.

Johnny had only lately been promoted to the dignity of going alone, on horseback, to do the few family errands, and bring home the grist from the weekly grinding. On the particular day of which we write he had been forced to wait his "turn" for some time at the mill, and had sauntered back to the store to listen to the farmer's talk, and to look with childish wonder at the heterogenous medley of goods, in his eyes enormous, also as to quantity, such as were to be found in any country store fifty years ago.

Now Johnny was an incipient mechanic—what Yankee lad is not?—and he had already often found his powers of construction circumscribed by the lack of necessary aids to his inventive genius, notably the lack of nails. So, when he stood beside a whole keg of these most desirable little articles, the temptation to put a few into his pocket proved too strong for his conscience. But when, soon after, he rode off towards home, it was with a load far heavier than the good old horse knew anything about.

Five ten penny nails! His treasure brought him no content or happiness, however, and after supper he wandered about, following his mother from table to pantry, till at last, as she washed the dishes, he leaned on by the kitchen sink and confided to her his trouble.

She wisely forbore any severe reproof, but showed him how surely that transaction was a beginning of evil, which, if allowed to grow, would make of her boy a bad man. At the same time she made no question of what was to be done about it, but told him, as a matter of plainest practical honesty, in which there could be but one course of action, that he must go back with the nails and tell the store keeper in the morning.

But when Johnny rose, in the gray winter daylight, he found that his father had already been gone with the horse, for some hours, to a distant wood-lot, and would not return till night. However, in those sturdy New England families, where one was hedged up another was found, or made, and neither in Johnny's mind nor in his mother's was there a thought of avoiding or delaying the day's duty. So Johnny trudged off on foot down the hill with the nails in his pocket again, told the man his fault, and received a severe lecture from him on the sin of stealing. This he accepted meekly as only his due, and then walked home a happier boy. "And this laid a foundation of honesty for my whole life," said he, when forty years after, he narrated the incident in a sermon upon parental influence.

"Steam is a great thing," remarked a traveller in a railroad car to his *vis a vis*. "So it is," was the reply; "I owe my fortune to it." "Monsieur is manager of a company?" "No." "An engineer, perhaps?" "No, I have lost a number of relatives by railroad accidents."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, MARCH 6, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE, 113 CAMP ST., NEW ORLEANS.

Succoring the Tempted.

Believers are seldom exempt in this world from solicitations to sin, and it is the common lot to be subjected to the ordeal of sorrow. Whether it be the one or the other, or both, Christ is able to succor them that are tempted. In his extremity of sorrow and temptation angels ministered unto him and strengthened him; in our extremity Christ is our helper. The ministry of angels was prominent in the old dispensation. Angels were "sent forth to minister for them who shall be heirs of salvation." Such ministrations, if they exist at all, are secondary under the gospel. We are blessed with a more exalted helper in Christ, and with one who can help more effectually. He was made like unto his brethren for this purpose, in part, that he might sympathize with tempted and troubled souls, and that he might secure the confidence and trust of the children of sorrow.

His ability to succor, in some way, grows out of his own subjection to temptation. The principle is clear enough in its application to ourselves. A like experience enables us to enter into the feelings and sufferings of those who are in trouble. An apostle writes: "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation." We cannot understand the case of a bereaved parent fully unless we have ourselves tasted that cup. Those who have not suffered lack the most essential of all qualifications for the office of comforters. In our sore trials we naturally and reasonably seek aid and guidance of those who have suffered. They can feel for us, and are able to help and strengthen us, because they can feel.

But could not Christ, as the divine Son of God, comprehend human temptation and suffering without passing through the school of earthly sorrow? It is sufficient to answer that to have suffered is to know suffering in a way different from that knowledge which belongs to omniscience, and that by this subjection to suffering in the God man God has furnished himself with a new and most powerful means of consoling his sorrowing children. By this means he gets nearer to us, and gives us an Advocate and High Priest rich, deep and adequate in sympathy with us. Not one "who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." The Holy Spirit is, by eminence, the Comforter now, because he is sent by Him who was himself tempted. There is something more tender and sympathetic in the whole Godhead toward us since the Son has suffered. But whether the ability conferred by suffering extends to the divine as well as the human side of Christ, is more speculative than practical. He is able to succor us, because "He Himself hath suffered, being tempted."

In his glorified state He can better reach us, and minister to our infirmities and sorrows, because He has felt the same. And in the anguish of temptation to sin He has been tempted in all points like as we are. The devil shot all his fiery arrows at Him. Satan emptied his quiver of flame in shooting at the heart of Christ. He was tempted "in all points like as we are." He came as near to us in the direction of sin as possible without sinning. He stood on the verge of that awful chasm, and looked into its dark and fearful depths. He felt all of sin except the actual sinning, all the enticements of it, all the wiles of the tempter. And as the sin-bearer, and the substitute of sinners, he went beyond us in a travail of soul which neither angels or men can comprehend.

While we would not yield this view of the sufferings and temptations of Christ as qualifying Him to succor us, it is manifest how they help us to come to Him in our time of need. He has trodden the wine press of bodily pain and of mental sorrow. He has passed through these conflicts with Satan. He has stood where we stand in the wilderness of temptation. He is able because His own sufferings and triumph over sin gives us boldness to go to Him for help. He can but feel for us; He has in His own experience that which makes perfect sympathy assured. Christ is never nearer to us than when we are tempted. The soul may not always realize this nearness. The troubled heart may imagine that God has withdrawn himself, and that Christ has turned away. But it is in these dark and dismal passages of experience that the depths of the Redeemer's love is stirred for us. The grounds of His ability to succor are made clear in that which we suffer—grounds so broad and sure that we cannot well pass beyond their embrace.

Why cannot afflicted and tempted people find abundance of comfort here? Christ is the help of all tried souls. He has a special ability, growing out of special reasons, to succor them that are tempted. He is the strong deliverer, the mighty One to save. All we need is to look to Him in our straits and perplexities—to turn to Him in our hours of sorrow, and in our struggles with sin.

Sharp Practice.

We have never admired the methods and style of the Brooklyn sensational preacher. Mr. Talmage has done some good, and perhaps some harm. He has, no doubt, carried his peculiar measures too far. This, however, is the almost inevitable tendency of a resort to unnatural excitants, and to strained and artificial devices to attract a crowd. If a preacher is determined to fill the public mind, and to have a large hearing by, all means, he will, of course, stop at nothing to secure the end. There is a more excellent way, though it be slow and dull in comparison with that chosen by Mr. Talmage. He is now under charges, and his presbytery has yet to decide upon his case. He will probably be acquitted, and will go on as heretofore, only making considerable capital out of the attempt to check his erratic course. His trial by the presbytery will draw additional throngs to the Brooklyn tabernacle.

One feature in the complaints against him—his expedients for raising money to pay a church debt—has a lesson in it for all who may solicit subscriptions for religious purposes. The following brief correspondence exhibits the grounds of one of the charges against the pastor of the tabernacle:

"Brooklyn, Jan. 30, 1878.

"John F. Talmage, Eutaw House, Baltimore:

"Will you and Mr. Hobbs allow me to pledge you each for $5 000, provided I make up to each of you privately the difference between your subscriptions and $5 000? Telegraph immediately.

"T. De Witt Talmage."

The following answer was returned:

"Baltimore, Jan 30, 1878.

"The Rev. T. De Witt Talmage:

"Cannot permit course suggested. Frankness, earnestness and faith, without deception, will command success. Do not telegraph again, as Hobbs and self are used up now thinking and talking over it.

"John F. Talmage."

Mr. Talmage wanted the influence of these names to a liberal subscription, and he, doubtless, regarded the means legitimate. It was downright deception for the purpose of securing money to pay a church debt. That is the plain English of it. With these names down for five thousand each, others might be pressed into the same line, and brought up to the same notch. The temptation to resort to such tricks, in order to swell a collection, is often very great, and from the deliverances of several of our Northern exchanges we are led to infer that this kind of sharp practice is not very uncommon. The Methodist intimates as much, and the Watchman of Boston, alluding to the matter, says:

A graver charge against Mr. Talmage is his telegram to the nephew, asking the latter to subscribe $5 000 toward a church debt, with the understanding that all of the sum the nephew should be unable to pay should be made up by the uncle himself. We think this a very grave fault. Yet is it not part of a system against which we have not protested? Is it not in essence precisely what Mr. Kimball has been doing for years? To be sure that makes the thing no better. But it distributes the blame a little, and perhaps shows that each one of us must bear a part of it with Mr. Talmage. If we had all condemned the system of paying church debts most universally in favor during five years past, he might not have been led into it, and we might have been spared the opportunity to lay our sins on his shoulders. The rebuke telegraphed back by his nephew was richly deserved, but perhaps not by him alone.

Our readers are aware that there has been lately a good deal of enthusiasm in the North on the subject of paying church debts. Large debts have been wiped out with amazing rapidity, and the events have been blazoned abroad. Mr. Kimball, especially, has become famous as a shrewd and successful collector. We suppose the Watchman knows where of it all comes. Mr. Talmage is not alone in this thing. It is the custom of the churches. They all do it, or nearly all. Straightforwardness and truth ought to be observed in raising money for all purposes, and in collecting for religious enterprises underhanded ways are utterly abominable. The stratagems and the duplicity are likely to be exposed, and, if they are not, the curse of God is certain to rest upon a work that is saluted by insincerity and deception. Honest debts should be paid in an honest way. It would seem from the declarations of those who ought to know that Mr. Talmage is not a sinner above all that dwell in Jerusalem. He has been caught in a trick commonly resorted to—he has been exposed. That is all.

It is hard on Talmage to be thus alone held up to public censure, while the rest of the brethren escape. His is only one of many such cases, and is connected with a corruption of religious conscience, which is almost universal. This state of affairs may somewhat extenuate the guilt of Mr. Talmage, but it is a most alarming revelation of widespread demoralization. Sensationalism in paying church debts is even worse than sensationalism in preaching and in working up a crowded house. Both tend to evil, and to the damage of Christianity. The gain is more apparent than real, and, at best, the results are of the most temporary and superficial character. We repeat: The worst aspect of the Talmage scandal is that it is a specimen of the religious shams and tricks that have become common in the North. It is the development and exposure of a moral degradation that prevails widely, and that threatens to sap the foundations of Christian honesty and spirituality.

Told to Suit—Pious Frauds.

One feature of the so-called religious literature, in the shape of novels and anecdotes, has long appeared to me to have been carried too far, and to have thus been productive of more harm than good. I do not take the ground that everything told should be a record of events as they actually transpired at the time and place, and by the persons named in the story. This would exclude a great many of our best books, and even parts of the Bible. John Bunyan would have no place, and others of the same class would be condemned. But while the writer should be allowed the liberty of departing from the exact record of time, place and person, he should not narrate as a fact anything that never occurred at all, or that is not fully warranted by Scripture teachings and promises.

It is in this respect that I find fault with so many stories that obtain currency in our religious journals. For instance, here is one of a boy who tells a Dutchman he can't sell beer or brandy for him. God and his mother won't love him if he does. The Dutchman gets mad, and is about to pound the brave little boy into jelly; but a good man comes along in a buggy and takes the boy up, and gets him a situation twice as good as with the Dutchman, which brings him more money and less pounding, while his mother and God love him much more. All of this is very agreeable to the brave boy who, while he would take a pounding if he could do no better, never fails to get into a buggy with a good man who will pay him for it. This is but a sample of numbers of those stories which are told to suit. They are calculated to deceive and disappoint. "In this world ye shall have tribulation." Through patient toil and suffering and conflict we are to win an incorruptible and not a corruptible crown. Such stories take all the pith and marrow out of the gospel. They do not present *duty* as the moving principle. They lead one to think that the devil plays the bully till he finds us brave, and then, like all bullies, he shows himself an arrant coward. We are also taught that temporal rewards come down, like ripe oranges, the very first shake.

Whoever undertakes a Christian life with such shallow principles will wither away as soon as persecution comes. There is no motive strong enough to carry a man through life in the Christian course short of that sense of duty which is infinitely paramount to every temporal consideration whatever. When duty overrides every thought of danger or safety, privation or advantage, pain or pleasure of this life, whether immediate or remote, then one's convictions are deep and strong enough. Any teaching short of this falls below Jesus' *minimum*. I emphasize minimum because it is the fashion of the age to reckon this high sense of duty as being a high-water mark possible to be reached only by prophets and apostles and martyrs.

But, says one, "If you go to preaching that doctrine you will set the coulter so deep that nobody will be able to pull it through. You cannot get people to repent on those terms. You must soften it and make it easier." Then let me ask: what do we mean by giving up all for Christ, by trampling under foot the vain pomp and glory of the world, and all the vain and covetous desires of the mind? If these and many other expressions mean nothing, let us expunge them from our vocabulary. If you assure men that they are going to have an easier and more prosperous time in this life, of course they will choose Christianity from self-interest alone.

But there is a higher idea yet, viz.: No man who is influenced by selfish motives ever benefits the world, except incidentally or accidentally. Nothing but the principle of duty, separate from all selfish considerations, ever has added or ever will add anything to the real moral power of the world. Where these convictions are not reached you are not making converts, except in name. You may gain adherents to theoretical opinions, but you do not add a pound of steam to the engine which drives the old ship of Zion. You add a carcass to the already heavy freight bill, but you give no buoyancy to its waterlogged hull. It may sound harshly to many ears, but I feel that the great mass of what is termed "religious fiction" is a pious fraud. I do not impeach the motives of the authors. I will grant that they all mean well. I will say more—that their books are incomparably superior to those which do not aim at a moral higher than the current public sentiment of the world. But still let us not deceive ourselves by thinking that they present us with examples of Christian faith and practice safe and sufficient. Christ calls for soldiers, not sutlers, drummers and camp followers. He calls for laborers, not for tradesmen to buy up and speculate upon the crop. He wants martyrs who have really laid every worldly hope, pleasure or glory upon the altar. He wants fire in the engine. He wants men who are as scrupulous in doing what is given them to do as they are in claiming rations or pay. He wants men who are ready to die and at the same time willing to live and suffer—men, women, boys, girls who forget themselves and self-interest in the intensity of their devotion to the Master and his cause. The time is come when we must preach these doctrines to repentance, and furnish mankind with real lives of action, and not imaginary lives of sentiment. Let us quit trying to pass debased coin at par. We have no right to cheat the world even when it wants to be cheated.

T. A. S. A.

Dr. Hinton, editor of our new Quarterly, writing to the Nashville Christian Advocate about Nashville, says:

Tennessee has a splendid capitol—said to be the finest in the South. I do not think it cost over a million if so much, and I suppose it would be rated a *cheap* house in New York, whose capitol has cost eight millions, and is still unfinished. The capitol in Nashville is massive and durable—will stand all the warring elements short of an earthquake or volcanic eruption.

Nashville Methodists must have had a rich feast furnished by the dedicatory services of the new McKendree Church. This is the most attractive and imposing church edifice in our Connection, so far as I have seen—I speak only of its exterior, as I did not see the *auditorium*. McKendree has an immense membership—eight or nine hundred—of abundant resources. The pastor, Dr. Kelley, must be a very busy man, to meet the incessant demands of such a city charge. Methodism in Nashville is represented by several other flourishing churches, of which much could be said. The pastors must all be busy: they could not be seen about the Publishing House. There is another huge structure in Nashville—the Methodist Publishing House. From basement to top floor it is a journey to me—not standing much on my muscle—six stories in the rear, four in front—a building of ample dimensions, equal to any possible demands which business may make. Our Publishing House is in peril from accumulated indebtedness; and, from the efforts made to get relief, the public are fully advised that the fear of its failure is not a fiction, but a painful fact. The plan for the rescue of the Publishing House (by selling low-rate bonds) is working, I think, with success. I do not profess to be a financier, but two years ago I wrote an article for the Southern Christian Advocate in favor of a similar scheme of relief. Drs. McFerrin and Young are vigorously pressing this important matter to completion. Our church cannot afford to let this magnificent property be sold under mortgage, and thereby sink the whole of the original capital, and still be in debt. Time will soon settle this Publishing House trouble, as it does so many questions, often in a way unexpected. 'Hope springs immortal in the human breast."

By the time your readers see this they will have an opportunity also of reading the long-promised Quarterly Review. It must speak for itself—it has cost at least one man much thought and painful anxiety. A few hundred copies are on hand to supply subscribers who want the first number. Persons who do not wish to subscribe for the year can get a specimen number for $1. Terms, $1 per annum in advance. Address Rev. Dr. R. A. Young, Nashville, Tenn., inclosing payment. All literary communications should be directed to the writer.

The Character of Our Mexican Work.

Bro. Patterson closes a communication to the Advocate of Missions as follows:

All mission work is, of course, the same in many respects, but different fields present some peculiarities of their own. Therefore the tactics required in one place may not prove so successful in others. In some communities the people are ignorant of all other forms of religion except the one to which they have always been accustomed, and being content with that form it requires much time to gain access to them and convince them of their errors. Other communities or people have obtained some idea of other forms than their own, and desire to exchange the old for the new. These only await an opportunity, which may be delayed either by the tardy steps of the missionary, or by the opposition of ecclesiastical fanatics, whose subsistence depends upon holding these people in subjection.

I suppose we have in this country every grade of character the missionary has to encounter—every difficulty and every encouragement. To some places we have no access whatever; to others we may go in the presence of great difficulties and dangers, while by still others we are welcomed, and even invited to open our schools and churches. These extremely fanatical places we must leave alone for the present, but we cannot turn aside from difficulties and dangers to occupy such places only as invite us and protect us. Therefore, some cities, considered very fanatical, and which have not failed to demonstrate that fanaticism on every favorable occasion, have nevertheless been occupied by the missionaries in Mexico, and in some cases very decided changes have been wrought in those cities. The whole nation has to some extent felt the influence of Protestantism; and while a vast amount of fanaticism remains, and Protestants are sometimes bitterly persecuted, there is, nevertheless, open before us more territory for missionary operations than our societies at home can possibly furnish us the means to occupy. The work is continually extending and the demands upon us increasing.

Good Times Ahead.

About the most encouraging fact in respect to the financial affairs of the country (not of the government) is that by some means, and through a variety of methods, the indebtedness created during the flush times is pretty well liquidated. A large part of it has been paid in money of twice the value of that intended when the debts were made; other parts have been paid in part or compromised, and still others have become wholly unavailable, and must be passed over to the undesirable side of the profit and loss account. The amount of nominal losses has been very great, and these have fallen upon the debtors to the full extent of their ability to pay; and since the intrinsic wealth of the country is not diminished; and now that wealth is so largely in the hands of the late creditor class, the debtors losing all before the creditors lose anything even nominally, there is very little occasion to sympathize with that class, in view of the deficiencies that they have failed to collect. It is well, therefore, that the past should be, as far as it may be, remanded to its own place and that the people should be permitted to set out anew and unincumbered in their industrial career.

In such a country as this there can be no hard times, except as they are produced by wrong financial and industrial methods. Such was the source of the fearful strain that has been upon us, and which, indeed, is now only departing, but not yet gone. The American people must then addict themselves more closely to their home industries, must learn to work for small wages, to sell their productions for low prices, and to be content with small profits on their sales; to earn before they spend; and they must look to themselves, and not to the government for rules of economy and thrift; must appreciate the dignity of homely, honest labor, and account one dollar earned in working for one's self worth two dollars gained by working for another. And when all this shall be realized there will be an end of hard times, and of all danger of their coming again.—National Repository.

The Vote on the Change of Ratio.

The Secretary of the General Conference, as instructed, forwarded to every Annual Conference a copy of Report No. 7 of the Committee on Itinerancy, proposing a change in the ratio of representation in the General Conference. We have received returns from most of the Conferences; but this will not suffice. The College of Bishops will require a certified statement of the vote in each Conference by the Secretary thereof. The Secretaries will please forward the same to us as soon as convenient. Some secretaries have done so; but lest there should be any missing we beg that duplicates be forwarded to us.

Thos. O. Summers,
Secretary of General Conference.

The May Meetings.

The College of Bishops will hold their Annual Meeting in Nashville, the first Wednesday in May, that is to say, May 7, 1879.

At the same time and place the Book Committee will hold its Annual Meeting.

The Board of Missions will meet in Nashville, Thursday, May 8, 1879.

Thos. O. Summers.

Please Read This.

The postoffices of all the preachers of the patronizing Conferences, and the places at which they will represent the interests of this paper, are desired the earliest day possible, to enable the publisher to send forward the lists of subscribers for correction and collection.

The publisher also wishes to be notified of any change in postoffices, failures to receive the paper promptly, or other matters of interest that have not received prompt attention. It is his wish to correct all errors in accounts, and that every agent and subscriber shall be satisfied.

In ordering changes be sure and give the place *from* as well as that *to* which the paper is changed. Attention to this is of the very highest importance.

Among the Editors.

Pacific Methodist.

—Beware of overmuch liberality. Sectarianism is bad, but latitudinarianism is worse. Bigotry is very objectionable, but modern liberalism is far more dangerous. Contention over trifles is silly, but quietly to fold our arms and allow the very foundations to be removed without a struggle to save them is both cowardly and wicked, involving ourselves and posterity in utter ruin. We should seek deep convictions, not only to have the truth enter our hearts but work there with revolutionizing and regenerating power, causing us to love it more than life, and feel it as a fire in our bones. *Contend* for the faith mildly and in a Christian spirit, showing a due regard to the feelings and opinions of others, but showing at the same time that you have a faith which you think worth contending for.

Christian Intelligencer.

—One hour from the Battery to Harlem! In what an age of wonders we do live! Yet while one has been almost flying through the air on an elevated railway, "annihilating space and out-distancing time," let us see how far the metropolis itself has gone. In an hour it has moved over 1 000 miles from west to east; within the same hour it has traveled about 65,000 miles around the sun, and, drawn by the sun, it has been making a third journey around a central point in the constellation Hercules at the rate of more than 150 000 000 of miles per year. This rapid transit through space is without noise, confusion or collision. The tracks are unworn, the motors need no fresh fuel, and accidents are unknown. Infinity affords plenty of room for the procession of suns and stars and systems. Sirius is our nearest neighbor among the fixed stars. Yet it takes a little over nine years for its light to reach us. Of space and motion we really can form no conception. The figures which science gives us utterly bewilder the imagination, but they arouse us to the contemplation of the sublimest themes, and show in part how the heavens declare the glory of God. Would not some elementary works on astronomy be more astonishing to average readers than dime novels and sensational stories?

Western Methodist.

The social phenomenon of Christianity that most attracts attention is the universal and invariable result of divine illumination—*fellowship*. We have fellowship one with another" when "we walk in the light"—a fellowship that embraces not only all other believers, but also the one object of their faith, "the Father and His Son Jesus Christ."

God's favor and presence abide with them who walk in the light, and so they have communion with the Spirit of life, truth, righteousness and love. All such as possess this divine experience have fellowship with each other. Cordial affection for the brethren is an immediate sequence of love to God, the common center of all trusting hearts; their love for Him goes forth from this focal point and embraces all who are within the holy circumference. Therefore, it said: "We know that we have passed from death unto life, because we love the brethren."

Georgia Advocate.

A bill has been introduced in the Louisiana Legislature prohibiting the sale of all intoxicating liquors in any quantity less than one gallon, except by druggists.

A few years ago we had much legislation in Georgia upon the same. The local option law has been tested in many places, but in most towns the retail of spirituous liquors has been resumed. Since the bar-room—bar to all that is good, room for all that is bad—has been re-opened, quarreling, fighting, manslaughter, murder has been much more frequent than when the local option law obtained. We need something more than local option, more than State legislation; we need a national law, prohibiting the manufacture and sale of spirituous liquors, except for medical purposes. Let the national Congress rise up in the majesty of a Christianized civilization, and shut down the flood gate of drunkenness and ruin.

Nashville Christian Advocate.

—We have yet a word more to say. It is not the whole of the evil that parents are careless as to what is read by their children. They allow themselves a latitude that is indefensible. For their own reading they bring into their homes books that ought never to have been printed, and should never be read. Their principles and habits may be fixed so firmly that they can read these books without injury. Conceding this—though in many cases the facts would not justify such a concession—what may be safe for maturity and experience may not be safe for youth and inexperience. What to you may be only a matter of amusement, or a subject of curious study, may be the influence that shall chill and kill the buddings of your child's moral life. Parental restriction at this point, if

in conflict with parental example, will be justly regarded as tyrannical. Self-denial is demanded in this no less than in other matters where its obligation is recognized. Many a man banishes the brandy bottle from his side-board for the sake of his growing boys, whose library is full of bad books, and whose daily paper is the one farthest removed from decency and moral healthfulness of tone. If this be not folly, what is?

Bereaved.

Rev. J. T. Sawyer, writing from Baton Rouge, La., March 1, sends sad tidings. Bro and Sister White will be remembered by their friends in sympathy and prayer. Brother Sawyer says:

"Last Wednesday Rev. H. O White and family, while on their way to Lake Providence, were compelled to stop off the boat at this point in order to obtain medical attention for two of the children who were sick. One of them recovered almost at once; but, notwithstanding all the efforts of skilled physicians and kind nurses, the other, Lawrence Edward White, died at one o'clock Friday morning and was buried in Magnolia Cemetery at four P. M. yesterday. His disease was congestion of the bowels and possibly of the chest and liver. He was nearly twenty-one months old. His pain was intense, but he had the kindest of attention and the most tender nursing."

Mrs. Bishop Bowman, says the Northwestern Christian Advocate, died in St. Louis, Friday, February 21. The remains were taken to Greencastle, Ind., for interment, where the devoted wife and her husband lived so long while the latter was president of Indiana Asbury University.

One most sad feature is the absence of the bereaved Bishop in Europe. He is appointed to preside at the annual meeting of our Italian mission workers in Rome, March 5 We have no assurance at the moment of this writing that Bishop Bowman knows of his wife's death, or even of her illness. The entire church will give earnest prayer and sympathy to this devoted worker in his peculiarly distressing affliction.

It will be seen from a notice on our eighth page that the Pensacola District Conference will be held at Milton, Fla., and that it includes the fifth Sunday in March. We have very pleasant recollections of Milton and its hospitable people. We would pay them another visit but for the meeting of our own District Conference about the same time. The brethren, we hope, will give the ADVOCATE a hearty representation. May they have a good meeting.

We have in a note from the Rev Amos Kendall, written at Aberdeen, Miss., February 7, the gratifying intelligence, says the Western Methodist, that Bishop Paine and family—so seriously afflicted not long since, particularly Mrs. Paine—are once more in pretty good health. "I saw the Bishop yesterday," writes Brother Kendall—"found him very cheerful and communicative." Of course, any number of brethren will soon be begging the Bishop to attend District Conferences, etc. But we hope he will not travel far or work much this year.

We are indebted to Hon. E. John Ellis, member of Congress from Louisiana, for a copy of the Statistical Atlas of the United States, based on the results of the ninth census, 1870. Compiled under authority of Congress by Francis A. Walker, M. A., superintendent of the ninth census. This work is gotten up in superb style, and is of great interest and value.

The Greensboro District Conference Alabama Conference meets at Gainesville, March 21. Bishop Keener is to preside. See notice from Dr. Cox on eighth page.

Books and Periodicals.

VOICES FROM BABYLON, OR THE PROPHETS OF DANIEL, THE PROPHET. By Joseph A. Seiss, D. D. Porter & Coates, Philadelphia.

The scope and character of the work are stated by the publishers, as follows:

"This is a course of special lectures, recently delivered, intended to be a thorough introduction to the contents of the Book of Daniel, and to review and vindicate the views of the early Christians with regard to it. It embodies the vast results of modern explorations and criticism, and is accompanied with a critical revised translation of the entire book of the great Babylonian prophet. The miracles and predictions given in the book, the wonders of ancient empires, and the characters and doings of their principal sovereigns, are comprehensively discussed, and much recent information touching these early kingdoms has been brought to illustrate and clear up the prophet's narrations. The whole is condensed, animated, and in popular form, which cannot fail to interest and impress. The book embraces nearly 400 pages, handsomely printed."

We have given the lectures a very partial examination, and cannot speak of their merits or faults. The author is well known for his learning and piety, and his style is clear, earnest and entertaining. The prophecies of Daniel have had many expositors, and the most, if not all, have left them still enveloped in uncertainty and mystery. We cannot suppose that Dr. Seiss has completely succeeded, though his book will doubtless prove a valuable contribution to the literature on the subjects treated. For sale by the Presbyterian Book Depository, 94 Camp street, New Orleans. Price in cloth, $1 50

—Our Sunday-school periodicals for March have been received. The Magazine is particularly good. Among the articles are: The Poet King, with engraving; Penitent David, by Dr. Granbery; An Outline Study of the Psalms, by T. J. Todd, D. D.; The Sunday-School As An Evangelical Agency, by Rev. G. G. Smith; Letter from Oregon. The editorial departments are able and instructive, as usual.

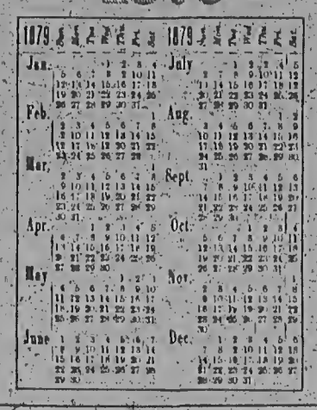
—The Southern Musical Journal for February is replete with excellent music and musical literature.

—Appleton's Journal for March has: My Comedy—a tale; English Literature—a chapter from a new history; The Romance of a Painter—from the French of Ferdinand Fabre; Musical Romanticism; The Evil Eye; Dr. Smile's Work on Self-Help; Town-Bred Poets; Two Ladies—Mrs. Jamison and Mrs. Fanny Kemble; Editor's Table; Books of the Day.

—The Quarterly Conference Record Book recently issued by the Publishing House at Nashville is the best we have seen. It is for four years, and the questions are as in the new Discipline. It will be a great convenience, and will contribute much toward accurate and full records of our Quarterly Conference business.

—We have received the eleventh annual report of the Freedmen's Aid Society of the Methodist Episcopal Church for 1878

ADVOCATE CALENDAR 1879



MARRIED.

GEORGEHAN—BUTLER.—January 2, 1879, at the residence of the bride's mother, by Rev. D. P. Bradford, Mr. Wm. Geoghegan to Miss Lydia Butler, all in Jefferson county, Miss.

STAMPLEY—BOTTLE.—January 30, 1879, in Fayette, Jefferson county, Miss., by Rev. D. P. Bradford, Mr. H. W. Stampley to Miss Lillie Bogille.

QUICE—MCLAURIN.—February 19, 1879, in Jefferson county, Miss., by Rev. D. P. Bradford, Mr. M. Tull, Quice to Miss Kitty McLaurin, all of said county

HUBBARD—SWIGERT.—January 12, 1879, at the residence of the bride's father, Mr Jacob Swigert, by Rev. R. A. Sibley, Mr. Julius Hubbard to Miss Rachael Swigert, all of Smith county, Miss.

BOTT—LOFTIN.—January 29, 1879, at the residence of Mr. Wm. Loftin, in Smith county, Miss., by Rev. R. A. Sibley, Mr. H. V. Bott, of Rankin county, Miss., to Miss Martha Loftin, of Smith county Miss.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES.

Specimen copies of the ADVOCATE will be mailed to any one desiring to look over the paper with a view to subscribing. Pastors will confer a favor by so notifying this fact and forwarding the names to the publisher.

CLUB WITH THE CENTRAL ORGAN.

Having made arrangements to that effect, we will hereafter receive subscriptions for our own ADVOCATE and the Nashville Christian Advocate together for $3 50, each paper to be mailed from its own office.

G. T. LATHROP, Publisher.

CLUB WITH SUNDAY MAGAZINE.

Subscriptions for Frank Leslie's Sunday Magazine and our ADVOCATE will be received at $4 00 for both papers, or $3 50 for ministers; regular rates for both papers $5 00. Each paper to be mailed from its own office. Send subscriptions to G. T. LATHROP, Publisher.

WE REFER parties needing steam engines, boilers, mills, gins, presses etc., to the advertisement of H. Lindsey Coleman & Bro., No 13 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so fine, ugly a first-class house, having reduced its rates to $3 and $3 50 per day.

W. H. SHEPARD & Co sell chamber sets, white stone, $1; fancy, $5; dinner sets, white stone, 12; semi-china, $5 and $18; china, 124 pieces, $25.

FOR gout, diabetes and Bright's disease, see advertisement of Dr. S. H. P Lees lithontriptic, send and get pamphlet to 30 Clinton Place, New York. It is spoken of highly by those who have used the medicine.

QUININE HAIR TONIC.—Will preserve, cultivate, beautify, arrest the fall of, and restore a silken softness to the hair. See advertisement on the eighth pa

CARRIAGES, HARNESS ETC.—The largest and most complete establishment of this kind in the South is J. A. Lum & Co., 85 Carondelet street. From the ample stock always kept on hand the purchaser cannot fail to find there what he may desire.

LUMBER-YARD.—At W. W. Carr's (Horace U. Beach, manager) builders and every one interested in securing quick attention to their orders, and prompt delivery of stock, should deal with this house.

PLUMBER.—The best plumber to do business with in New Orleans is M. H. Applegate 146 Poydras street, where he has been located for a number of years. This gentleman is not only thoroughly versed in the mechanical appliances of his business, but conspicuous for his enterprise and liberality, and all those attributes which identify the more prosperous of our merchants. The card of his house is on the seventh page.

MILLINERY.—Persons in the country wanting to do business with a reliable and first-class millinery and fancy goods establishment, we refer them to F. R. Hardon, 27 and 29 Chartres street.

SHADINES.—Howe & Odell, 103 Poydras street, are the only packers of the above genuine shadines. Travelers and families will not do without them, as they require no cooking. Be sure and ask for the genuine shadines. They have become very popular with those who have used them.

TOOTH WASH.—It will pay our readers to read the advertisement on the eighth page headed "Aromatic Salicyline." This preparation is highly spoken of. Sent to any address, 23 Cliff street, New York.

CITRATE OF MAGNESIA.—Rogers' Citrate of Magnesia is a well known preparation, and highly recommended for Dyspepsia, Headache, Biliousness and Malarial Fever. See advertisement.

JEWELERS.—On the eighth page will be found the card of C. F. Barnes & Bro., Louisville, Ky. They invite the attention of buyers

CISTERNS.—At R. B. Mitchell's, 181 Magazine street can be had the best Cisterns. This gentleman is perfectly reliable, and no better man to do business with. See advertisement, and give him a call.

MERCHANTS' MUTUAL INSURANCE COMPANY.—By reference to the advertisement, in another column of our paper, it will be seen that two amendments has been made to the charter of the company, which will add very materially to the already soundness of that excellent institution. Mr. Paul Fourchy, the president, is a gentleman of rare business capacity and foresight, has the welfare of the city and of her institutions at heart, and is one of the most pleasant of men to do business with, being an affable, courteous and thorough gentleman.

BOOTS AND SHOES.—For the benefit of those of our readers who may be desirous of securing for themselves and their families supplies in the shape of boots and shoes, we refer them to the card of J. A. Lacroix, corner Frenchman and Victory. By taking the Royal street car it will leave you off at the door. While his assortment is one of the largest of any retailer in the city, his prices are more moderate than any house on Canal street, and he is determined that no house in the city can undersell him.

FURNITURE.—The name of L. H. Christeson is as well and favorably known among our readers as any furniture man in the city having been for over thirty years with the Sampson Bros., as chief salesman, his judgment and taste may be consulted with the greatest confidence, and those desirous of inspecting and purchasing furniture of any kind should not fail to examine the extensive and carefully selected stock offered for sale at his house. Special attention is given to the filling of orders. See advertisement.

DEMOREST'S PATTERNS.—That excellent gentleman, P. P. Perry, Esq., 183 Canal street, has just received the above patterns for spring. They comprise all the latest and best styles for ladies and children's dress, are graded in sizes, accurately cut and put up in envelopes, on which are printed fine illustrations, with full description of the garment. His assortment of ladies hosiery, sun umbrellas, parasols and toilet articles is very fine, and it will pay our readers to give this worthy gentleman a visit, and inspect his beautiful things, which he is offering at prices to suit the purses of everybody. You can do business with no better man, and is considered to be one of our best citizens. Read carefully his advertisement.

SAFES.—A few days ago we called on Mr. Bridewell, the superintendent of Mac-Neale & Urban's Safes in this city. This gentleman explained to us the workings of these magnificent safes, which are manufactured of the finest steel, the plates of which are wrought together by a process known only to the company, which makes it impossible for burglars to drill through. They went through the large fires of Boston and Chicago and there was not a single instance in which the proprietors of these well known safes had cause to feel dissatisfied, everything contained in them was unharmed, and just the same as when they were put in previous to the fire. The superintendent here has numerous testimonials from bankers and merchants, expressing their unqualified praise of them. We would say in conclusion that if you are not provided with perfect security against fire or burglars, correspond with or see Mr Bridewell, and you will find him not only a gentleman to do business with, but also safes that will please you in every respect.

BUSINESS NOTICES.

National Surgical Institute.

The annual visit of an examining surgeon from this well known institution will be made to New Orleans on March 15th. He will bring with him skilled assistants and workmen from the Home Institute and will remain until April 15th. The preparations now making for this visit are extensive and elaborate, and when completed will be amply sufficient to meet increased demands

In its chosen specialities, paralysis and its results, deformities, diseases of joints, plastic surgery, hemorrhoids fissure, etc., this institution is unexcelled.

Refers, by permission, to the many well known citizens of New Orleans, who are in attendance. For further information write to National Surgical Institute, Indianapolis, Ind., Philadelphia, Pa., or Atlanta, Ga., Headquarters 166 St. Charles street. 4

Hearing Restored. Great invention by one who was deaf for twenty years. Send stamp for particulars. JOHN GARMORE, Lock Box, 595, Covington, Ky. 2

FOR particulars regarding Electric Belts address PUCKERMACHER GALVANIC COMPANY, Cincinnati, Ohio 60w

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 807 North Sixth street, St. Louis (Lindell Hotel.)

The Wonderful Lefevre Diamonds.

The two creators of the science of chemistry, Sir Humphrey Davy, of England, and M. Lavoisieur, of France have solved two questions as to "What the Diamond is." Diamond is crystalized carbon. The only one who has attained the great distinction of having successfully achieved the actual reproduction of the true Diamond by artificial means, is M. Lefevre member of the Academy of Sciences, Paris, France.

Mineral Point Station, Iron Mountain R. R.
June 0, 1874.

Messrs. J. & C. Maguire:

I very seldom use Patent Medicines in my practice, but have found Maguire's Jamaica Ginger for Cholera, Diarrhœa, Dysentery, etc., a most reliable preparation. J. B. MARCAND M. D.

A Favorite Cough Remedy.—For Colds, Sore Throat, Asthma, Catarrh and other diseases of the bronchial tubes, no more useful article can be found than the well-known "*Brown's Bronchial Troches*." **Twenty-five cents a box.**

To Consumptives.—Many have been happy to give their testimony in favor of the use of "*Wilbor's Pure Cod Liver Oil and Lime.*" Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

MULTITUDES of people require an alternative to restore the healthy action of their system and correct the derangements that creep into it. **AYER'S SARSAPARILLA** tones and vitalizes the blood, and restores the vigor of health.

A Leg Made to Triumph in Medicine.

Dread and despair fall upon the community when a terrible epidemic, like the cholera or yellow fever stalks in desolate our homes; yet, all the while a more insidious but no less fatal foe others to disease, in one shape or every year and carries off the flower of the family in the early flush of manly youth and budding womanhood. People call it Consumption, or "decline." It is not in most cases the tubercular phthisis or consumption of the lungs, which is the peculiar malady in climates like those of the British Islands and New England, but a general decay or arrest of the vital process of nutrition. All the doctors agree that there is no remedy for this but **Cod Liver Oil** but they are constantly met by the obstacle of inability on the part of the patient to swallow or retain it. This repulsion is entirely overcome by **Scott's Emulsion of Pure Cod Liver Oil** with the **Hypophosphites of Lime and Soda** which is agreeable to the taste and an unequalled nutrient and tonic for the body, nerves and brain.

NEW ADVERTISEMENTS.

Mme. DEMOREST'S
GRAND OPENING
OF THE
SPRING STYLES,
183 CANAL STREET,
NEW ORLEANS, LA.

These Patterns are in various sizes and put up in illustrated envelopes on which are printed full descriptions for cutting, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

New Basques, Polonaises, Princess Dresses, Walking Skirts Trains, etc., for ladies' and Children's Dresses, also Boy's Clothes, Gentlemen's Underwear, Infant's Patterns, etc., furnishing economical, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 30c.

Send for catalogue, with directions in English, French, German and Spanish, which is furnished free on application.

GRAND OPENING
SPRING STYLES,
OF
Mme. Demorest's Patterns.
Of the Latest Fashions,
NEW BASQUES, POLONAISES, PRINCESS DRESSES, WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES AND CHILDREN'S DRESS.
D. P. PERRY.
sp 183 Canal St. rest.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENT'S, MISSES AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere. MY MOTTO—"*Quick Sales and Small Profits*" Jackson railroad cars pass in front of the store.

L. H. CHRISTESON,
SUCCESSOR TO
SAMPSON BROS.,
99, 101 and 103 Customhouse Street,
MANUFACTURER OF AND DEALER IN
FURNITURE
OF ALL STYLES AND DESCRIPTIONS.
Now receiving **New and Elegant Designs.**
Prices guaranteed to be at the LOWEST MARKET RATES. Country orders solicited. Write for price list.
MATTRESSES, Hair and Spring, cheaper than ever.

Amendments to Charter
OF THE
MERCHANTS' MUTUAL
Insurance Company.
NEW ORLEANS, Feb. 10, 1879.

AT THE REGULAR MEETING OF THE Board of Directors, held on the thirteenth of January, 1879, the following members being present:

Messrs. P. Fourchy, P. Maspero, D. Fajen, J. B. Labiande, M. W. Smith, Jos. Toby, John Geddes, J. F. Fernandez and Charles Ladlie.

Upon the motion of a large majority of the stockholders the following amendments to the Charter of the Company were unanimously adopted under the powers vested in the Board of Directors by the fourteenth article of the charter:

ARTICLE EIGHTEENTH.

The first article of the charter is so amended as to extend the expiration of the charter until the thirty-first day of May, eighteen hundred and ninety-nine, unless the affairs of the Company be sooner liquidated by a vote of two-thirds of the holders of the corporation.

ARTICLE NINETEENTH.

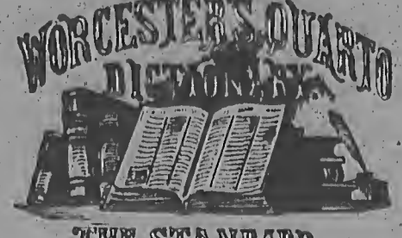
The capital stock of the Company is fixed at six hundred thousand dollars. This change to take effect from the first day of June next, when new certificates of stock will be issued. The new shares to be one hundred dollars each. Certificates to be issued for fractional part of a share to be ultimately consolidated into full shares by purchase or sale.

I, the undersigned, Recorder of Mortgages in and for the parish of Orleans, State of Louisiana, do hereby certify that the within and foregoing amendment of the charter of the Merchants' Mutual Insurance Company is this day recorded in this office, in book 152, folio 95 and 98.

J. H. RICHARDSON,
Deputy Recorder of Mortgages.
New Orleans, Feb. 11, 1879.

SPORTSMEN'S DEPOT,
55 ..... ST. CHARLES STREET 55
NEW ORLEANS
ARTICLES FOR FISHERMEN
OF ALL KINDS
Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. B. Cooper's Breech and Muzzle-Loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1599.

MISCELLANEOUS.

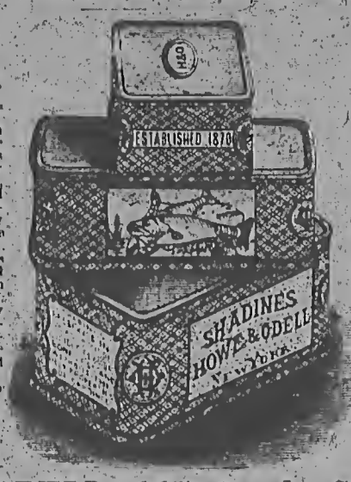


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THE GREAT UNABRIDGED.
Containing 1854 pages, more than 100,000 words, and over 1000 illustrations, strongly and handsomely bound in sheep, price $10 00. **Worcester** is now regarded as *the Standard*, and is so recommended by the leading Authors, and a majority of the most distinguished Scholars, and is recognized as Authority by the Departments of our Government. Send orders to
G. T. LATHROP,
122 Camp street, New Orleans.

DO YOU WANT A FIRST-CLASS
PIANO OR ORGAN?
No doubt you need one and you will consult your interests by calling at
LOUIS GRUNEWALD'S
14 to 22 Baronne Street, Grunewald Hall,
and see at what low figures and accommodating terms you can buy. The celebrated **STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS** are the most renowned in the world, and you should buy no other.
THE BEST IS ALWAYS THE CHEAPEST.
SHEET MUSIC at half price.
Everything in the music line to suit everybody.
ADDRESS,
LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

L. V. Halliday & Co.,
MACNEALE & URBAN'S
SAFES
BANK LOCKS & VAULT WORK.
142 GRAVIER ST. *New Orleans.* 142 GRAVIER ST.
HENRY F. BRIDEWELL, Supt.

1879 - SHADINES - 1879
NINTH SEASON.



Our this season's catch now ready is the finest we have ever produced. Years of trial have proved their unbounded superiority, Purity and Economy, and being unexcelled as a Preserved Fish they are now a recognized favorite in the world's market!

The unparalled success in former seasons induced the packing of imitation goods by other parties which were bought by some dealers through ignorance or by their cheapness. Store purchases were attended with the usual results.

The celerity with which a luncheon or meal can be obtained, (as they require no cooking or preparation, being always ready), renders them peculiarly acceptable to travelers, picnic and excursion parties, or for general use; their delicious, piquante flavor salutes the palate of the most fastidious, while their cheapness, being now a Dollar per Pail of the original size, agrees the requirements of the economical.

SHADINES

are packed in hermetically sealed tins, essentially the essence of a mild, pleasing appetizing sauce, palatable to all, free from the oily properties of the sardine, retaining only the flavor of the fish, and ready for the table at all times, for dinner, lunch or evening meal, by merely pulling the box.

We are the only packers of the GENUINE SHADINES. They are our Trade Mark.

HOWE & ODELL, 147 Reade Street, N. Y.
SOLD BY ALL WHOLESALE AND RETAIL GROCERS.
General Depot South, McGRATH & COMPTON, 103 Poydras St., New Orleans.

U. S. FOUR PER CENT. BONDS.

WE continue to sell these bonds, coupon and registered, at par and accrued int rest. All deliveries made here, free of expense to purchasers.

NEW ORLEANS NATIONAL BANK,
A. BALDWIN, President.

WHEELER & PIERSON (successors to Darcy & Wheeler and Pierson & Hews,) NOS. 13 & 15 CAMP ST., opposite the City Hotel
CLOTHING & FURNISHING GOODS
FOR MEN AND BOYS.
We invite visitors from the country to look at our stock. We keep *good Goods*, sell at *one price* and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department up stairs. 5p

WANTED EVERYBODY TO know that LAPLACE'S INDIAN TURNIP SYRUP OR BALM is not a secret preparation, but well-known to the Indian Tribes, from whom it originated. It is highly effacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist 23 and 25 Elysian Fields street. For sale also at the principal whole sale and retail druggists.



Depot in Mobile at J. C. Dumesle & Co. Depot in St. Louis at RICHARDSON & Co. 5p

TRUNKS,
TRUNKS,
TRUNKS,

HAVING lately diversified myself with this article from the best manufactories of the east and Chicago from the finest Ladies' THINK Gents' Sole Leather Zole, and to suit every kind made, also Patent Plat (this you need not take the trouble to get at the bottom of the trunk); also, a large lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Gents' Purses and Misses' SHOES of the best quality. This makes CALL and see for yourself at
S. BAUMS, 551 Magazine St.,
Corner St. Mary, New Orleans.

J. S. RIVERS,
STATIONER,
Steam Power Printer,
BLANK BOOK MANUFACTURER,
LITHOGRAPHER AND ENGRAVER.
74 CAMP STREET,
5p *NEW ORLEANS*

PIANOS.
PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at
Mr. Burchardt's Manufactory,
633 ..... MAGAZINE STREET 633
Between Jackson and Seventeenth Sts. 5p

STRANGERS' GUIDE.
DRUGS AND MEDICINES.
FREDERICKSON & HARTE,
139 CANAL ST. (TOURO BUILDINGS.)
PURE BERGEN COD LIVER OIL AND COD LIVER OIL AND LIME.
FREDERICKSON & HARTE,
No. 139 Canal street (Touro Buildings).
PURE EXTRACT OF MALT.
FREDERICKSON & HARTE,
No. 139 Canal street (Touro Buildings).
PERFUMERY AND TOILET ARTICLES.
FREDERICKSON & HARTE,
No. 139 Canal street (Touro Buildings).
ORORATOR'S VIOLET COLOGNE, AND CHARDAN'S EXTRACT AND POWDER.
FREDERICKSON & HARTE,
No. 139 Canal street (Touro Buildings).
MINERAL WATERS OF ALL SPRINGS
FREDERICKSON & HARTE,
No. 139 Canal street (Touro Buildings).
And a full line of Surgical Instruments, Electric Batteries, India Rubber Goods, Elastic Hose, French and American Patent Medicines, Hair-pins, Homeopathics, Universal Medicines, Philosophical Apparatus etc.
FREDERICKSON & HARTE,
PHARMACEUTICAL CHEMISTS,
139 Canal Street, (Touro Buildings.)

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts,
NEW ORLEANS,
Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl like ornament and arrests decay. Cayenne Cold Cream for chapped lips, face and hands. Roberts' Pectoral Syrup, for catarrh, colds, bronchitis and pneumonia. Prescriptions put up night and day. R. J. MAINBRIDA, M. D., Druggist, Pharmaceutical and Practical Chemist.

The New Louisiana Remedy.
Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

Farm, Garden and Household.

Address on Butter Making.—At the annual meeting of the Chautauque Dairymen's Association, the Secretary, in making his report, said he had selected the following axioms in butter making from the discussions during the year:

Cleanliness is of the first importance in every department of dairying.

The better the treatment of your cows, the better the profit.

Breed only to the best.

Never drive a milch cow faster than a slow walk.

Have pure spring water as convenient to your cows and use it in the dairy room as much as possible.

Feed cornmeal in the fall that make early cut hay from oats sown in the spring.

Take the largest returns from the best cattle.

Consult the comfort of your cows by providing warm, clean stables.

Baked Tomatoes.—Take large, smooth tomatoes, wipe them and cut off carefully a slice from the blossom end; take out the seeds and fill each tomato with bread-crumbs, and season with pepper, salt and a little sugar. Put a bit of butter in each; place in an earthen dish and bake slowly from half to three-quarters of an hour.

Pork Royal.—Take a piece of shoulder of fresh pork, fill with grated bread and the crust soaked; pepper, salt, onions, sage and thyme, a bit of butter and lard; rub on a little pepper and salt; place in the pan with some water; when about done, place around it some sausages; when done place your pork on a dish with the apples round it; put flour and water in your pan; heat flour browned; some thymes and sage; boil; strain through a very small colander over your pork and apples.

A hot lemonade is one of the best remedies in the world for a cold. It acts promptly and effectively, and has accomplished more cures. One lemon properly squeezed, sit in a slice, put with it sugar, and cover with a half pint of boiling water. Drink just before going to bed, and do not expose yourself on the following day. This remedy will ward off any attack of the chills and fever if used promptly.

Lady Cake.—Take three-quarters of a cup of butter beaten to a cream, and two cups of powdered white sugar, one cup of sweet milk, four eggs, beaten still, and three cups of flour, in which one teaspoonful of soda and two of cream of tartar have been well mixed.

English Food Supply.—The agricultural returns of Great Britain show a small increase in wheat and barley, and a decrease in oats. The acreage of wheat has increased 50,000, Ireland at a slight increase, the total acreage of wheat in the United Kingdom is 3,100,000. The new crop is fully up to the average, and better than for some years. It will yield 11,500,000 quarters, leaving 23,000,000 quarters to be drawn from abroad. The French wheat crop is believed to be below the average, and the French will be buyers instead of sellers. The present prices will probably be maintained, or perhaps be slightly increased, but there will be no scarcity. The potato crop will be about the same as last year. Young cattle have increased 10,000 and lambs 2,000,000.

Nailing a Horse's Foot.—A neighbor of mine recently informed me that he lost a most valuable horse by a casualty in a manner uncommon. A knowledge of a simple remedy would have prevented this loss. The horse trod on a nail which entered his foot. Lameness followed, the nail was extracted, but lockjaw supervened, resulting in death. An irritating remedy in such cases is unadvisable. If when a nail is withdrawn from a horse's peg, the foot should be bled upward some muriatic acid be poured into the wound, neither lameness nor lockjaw need be feared. Why the iron should have the effect it frequently has, and the rationale of the above remedy, I am unable to explain, but of the certainty of counteracting disease by this perfectly safe application, I am well convinced.—Rural Home.

Dried Blood as a Fertilizer.—The process of gradually the blood of dogs, to be used as a fertilizer, is becoming a business of importance in connection with the pork-packing establishments of the West. It is so kneaded and dried with black powder, and is in fine grains. The blood of a hog is worth for this purpose about three cents before it is prepared. One establishment in Wisconsin, which fees up 5000 swine per day, receives for the blood alone $150.—Rural Home.

The American Chemist says a Western farmer discovered many years ago that wood could be made to last longer than iron in the ground. Pine and weather, he says, seem to have no effect upon it. The posts can be prepared for less than two cents a piece. This is the recipe: Take boiled linseed oil and stir into it pulverized charcoal to the consistency of paint. Put a coat of this over the timber, and be glad there is not a man who will have to see it rot.

To Polish Shell Combs.—Take chamois skin pad, a teaspoonful of sperm oil in the center, and rub rotten stone, as much as the pad will take up. Polish your comb, or other shell work, with the rotten stone and oil, and finish with dry rotten stone, using the dry part of the chamois. Never wash your chamois. Keep it by you, and it will last for years. In dressing mourning, the jet, jewelry etc., never use olive oil, castor oil, or any other vegetable oil, nothing but the best sperm oil, as others are oxydized, and instead of adding brightness, gives a gum that will soon ruin anything or look.

Turning Evergreen Hedges.—Rural and Rural New Yorker, praises the evergreen hedge. It is undoubtedly growing rapidly in popularity, and is the most ornamental fence that can be made near the street or highway, and we predict that as it becomes more familiar with it, they will like it still better. Just hear what Rural says: "It is hard work to train an evergreen hedge with a pair of hedge shears, I know from the sensation in my arms by evening. But how neat the hedge looks when it is done, and just the opposite when the job is neglected. It is really too bad that in a country like ours, with an abundance of timber everywhere, we see so few good evergreen hedges. For a perfect one hemlock is best, but all other kinds of hedges, if properly pruned, is highly ornamental, besides being useful.

The cost of the plants is really nominal, and for a mile or less where it is generally cut or plowed fence is not required, the plant may be used, and in fact should be used instead of wood or stone. The cost of an arbor-vitæ hedge is said one-half that of the cheapest picket or board fence, and the annual pruning will not equal the repairs necessary to a wooden one, which is never in order unless with the most careful and costly construction, and of metal none are left in existence. Now is the time to start a hedge, and any one who has a place for such an ornament should improve the opportunity.

Burns Along the Walls.—On some farms we see that bushes are allowed to grow along the walls, and gradually they extend into the fields, monopolizing a strip of land all around the same. Now we regard this as rather slack farming where such things are allowed. It does not pay to grow brush in this way. Many are in the habit of mowing the bushes along the walls once in two or three years. This path, of course, will have a tendency to keep them in check, but the best way is to grub them up, and not even leave the roots behind. We like to see clean fields.—Exchange.

Miscellaneous.

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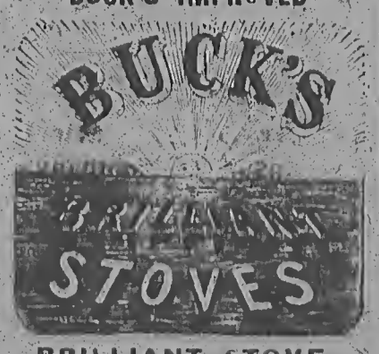
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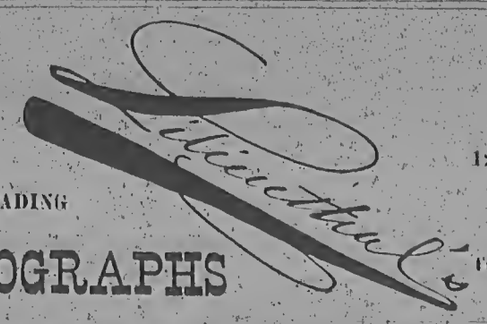
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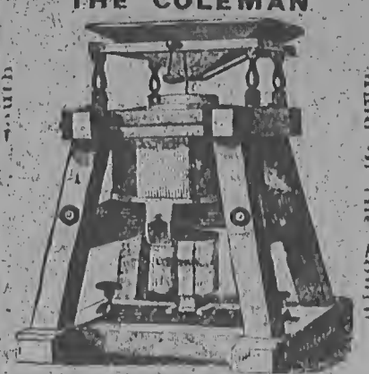
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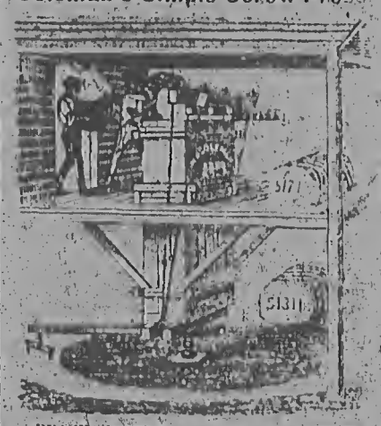
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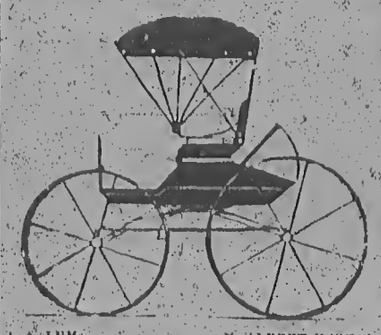


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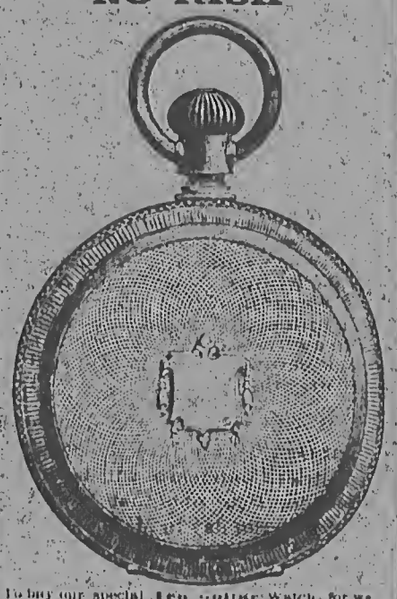
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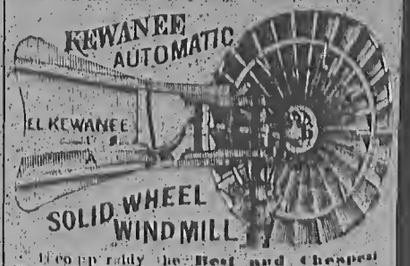
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Scientific.

TREATMENT OF FROSTED PLANTS. The effect of freezing is purely mechanical in its nature. There is, in addition to this, a chemical change in the plant that has an important bearing on the result. The expansion (of the fluids in the plant) forces water into cells or vessels intended only for air; and on the other hand, air is mingled with water in cells where its presence is deleterious. These deleterious results follow more surely and severely if the plant is exposed to light and warmth before thawing has been accomplished, and the internal derangements have had time to readjust themselves. The effects of the freezing depend largely on the circumstances under which the thawing takes place. In order to avoid ill effects, the following plan should be adopted: As soon as the plant is known to be frosted it should be placed in a dark room where the temperature is but one or two degrees above the freezing point.

The darkness will prevent injurious chemical changes that would result from the presence of light while the low temperature will cause the thawing to take place very slowly. Immersion in water raised to one or two degrees above freezing will often extract the frost without any injurious consequences, when, if left to the ordinary course of nature, the plant will be destroyed. In case of trees, or plants out of doors, a showering of water just as the sun falls on them will often prevent all injurious consequences. A smoke made to pass between trees and the sun, to intercept his rays till thawing takes place, will often prevent any ill consequences.—L. J. Templin, in Scientific American.

—At the recent meeting of the British Association, at Dublin, Mr. Romanes read a paper to prove that jelly-fishes are endowed with a nervous system. Among other experiments he told how he had made some intoxicated by pouring whisky into a vessel in which they were kept. The effects were most demoralizing. The previous sober swimming motions became highly excited, and the creatures tumbled about in a rollicking manner. Later on a drowsiness began to overcome them, and eventually they subsided to the bottom of the vessel in a state of complete intoxication. They recovered rapidly when removed to fresh water.

"Can you tell me the color of the devil's wig?" said a forward young person to Dr. Lawson, of Selkirk. "Oh, man, ye maun be a poor tyke," replied the doctor, "to hae ser'd your master sae lang, and no ken the color o' his wig yet."

45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

OR DISEASES ARISING FROM A DISORDERED

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternate with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he dislikes every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, in case of AGUE AND FEVER, when taken with QUININE, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression Dr. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING on the outside wrapper.

In all cases where the genuine DR. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLANE, spelled differently but same pronunciation.

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ORGANIZED in 1849. Now under control of the Holston Annual Conference, Methodist Episcopal Church, South. Good climate; cheap, abundant provisions; experienced faculty; thorough instruction; good morals. Just the place for the young men and boys of the Southwestern States. Address, as above,

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A NON-SECTARIAN ACADEMY, UNDER the supervision of the Methodist Episcopal Church, South, Mississippi Conference. Hon. E. McGehee, President of Board of Trustees. For Thoroughness of instruction, healthfulness, cheapness, and many other advantages, is not surpassed. We invite those interested to examine our credentials, and to obtain circulars, by calling on Mr. Philip Werlein, New Orleans, La., or address the Principal, A. J. WRIGHT, Woodville, Miss.

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AND KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This institution has now reopened under the auspices of the Misses MOISE, Cecelia W., Sallie L., and Corinne, the latter relicts of the late R. G. Rafal, daughters of Judge E. Warren Moise, deceased, successor of Mme Loquet LeRoy, whose good will and right of conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change at teachers. No change whatever in the conduct and management of the School. They respectfully solicit a continuance of the patronage so liberally extended to the institution, and that of their friends, and the public generally, promising strict attention to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors being in every way suited to the high trust they have assumed. She looks for the continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

OFFICE AUDITOR OF STATE.

New Orleans, Jan 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State, to provide a reserve fund therefor and for other purposes."

ALLEN JUMMEL, Auditor.

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JOHN MCENERY. MARTIN VOORHIES

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ATTORNEYS AND COUNSELORS AT LAW,

Office—13 ST. CHARLES STREET.

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE:

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Office Hours—Eight A. M. and three to six P. M.

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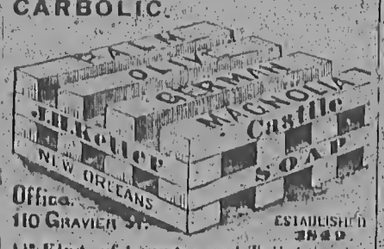
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All guaranteed.

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49 CAMP STREET.

China Crockery Glass,

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CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS.

Viz: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 2 After-Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Walnut, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.

Variety Novelties in Tin-ware.

TEA SETS all prices and quality.

GOBLETS, TUMBLERS, BOWLS, CAKE-STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS, LADLES, WAITERS.

CHAMBER SETS White, Band, Fancy—all prices.

TIN CHAMBER SETS FOOT TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, PANS to contain 5 gallons of oil, BRUSHES, WOODENWARE, JAPANNED WARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

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AXMINSTER, VELVET,

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A large variety of

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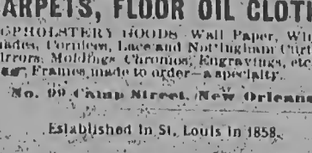
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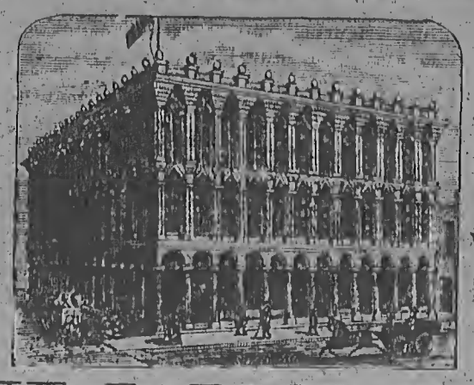
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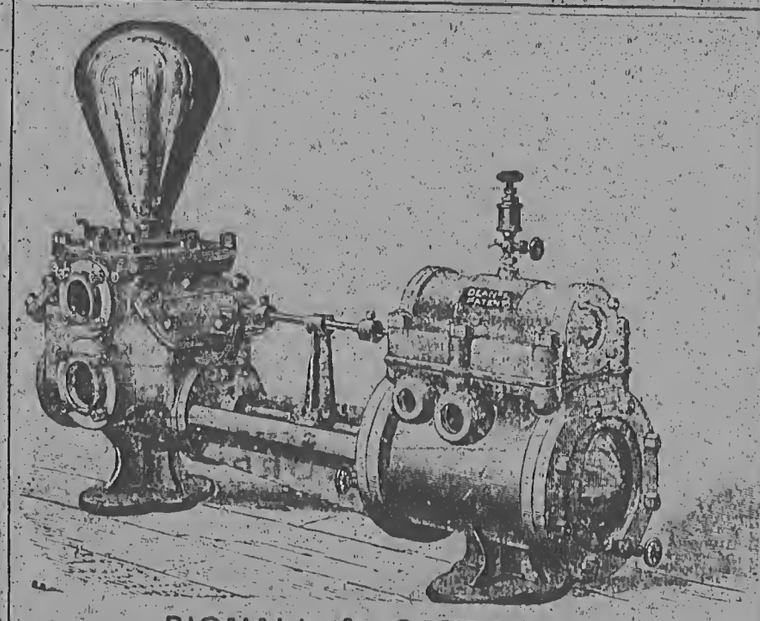
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Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

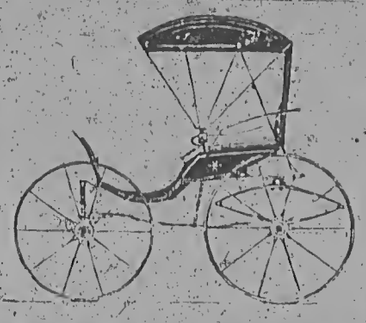


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OUR NEW GOLD METAL WATCHES ARE thoroughly reliable Watches that are made with all the latest improvements at Reduced Prices. They are truly a beautiful Watch. Send direct to us for a Watch of Chronometer Chains from $1 to $6. Jewelry of the same. CHILDS GOLD METAL WATCH FACTORY 185 Broadway N. Y. P. O. Box 2365.

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To the Editor of the Advocate:

DEAR SIR: Will you please inform your readers, that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease and oblige. Respectfully yours,

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MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The glycerine paste and milk like smoothness of this preparation renders it very valuable for infants, requiring an persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fine coal part of a single drop magnified 20 diameters. The first the celebrated Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most strikingly for whereas the undissolved crystalized Magnesia are exhibited with terrible distinctness, the *MILK of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitate, in fact perfect dissolved.



Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others are already acquainted with this preparation can obtain explanatory circulars by addressing

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MEDICATED RAW SILK FOOT PROTECTOR,

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Composed of wool and silk felted together with the silk next to the foot. A sure relief for Rheumatism, and prevention of colds and damp feet. Many a cold and the attendant consequences prevented by using these goods. Sent by mail to any address on receipt of twenty five cents, or four pairs for one dollar. State size of shoe worn, and if for gent, lady or child. Canvassers and Agents do well to handle these goods.

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Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

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The Great Medicinal Food.

The Salvation for Invalids and the Aged. An Incomparable Food for the Growth and Protection of Infants and Children.

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Fevers that are Typhoid Treated Best by all Diseases of the Stomach and Intestines.

THIS justly celebrated DIETETIC PREPARATION is the opposition principally the GLUTEN derived from the WHITE WINTER FLINT CEREAL would extract, the invention of an eminent Chemist. It has not only been highly recommended, but certified to by a large number of Physicians representing, in every high degree of medical science as the

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Unlike those preparations made from animal or vegetable matter which are liable to stimulate the brain and irritate the digestive organs, it embraces in its delicate nutritive composition

Those which make Strong Bone and Muscle. That which makes Rich and Elastic Blood. That which is easily Digested, Strengthening. That which is Kind and Healing to the Skin and that which acts as a preventive of those Infantile Disorders incidental to childhood.

And while it would be difficult to conceive of anything to Feed or Invigorate more completely and perfectly or more Soothing and Refreshing as an ointment to relieve Pulmonary Complaints, *Imparting and Giving Vitality to* RARE MEDICINE EXCELLENCE in all INTESTINAL DISEASES, especially in

Dysentery, Chronic Diarrhœa and Cholera Infantum.

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BEAUTIFUL FLOWERS

A GREEN-HOUSE AT YOUR DOOR

Plants of Good Condition, and

12 ROSES

20 VERBENAS

15 Assorted Bedding Plants

10 GERANIUMS

10 CARNATIONS

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6 Oleanders

2 Camellia Japan

Hundreds NEW AND RARE!

For your choice of 3 Packets from our Splendid Catalogue (free) and Window Garden has immense stock of

with Colored Plate, 10

6 Hardy Flowering Shrubs

10 Currant Bushes

25 Raspberry Plants

50 Strawberry Plants

8 Grape Vines,

50 Best Chestnut 500 and 50 Trees,

200 Lots 15 100

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60 Chromo and Perfumed Cards, no 2 alike. Name in Gold and Jet, 10c. Clintonville, Ct.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

There was a sharp improvement in wheat yesterday, both at St. Louis and Chicago. This fact together with the low state of the local supply and the declining receipts, gave additional strength to the market.

Corn meal is advancing, moderate demand.

Corn is in fair supply and moderate demand.

The provision market opened quiet yesterday. On the close prices were weak and nominal.

The tone of the sugar market is firmer for all grades, but shows a slight advance for choice open kettle, and the demand is good. Receipts, 1,742 hogsheads.

We quote:

GROCERIES.

Butter, ₩ lb.:		
Western	17	18
New York, good to creamy	24	25
Coffee, ₩ lb.:		
Rio, fair	13¾	14
Rio, good	14¾	15
Rio, prime	15¾	16
Candles, ₩ lb.:		
Star, best brands	11¾	12
Corn Meal, ₩ bbl.:		
Best K. D	2 40	2 50
Cheese, ₩ lb.:		
Factory	5	—
N. Y. cream and English dairy	10	10¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	—
XXX	4 50	5 00
Choice XXX	5 37	5 62
Choice family	5 12	5 25
Fruits:		
Dried apples, ₩ lb.	2½	3½
Dried peaches, ₩ lb.	2	4
Raisins, Trarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	20	22
Fair	25	26
Prime to choice	3	33
Golden and Toquet sirups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.		
No. 2	4	4½
Ordinary	5¼	5¾
Fair	6¾	6
Prime to choice		6¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6¾	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₩ lb.		3
Salt, in sacks:		
Fine	1 45	1 50
Coarse	92½	95
Sugar.		
Good fair	— —	4¾
Prime	— —	5¾
Choice	6¼	6¾
Yellow clarified	7¼	7¾
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15½	—
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	2¾	3
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	7	7½
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	46	47
White	— —	47
Mixed		46
Oats, ₩ bushel:		
St. Louis	36	37
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	82½	— —
Hay, ₩ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₩ lb.		
Breakfast	7	8
Shoulders	4	5¾
Sides, clear rib	6¾	6¾
Sides, clear	6¾	6¾
Hams, sugar-cured	9	10
Mess Pork, ₩ bbl	11 00	11 25
Dry Salted Meats:		
Shoulders	4¼	4¾
Lard, ₩ lb.		
Choice, in kegs and pails	— —	8¼
Choice, in tierces and barrels	7¾	8

ESCULENTS.

Potatoes, ₩ bbl	2 00	2 25
Onions, ₩ bbl	3 00	3 50
Apples, ₩ bbl	1 50	2 75
Cabbages, ₩ box	— —	2 75

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	28¾

BAILING STUFFS.

Bagging:		
Jutis	— —	— —
Jute	9¾	11
Ties, Arrow best, per bundle 20 ties and buckles		2 15
Twine, hemp	13¾	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	— —	4 00
Young	— —	2 50
Ducks	— —	2 00
Geese	4 00	5 00
Turkeys	18 00	22 00
Eggs, ₩ dozen:		
Western	13	14
Louisiana	14	15

BENSON'S CAPCINE POROUS PLASTER.

FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will derive great comfort and a speedy relief from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough ordinary colgins or colds or weak lungs, it is the one and only treatment that should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to the common porous plasters, liniments, electrical appliances, and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame Back Weak Back, Rheumatism Kidney disease and all local aches and pains it is also the best known remedy.

Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists.

Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Tuesday, March 4, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

There was very little business done in this line of trade, the market ruling quiet at Saturday's figures. The sales at the close aggregated 3,100 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday
Low ordinary	8	8
Ordinary	8½	8½
Good ordinary	8¾	8¾
Low middling	8 15-16	9
Middling	9¼	9¼
Good middling	9 7-16	10
Middling fair	10¾	10½

Sales to-day, 3,100 bales. Market quiet.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday,	Same time last week.	Same time last year.
New Orleans	14 814	16,873	22,664
Galveston	3 856	7,073	3 8 6
Mobile	2, 26	3,980	3 427
Savannah	1,790	2,808	3,676
Charleston	1,342	2 146	2,217
Wilmington	437	763	4 0
Norfolk	2,784	2 490	1,923
Baltimore	416	....	789
New York	953	1,617	1,364
Boston	1,374	2,1 6	1 658
Philadelphia	293	356	311
Other ports	....	....	....
Total	30,175	41,774	42 853

FUTURES

The position of the market at New York may be seen by the following:

Middling.	To day.	Saturday
January	....	....
February	....	....
March	9.77@ 9 78	9.77@ 9 78
April	9 90@ 9 93	9 94
May	10 07@10 08	10.08@ 0.09
June	10 21@10.23	10.23
July	10.33@10.33	10 36@10 3
August	10.41@10 42	10.41@10 42
September	10.21@0.24	10 3@ 0.24
October	9 99 @ 10 01	10.00@10 02
November	9.9 @ 9.91	9.89 @ 9.92
December	....	....

Tone of the market steady. Sales 32,000 bales

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr TOBIAS' VENETIAN LINIMENT, for the cure of Cholera Diarrhea, Dysentery, Croup, Colic and Sea-Sickness taken internally (it is perfectly harmless; see oath accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so, many stating it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 50 cents. Depot, 82 Murray street New York. 4p

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE.)

WILL preserve, cultivate beautify arrest the fall of and confer a silken softness to the hair, and will not soil the most delicate fabric Price, $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration Price, 25 cents, sent by mail

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 97 Sixth avenue, New York.

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The ladies all over the country obtain notices of the remarkable virtues of Mrs Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce satisfactory growth. Three bottles for $5; et to accompany the order and balance to be paid when medicine is delivered.

805 North Sixth St., up stairs,
St. Louis, Mo

PERFORATED

VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

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Patentees and Manufacturers.
370 PEARL ST., NEW YORK

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COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca,*) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

No. 72 William St., New York.

8p

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Trenton at Boykins	Mar. 22, 23
Forest, at Lake	29, 30
Carthage, at Conway	Apl. 5, 6
Walnut Grove, at Good Hope	12, 13
Newton, at Spring Hill	19, 20
Union, at Decatur	26, 27
Leaf River	May 3, 4
Rankin	10, 11
Fannin	17, 18
Brandon	24, 25
Prairie	26, 27

WILL H. LEITH, E. P.

Religious Notices.

GREENSBORO DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE Bishop Keener will hold the District Conference at Gainesville, commencing March 21, 1879. A full attendance from every charge is urged. Let prayer be made by all the charges for the outpouring of the Spirit upon the Conference. Hope all the pastors will bring the amounts to be raised for Bishops with them.

S. H. COX, P. E.

The District Stewards for Greensboro District, Alabama Conference, will please meet me at Gainesville, Ala., March 22, 1879.

S. H. COX P. E.

THE District Conference for the Pensacola district will be held at Milton, embracing the fifth Sunday in March. As the time is near, the preachers in charge of circuits and stations will please forward to me, at the earliest possible moment, the names of delegates and others that will attend the Conference, so that we may provide for their entertainment. Please, brethren, give immediate attention to this.

We trust that every one will come up in the spirit of pleading prayerfulness for the baptismal benediction upon the meeting, and upon all the churches of the district. E. P. BUCH, P. C.

NOTICE.—The Alexandria District Conference, Louisiana Annual Conference, Methodist Episcopal Church, South, will convene on Friday, April 18, 1879, at nine o'clock, A. M., in Alexandria, La.

The preachers of the district will please bring full statistics, and the Quarterly Conference Journal, of their respective circuits, and their collections for Bishops.

Bishop J. C. Keener will preside. Homes will be provided for the members.

G. KEENER, P. E.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head, with a dull sensation in the back part, Pain under the shoulder blade, Fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering of the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness, with fitful dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. W. L. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F. HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its proper functions, and for this purpose no remedy has ever been invented that has so happy an effect as TUTT'S PILLS."

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

Broadway Foundry Co.

JOHN J. HOLLIDAY,

SUPERINTENDENT,

313 Carr Street, ST. LOUIS, MO.

Manufacturers of Stationary and Portable

Steam Engines and Boilers

MULAY AND CIRCULAR SAW MILLS,

Saw and Grist Mill Machinery, Rolling Mill and Blast Furnace Cast-ings, Wrought Shafting and House Work PARKERS & JOHNSON'S WATER WHEELS Tobacco and Lard Press Screws, Compound Tobacco Presses, Lard Kettles Iron and Brass CASTINGS of every description; also Quartz Mills and Smelting Furnaces of most improved descriptions.

HAVE PURCHASED ALL THE WHEEL & PULLEY PATTERNS OF GATY, MCCUNE & CO.

J. B. DAVIES, late of Louisville, Mechanical Man'r

POOLE & HUNT, BALTIMORE

MANUFACTURERS OF

THE POOLE & HUNT LEFFEL TURBINE

WATER WHEELS,

MACHINE MOULDED

MILL GEARING,

SHAFTING, PULLEYS AND HANGERS,

STEAM ENGINES AND BOILERS,

MIXERS FOR FERTILIZERS AND CHEMICALS.

Jenkin's ANNIHILATOR

The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, eliminates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. Price, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent free to any address.

N. JENKINS & CO., Proprietors,
New Orleans, La.

FINLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans, La.

DRY IN ROGERS' POWDER

CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for Liver Pain, Headache, Sickness of the Stomach, Heartburn, and all complaints arising from acidity, Bilious and Malarial Fevers. It acts on the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6 ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

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PINE ISLAND GUANO

FOR SUGAR CANE

—AND—

ALL QUICK-GROWING CROPS.

PINE ISLAND

Ammoniated Phosphate,

FOR COTTON

—AND—

ALL SUMMER AND FALL CROPS.

The Best Fertilizers in use, and prepared with great care for the Southern market.

THE KINNEY & MILLER (Minnesota)

Early Amber Sugar Cane Seed,

CROP 1878.

Fresh from Kenny & Miller Farms.

DISCOUNT TO THE TRADE.

FOR SALE BY

HUGH W. MONTGOMERY

160 Common St., New Orleans.

Sole Agent for the Southwest.

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

W. W. CLARK, President. | JOHN W. NORRIS, Vice President.

D. TYLER, Secretary and Treasurer.

Another Southern Testimonial

FOR THE

DIEBOLD SAFE AND LOCK CO.

A. ROY, Agent.

ONE MORE VICTORY SCORED.

READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877

DEAR SIR: The No. 7 Diebold Safe purchased some time since went through the large conflagration and remained forty-eight hours in the burning ruins. The iron on the sides and front was very much bulged out. Considering the extreme heat, to which it had been subjected, we feared greatly for the contents; but judge of our joy and surprise when, on opening it, we found all our books and papers in good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country.

A large assortment of these celebrated Safes always on hand, at prices as low as first-class work can be made. Write for estimates, etc.

New Orleans Branch Diebold Safe and Lock Company, 27 Canal street

A. ROY, Agent.

8p

BEWARE OF

Imitation Machines

Offered by second-hand dealers as

IMPROVED SINGER.



THE GENUINE

SINGER MACHINE,

—MADE BY THE—

Singer Manufacturing Co.

HAS NO EQUAL.

2,000,000 Singers in Daily Use.

Two-thirds of all the machines sold in the United States are those made by

The Singer Company,

Send for Circular and Price List. Address

The Singer Manufacturing Co.,

35 CANAL STREET,

Agent's for Butterick's Patterns.

GOODWYN'S EUREKA YEAST POWDER, a production of this city, is both *popular* with the *trade* and the *delight* of all *experienced housekeepers;* and no wonder, for it is an article of the very highest order of merit. Send for circular and prices.

P. McGOODWYN, Manufacturer,
No. 29 Constance Street, New Orleans, La.



THE ORIGINAL

Superintendent of Dr. BLY and LEWIS LOCKWOOD of New Orleans,

A. McDERMOTT,

Has returned and established the business of manufacturing Dr. Bly's patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

A. McDERMOTT,
243 Camp Street, N. O.

AROMATIC SALIGEN TOOTH WASH

FOR THE

TEETH, GUMS & BREATH

Warranted Pure, Harmless and Infallible. Imparting the most fragrant Perfume to the breath (Cigar of Roses and Sweet Myrrh), gives a healthy tone to the gums, cures all sores in the mouth, and by the action of its antiseptic curative qualities, removes all offensiveness of the breath, cleanses, beautifies and preserves the teeth; applied to decayed teeth it annihilates the pain almost immediately. Endorsed by the most Eminent Physicians and Dentists of Europe and America. It contains no injurious ingredients, such as used in other preparations now in the market. Price $1.00 per box (containing a large bottle Rose Wash, and box of Floral Powder) Sent to any address on receipt of price. Manufactured by *European Salicylic Medicine Co.* of *Paris* and *Leipsic.* Address *Washburne & Co.* Sole Agents. Only Importers' depot, 23 *Cliff Street,* New York, U. S. A. For sale by Druggists, Perfumery and Fancy Goods Dealers. eow

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Chilled Shot,

Standard Drop and Buck Shot

AND BAR LEAD MANUFACTURER,

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NORTON & MANNING, Agents,
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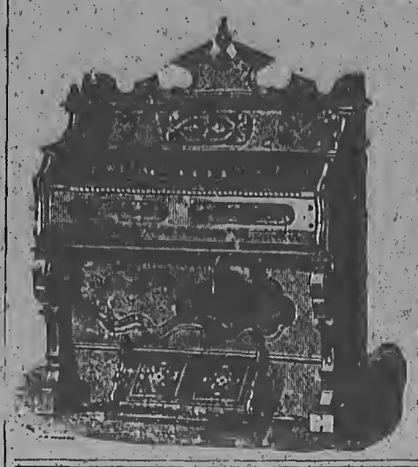
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A MOST RELIABLE MUSICAL HOUSE.

AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price [on time, $225, (in payments of $10 per month until paid. ALL CASH, $2 0. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

Seven Stops, $185 style for $120, on $5 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

as will suit your convenience, and cause you to recommend my house to your friends.

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IMPORTERS AND WHOLESALE DEALERS IN

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GEO. E. KING, President.

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JOSEPH GILLOTT & SONS

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THE FAVORITE NUMBERS 303, 332 404, 170 & 351

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IN SOLID GOLD MOUNTINGS

FOR ONE DOLLAR!



Lefevre Ring, $1. Set of Studs, $1. (The Shah) Stud, $1. Lefevre Ear Drops, $1.

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THE WONDERFUL LEFEVRE DIAMOND!

The only perfect fac-simile of the real Diamond, which for *Wear, Brilliancy,* and *Beauty* is not excelled by the natural gem—either of which will be sent free by registered mail to any address,

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The LEFEVRE DIAMOND is of the purest whiteness, as delicately cut, and possesses the same refractive qualities and exact proportions as the real diamond.

"The Lefevre Diamonds is a marvelous and perfect imitation of the *real* gem, and the *American Jewelry Co.* are entitled to great credit for their energy in being able to mount them in solid gold for $1.00."—*Cincinnati Enquirer.*

"The Lefevre Diamonds are coming into great favor in the world of fashion, and, so far as appearance go, are just as beautiful as the genuine jewels. The company publish an interesting catalogue to which the history of these celebrated gems is told."—*Andrews' Bazar.*

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Illuminated with engravings of the newest styles of artistic Diamond Jewelry, and fine gold and silver American Waltham Watches, with the lowest prices attached; also very interesting information of the origin and value of celebrated Diamonds—mailed on request. Address

AMERICAN JEWELRY COMPANY, 5 Arcade, Cincinnati, Ohio.

NEW AMERICAN

$15 WATCH.



The extraordinary favor with which our $15 Watch has been received by the public has encouraged us to greatly improve its quality. We have been enabled to do this, owing to our increased facilities, without advancing the price. Having exclusive control of this watch, it cannot be obtained from any other source. We sell this NEW and Improved Silver Hunting American Lever Watch, fully warranted as to quality and as a correct timekeeper, by mail, to any address, AT OUR RISK, on receipt of fifteen dollars for the watch, and fifty cents for postage or express, with full recollection and delivery of Watch subject to examination (if desired), before paying. Money may be sent safely by registered letter, post office money order, or by express. Our New Illustrated Price List of Gold and Silver Watches and Chains, Gold Pens, Gold Rings, Jewelry, etc., sent free of postage to any address.

C. P. BARNES & BRO., Jewelers,
224 Main St., bet. Sixth & Seventh, Louisville, Ky.

Price 50cts. By Mail.

T. W. BOTHICK,

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Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. 8p

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COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases, diseases of revitalization.

REMARKABLE CURES in Consumption, Asthma, Bronchitis, Dyspepsia, Headache, Neuralgia, Catarrh, Rheumatism, Paralysis, Debility, Nervousness, and the latter stages of all diseases, where vitality is exhausted, and especially where the nervous system is prostrated.

LOSS OF VITALITY. Weakness of sensitive men, exposure to any of the many forms of folly, effects and especially Impotency, and which destroys all the functions.

STRONGLY ENDORSED by the Hon. CHARLES MITCHELL, late SPEAKER U. S. House of Representatives, Hon. MONTGOMERY BLAIR, Ex-Gov. BOREMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials and unanswerable cures, sent free. Address

DRS. STARKEY & PALEN, 1109 Girard St., Phila.

$500. MADE IN 87 DAYS. CATALOGUE FREE. Buckeye Novelty Co., Cincinnati, O.

NEW $15 WATCH.

The extraordinary favor with which our $15 Watch has been received by the public has encouraged us to greatly improve its quality. We have been enabled to do this, owing to our increased facilities, without advancing the price. Having exclusive control of this watch, it cannot be obtained from any other source. We sell this NEW and Improved Silver Hunting American Lever Watch, fully warranted as to quality and as a correct timekeeper, by mail, to any address, AT OUR RISK, on receipt of fifteen dollars for the watch, and fifty cents for postage or express, with full recollection and delivery of Watch subject to examination (if desired), before paying. Money may be sent safely by registered letter, post office money order, or by express. Our New Illustrated Price List of Gold and Silver Watches and Chains, Gold Pens, Gold Rings, Jewelry, etc., sent free of postage to any address.

C. P. BARNES & BRO., Jewelers,
224 Main St., bet. Sixth & Seventh, Louisville, Ky.

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LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND and in its incipient stages, BRIGHT'S DISEASE.

TRADE MARK. DISSOLVES

STONE AND GRAVEL

In the Kidneys, Liver and Bladder. It is now for the first time offered to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists

DR. S. C. REAM,

MANUFACTURER OF THE

SURE CURE TRUSS,

N. W. cor. Fifth & Elm sts. Cincinnati, O.

THE BEST TRUSS IN THE WORLD.

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE Truss all that its name implies—a sure cure for all the ills attendant upon rupture. It is a SOFT Truss, no springs, strong elastic in back, cushion rubber pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office. No. 1 Elastic Trusses, the best manufactured, warranted, at $4 for single, $4 for double. Examinations free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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The Christian Advocate.

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AT SET OF SUN.

If we sit down at set of sun,
And count the things that we have done,
And, counting, find
One self denying act, one word
That eased the heart of Him who heard,
One glance most kind,
That fell like sunshine where it went—
Then we may count that day well spent.

But if, through all the livelong day,
We've coined no gain for heaven or pay,
If, through it all,
We've done no thing that we can trace,
That brought the sunset to a face
No set sun shall,
That helped some soul, and made it cost,
Then count that day as worse than lost.

NEWS OF THE WEEK.

DOMESTIC.

PORTLAND, ME., March 3.—The official returns of municipal election give Walker, the Democratic and Greenback candidate, 19 majority.

WASHINGTON, March 4.—Among the measures which made more or less progress, but failed of enactment this session, are the following: the legislative, executive and judicial appropriation bills, the army appropriation bill, the bill to regulate inter-State commerce, the steamboat bill, the Geneva award bill, the bill to establish postal savings banks, the bill to repeal the specie resumption act, the bill granting pensions to survivors of the Mexican war, the silver bill, the bill to restrict Chinese immigration, joint resolution proposing a constitutional amendment to prohibit the payment of disloyal claims; the bill to provide for the enforcement of the eight-hour law; the proposition to transfer the Indian Bureau to the War Department; the Mississippi levee bill and the bill providing for a commission on the improvement of the Mississippi; the bill extending the time for the completion of the Northern Pacific; the Brazilian mail service bill; the bill to regulate transportation of animals by railroads; the bill to devote the proceeds of sales of public lands to educational purposes; the bill authorizing railroad companies to construct and maintain lines of telegraph for commercial purposes; the Burnside committee's army regulation bill; the bill to revise the patent laws and the Japanese and Chinese indemnity fund bills, the various measures reported from the House Committee on Banking and Currency, and many other financial bills, both in the House and Senate bills, besides those specified above proposing aid in lands or bonds for the construction of railroads, canals, etc. A large number of bills on the calendars, aggregating local interest of more or less importance, and several hundred reported from committees for the relief of private claimants, besides thousands of others which were left untouched on the files of committee rooms.

The total number of bills and joint resolutions introduced in the House of Representatives during the Congress which has just expired is 9226, and the total for the Senate is 1936. The principal measures which have become laws during the last session, in addition to ten of the regular annual appropriation bills, are the bill reducing the tax on tobacco, and otherwise amending the internal revenue laws, the census bill, the bill to aid refunding the national debt by authorizing the issue of small treasury certificates, the bill to prevent the introduction of infectious or contagious diseases, and the bill providing for the payment of arrears of pensions for service during the late war.

WASHINGTON, March 4.—All the appropriation bills excepting the legislative and army bills have been signed, and are now laws; also the river and harbor bill; bill making requisite appropriation to pay the arrears of pensions. The last named reached the president a little before twelve o'clock, and was promptly approved.

It is understood that a message vetoing the river and harbor appropriation bill was prepared, but under the influence of great pressure the Executive's signature was finally affixed to that bill.

The President and his Cabinet, while at the capitol this morning, agreed on the 18th of this month, (March,) as the date for the commencement of the extra session of the Forty-Sixth Congress, for the convening of which a proclamation will be forthwith prepared and issued.

BALTIMORE, March 5.—The ninety-fifth meeting of the Baltimore Annual Conference of the Methodist Episcopal Church was begun at Grace Church this morning, Bishop Harris, of New York, presiding. The only business to-day after organizing was a general preparation for the work of the session, which will continue a week or more.

The Washington Conference of the colored Methodist Episcopal Church also met in the city to-day at the Centennial Hall, Bishop Ames presiding. The regular committees were appointed, and the ordinary business proceeded with.

SAN FRANCISCO, March 5.—The Hong Kong Press, of February 6, has the following: The Shanghai Courier says a telegram was received at that port from Wagaski, of the 25th of January, which stated that the Star Queen was totally wrecked on the South Gotto. The captain and twenty-one of the crew were drowned.

There was a rumor that 4000 Chinese pirates contemplated a raid on Hong Kong.

CAPE TOWN, Feb. 18.—via MADEIRA.—Colonel Pearson was attacked at Ekowe by a large force of Zulus. The latter were defeated with enormous loss, and pursued to Entamedi, one of the Zulu military kraals. Colonel Wood reports that he has captured a large number of cattle.

WASHINGTON, March 7.—The Cabinet considered the appointment of members of the National Board of Health under the bill passed during the closing hours of Congress. The bill provides that the board shall consist, respectively, of one member representing the Treasury Department, one the Navy, one the War, and one the Department of Justice, and seven to be appointed by the President. It was decided that Surgeon General Woodworth, of the Marine Hospital service, should be the representative of the Treasury; Medical Director Francis M. Gunnell of the Navy, Solicitor General Phillips of the Department of Justice, and Assistant Surgeon John S. Billings of the War Department.

ST. PETERSBURG, March 6.—A telegram from Tashkend states that after the death of Shere Ali at Mazar, a bloody conflict broke out among the followers of the various pretenders to the Afghan throne, and the partisans of Yakoob Khan were victorious; it was reported that Yakoob Khan and two other pretenders had taken refuge at Herat.

LONDON, March 7.—Hon. Elihu Burritt, the distinguished philanthropist, reformer and philologist, is dead.

WASHINGTON, March 8.—The four per cent. refunding certificates to be issued under the act passed by Congress entitled an act to aid in refunding the national debt will date from the 1st of April next.

The certificates will be of the denomination of ten dollars, and be convertible into four per cent. bonds in sums of $50 and multiples thereof; unless so converted they will draw no interest. On the 1st of April next any one can obtain certificates in exchange for lawful money at the Treasury here or at any Sub-Treasury at par.

Afterwards accrued interest on certificates will have to be added in purchase. The interest on ten dollars at four cent. is about one cent in nine days. The reason that April 1st is taken as the date of issue of the certificates is that interest on four per cent. bonds which is due quarterly will be paid on that date and the certificates and bonds will start out even. Thus there will be no difficulty on account of difference in interest between the two in effecting the conversion.

COLUMBUS, O., March 8.—Night after night, for the past week, attempts have been made to burn this city, and both citizens and police have thus far failed to discover the origin. One or more fires, principally in stables, which points to incendiary work have occurred each night.

FOREIGN.

HAVANA, March 3.—The government has advised the municipalities to establish public schools for colored children, and whenever this cannot promptly be done colored children should be admitted to the white schools.

ROME, March 5.—The official list of Cardinals to be created at the next consistory includes the name of Dr. Newman.

HONG KONG, Feb. 6.—The anti-Russian spirit is increasing in government circles. If difficulties are placed in the way of Chung, the present minister at St Petersburg, it is expected that immediate war will be declared at Pekin.

Confident reports come from the interior from the army under Tso, whose forces are said to outnumber the Russian ten-fold.

The party of Moderate Councils is wholly in subjection to the majority.

The result of the negotiations at Washington is eagerly awaited by the Chinese officials, especially in the southern provinces where emigration is most frequent.

The report is prevalent that the Chinese government will establish post offices at the treaty ports before the close of the present year.

YOKOHAMA, Feb. 6.—Foreign traders are momentarily paralyzed, it is supposed in consequence of the speculation by holders of Mexican dollars, of which there are but few in the market, their price being unreasonably high. The native merchants decline all transactions in which they serve as the medium.

KOWAJI, the Japanese Chief of Police, has sailed for Europe on a two years' tour of inspection.

Extensive preparations for General Grant's reception are being made.

Wade Hampton's letter formally resigning the governorship of South Carolina was received at Columbia on Wednesday, February 26, and he was duly commissioned as United States Senator, and his certificate of election forwarded to Senator Butler for presentation. On the same day Lieut. Gov. Simpson qualified as Governor before Chief Justice Willard, and issued a proclamation, in which he announced that, in consequence of a letter of resignation received from Gov. Hampton, he had taken the oath of office as Governor and entered upon the duties of the office.

A Noble Work.

If anybody is inclined, says the Watchman, to sympathize with the outcry raised against Anthony Comstock, let him read the following statement of his work for the past year:

"During the year 23 arrests were made in the United States courts, and 25 in the State courts, making a total of arrests by the society of 364. Two were discharged, 4 were remanded for jury trial, 22 were convicted, 20 were sentenced and 1 absconded. This makes a total of 184 convicted and 165 sentenced since the work began. Three convicts were pardoned during the year. One hundred thousand books, weighing 2 100 pounds, 475 obscene pictures and 20 pounds of stereotype plate were destroyed, making a total of 23,250 pounds of bad books, 202,679 obscene pictures, and 14,420 pounds of stereotype plate destroyed, or 7 tons and 120 pounds of plate, and nearly 12 tons of such books and printed matter. A man was arrested in Rochester in November. Six trucks were used to carry off 100,000 books and over 1,000,000 circulars from this one place. The Rochester man had had 55,630 000 circulars printed by one firm. These circulars, advertising vile books, are sent all over the land into the best schools, male and female. During the year 3 000 letters had been sent by this society to institutions of learning, warning them against printing the names of students in their catalogues. In one school it was found that one-third of the girl pupils under fourteen years of age had obscene matter in their possession. In 23 institutions of learning the foulest kind of books and pictures were found in possession of the students. And in every instance the parents and teachers were unaware of what was happening under their eyes."

A man who has done so much as this for the homes of America in one year ought not to be put down. His victims weep, and affect martyrdom; but our hearts may well be steeled against their sufferings. They plead that they are not met with all the formalities and courtesis to which they are accustomed. We are glad the hand is rough and prompt which deals with such miscreants.

Napoleon said that before his time it was customary in Europe to carry on war in the most courtly fashion. The two armies would face each other, the two commanders would step in front of their troops, take off their hats, and say to the enemy: "Gentlemen, have the kindness to deliver the first volley." This was a keen satire upon the officers of the old school. We have fought vice too often in the same gingerly manner. We trust that the Napoleonic vigor which Mr. Comstock has brought into his campaign may never be unlearned. What his enemies want is the liberty to use the mails for the corruption of our children, and notice of any intended movement against them, so that they may change their quarters in time to avoid arrest. The detective system they consider highly immoral, and imprisonment for an attempt to corrupt the whole nation a gross outrage.

Letter from Oregon.

ALBANY, OREGON, Feb. 18, 1879.

REV. L. PARKER, D. D.—*My Dear Brother:* My thoughts often flit across the continent and commune with you in your sanctum, or at your genial fireside. I have since the adjournment of your Conference received letters from two old and tried friends and soldiers of the cross, in New Orleans, which, with their pensive passages, afforded another opportunity for me to regale myself with that pleasing hope, fond desire, and longing after immortality. So many of our friends have gone over to possess the good land. It will be a happy meeting. The death of that lovely young man and minister, Bro. S. H. Schroeder, was so sudden and unexpected. He fell before his sun of life had reached its zenith—fell with sword in hand—fell at his post; but blessed be God! He rose as he fell—rose to the mansions of the blest! Happy for him to have rounded off his life so well. Happy for him to have "finished his course with joy, and testify the gospel of the grace of God!" Heaven seems nearer and dearer as the sainted dead are translated thither. I shall not be a stranger there.

I have just lit down home a brief while—in from the district work. Nineteen sermons, besides travel, visiting and reading, is full work for three weeks; is it not? We have seasons of refreshing, but no general revivals. Our country is full of infidelity, and *isms*, under the semblance of our holy religion, are numerous and blatant. O, when will the kingdom of the Lord come! Still bear us up in your prayers.

Our crop prospects never were brighter at this season of the year than now. So much fall grain sown. Times are exceedingly hard—mortgages, mortgages so many. If the crop should be short and the price low this country will about smash up in another year. I like Oregon more and more, although there are some things I can *never* get used to; as, for example, free-love doctrine, woman's rights, violation of marital vows, divorces, infidelity. The feebleness of our church is to me the source of anxiety and care, and weighs me down more than all things else. We have done much hard work here—the fruits have not been adequate, at least humanly speaking. Rivalries and jealousies hinder the onward progress of Zion's wheels. We have many good and true people, but they are scattering. If a few more Georgians and Alabamians, etc., could come among us and strengthen our hands and encourage our hearts, we would be glad, as in the providence of God our lot is cast here to labor for precious souls for whom Christ, the Lord of glory, died. O, it is a grand and glorious work! We need help—help in the pulpit and in the congregation.

Hope the brethren in your great city may have great success, as also all our brethren in the whole Conference. The ADVOCATE is always welcome.

Affectionately in Christ,

T. B. WHITE.

From Brazil.

The following communications from Bros. Ransom and Newman reached us by the same mail:

RIO DE JANEIRO, Brazil, South America,
Feb. 4, 1879.

To the Editor of the NEW ORLEANS CHRISTIAN ADVOCATE:

DEAR BROTHER: Please publish the enclosed card. We will give the preference to Methodist families. Bro. Newman, superintendent of this mission, is calling for a young married man at Piracicaba, Province of Sao Paulo. We think he can live on $2,000 per year, and we pledge the friends here for $750 or $1,000 of that amount yearly for two years. Where is the man? Will the church send him?

Will you please have my card copied by the Texas papers?

Respectfully,

J. J. RANSOM.

Immigration to Brazil.

MR. EDITOR: I have been a missionary in the empire of Brazil for the last three years. During my residence in the empire I have frequently been written to by persons who wished me to advise them as to coming to Brazil. Some letters I have not answered at all, except through the newspapers; and my advice has always been: "Don't come." It appears now that some persons are determined to come to the empire, and at the close of 1878 I was requested to arrange free passage for a number of families who desired to settle in the Province of Sao Paulo. Together with Rev. Junius E. Newman, I petitioned the Imperial Government, and we have lately received authority to bring to the empire families to the number of twenty-five persons, whose expenses will be paid by the government from the port of Galveston, Texas, or that of New Orleans to the cities of Campinas and Rio Claro, and intermediate railroad stations in the Province of Sao Paulo. As to immigration let me say:

1. I advise nobody to leave the United States to come to Brazil. The climate, the laws, the religion, the people, the language, every and each thing that affects your daily life is so widely different from what you know that you are almost sure to be discontented. Your children will lack the opportunities of education, and will be exposed to the most frightful perils on account of the corrupt life of all classes of society. If you come you lose your citizenship; for, even though you are naturalized, you will still labor under great disadvantages.

2. As for those who take advantage of free passage to come to Brazil, I will not assume any responsibility in the matter. I will see that you have your passage from Galveston or New Orleans to Campinas or Rio Claro, or any place between these two cities; but I will not, in any way, be responsible for your coming, or for your welfare after you get to your destination. I know of no *government lands* for you to occupy, nor of any easy way of making a fortune. Nearly all the Americans in this country are poor, and I do not expect you to get rich by coming. If you are an adventurer, we do not wish you under any consideration, nor will I knowingly sign the immigration papers of any loafers or drunkards.

3. All that wish to come, taking upon themselves the full and complete responsibility of the step, can obtain free passage by writing to me. You must specify your name, age, occupation, fortune, place of residence, State, county and post-office. State whether you are married, name and age of each member of your family, and the time at which you can be ready to set sail, and how long it will be necessary to have my advice before you can be in the port from which you are to set sail. State the place to which you wish to go in the empire. "Don't ask me must you come." I have already said: Stay where you are. The American packet by which your letter will come leaves New York on the fifth day of each month, and arrives at this city on the twenty-seventh of the same month. You may count on three months from the time of writing to me until you hear from me.

4. I get nothing for my labor in this matter, and lose the cost of postage on my letters. Let me repeat again: *There is nothing given the immigrants except free passage.* All letters will be addressed to

REV. J. J. RANSOM,
Caixa 384,
Rio de Janeiro, Brazil, South America.
Via American and Brazilian Steam Packets from New York.

LIMEIRA, Province of San Paulo, Brazil,
Jan. 30, 1879.

REV. DR. L. PARKER—My Dear Brother: The following card will explain itself, and I ask you to be so kind as to publish it for the information of the parties to whom I allude. During the past four years I have received quite a number of letters from various parties in the Southern States, requesting information about this country, and expressing a desire to emigrate to this province if the expense of transportation could be avoided.

In December last Bro. Ransom and myself presented a petition to the "Minister of Agriculture," asking for *free transportation* for a few American families, who desire thus to emigrate; and our petition was readily and kindly granted. So that American emigrants can now get *free transportation* from New Orleans or Galveston to Rio de Janeiro, and from thence, by railroad, *free tickets* to the American settlements near Santa Barbara. To secure this transportation it is necessary for each emigrant to send to Rio de Janeiro his *name*, and the *names* and *ages* of his family, and his post-office and State plainly written. Forward these to the Rev. J. J. Ransom, and he will have them presented to the proper authority, and let you know when you may expect to be able to get your passage paid. This payment will be thus provided for: The Brazilian Consul at New Orleans will have your names immediately sent to him with the order to pay your passage.

When you learn that the Consul at New Orleans is ready to pay your passage, you can go to that city and select any good sail vessel suitable for carrying you and your family. One, two or, at the most, three families of emigrants can come in one ship—not more—and be comfortable.

Emigrants thus coming here will be as free in all their movements as if they had paid their passage in full; and they will be recognized as American citizens until they voluntarily become naturalized Brazilians; and it will be the duty of the American Consul to see them protected, if need be, in their rights. It is not probable there will be any need of this, as all foreign residents are protected, by the laws here, in person and property, and religious toleration is freely granted to all Protestants.

OBJECTIONS TO THIS COUNTRY.

1. By far the greatest is the language, yet every emigrant under forty years of age can learn the language in one year well enough to transact all ordinary business.

2. It is supposed that in coming here you will be much isolated, and thus cut off from church and school privileges. I can say truly, those who are here already have quite as many advantages in this respect as the people living in the country in Alabama or Mississippi. Most of our people here can be at church every Sabbath by riding six or eight miles, and the great majority need not ride more than from one to four miles.

In regard to high schools, those of our people who can afford it can send their children to the schools in the city of San Paulo or Campinas, at rates only a little higher than would be paid in the States. Those schools are under the control of our missionary brethren of the Presbyterian Church, and their schools are excellent; and the American society in those towns is of the best quality.

ADVANTAGES.

1. All animals, for work or riding, are much cheaper than in the States, and can be kept at much less expense, indeed, with a good pasture—never need corn except when in regular service.

2. Crops are more easily made, corn especially; of this the average crop is from twenty to forty bushels per acre, and it seldom fails on cultivated land. Rice grows abundantly. Potatoes, sweet and Irish, do well. Cotton does better here than in the States. Sugar is abundant and cheap. All kinds of stock grow finely—hogs, cattle, etc.—and a good and plentiful living is more easily made than in the States; and, with reduced freights on our railroads, we can now ship corn and meat to the coast, where we can always get a remunerating price.

The climate on the tablelands in this province is equal to the best in the world. May and June in Alabama, and September and October, will represent our whole year in this country—summer and winter.

This country is more, much more healthy than the most favored sections in the States. The general healthfulness of the country, and its delightful climate, are two of its greatest excellencies. But with all its advantages, let it not be forgotten that industry and economy are indispensable here.

COFFEE.

Within eighty miles of where I now write very fine lands for coffee can be had, and, twenty miles farther, some of the best in this empire. The cost in the latter place is from $3 to $5 per acre. Coffee is by far the most profitable crop in the empire, and if half a dozen families will come here they can find as many more now in the country who will go to the fine coffee region of which I speak. That country is seventy-five miles from the railroad, but will soon be much nearer, as the road is built west.

If there be any persons who read this article, who desire to get their transporation free, let them direct their letters thus: Rev. J. J. Ransom, Correio, Geral, Caixa No. 384, Rio de Janeiro, and he will attend to your requests about passages. But *don't trouble* him unless you are *certain* to come, and write very promptly, or you cannot get off in time from New Orleans. You ought not to leave there later than July 1. They usually have yellow fever in Rio in February, March and April.

If you come to San Paulo be sure to bring this letter, and keep it for two years. Be sure to do this.

Any one wishing to write to me can direct their letters to Santa Barbara, Province of San Paulo. If you wish to come to Barbara write very promptly.

J. E. NEWMAN.

The Christian Advocate.

THURSDAY, MARCH 13, 1879.

IN HIM WE LIVE.

BY REV. WASHINGTON GLADDEN.

O Master let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

O Master let me walk with Thee
Before the taunting Pharisee;
Help me to bear the sting of spite,
The hate of men who hide Thy light,
The sneer distrust of souls sincere
Who cannot read Thy footprints clear,
The dullness of the multitude
Who dimly guess that Thou art good.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the Future's brightening way,
In peace that only Thou canst give,
With Thee, O Master, let me live!

—Sunday Afternoon.

The Friends of Our Boyhood.

MR EDITOR: A heart full of sorrow over friends laid low in death is only apology we offer for this letter. No one has asked us to write we offer it as a spontaneous flow sympathy to the friends of our old, boy and youthful life. The yellow fever this year, stalked along roads it never traveled before; one of these lay through old Rocky Springs, Miss., where we were raised from two years old, and lived until twenty years of age. There we lived under the ministries of Drake, Jones, Campbell, Light, Marshall, Montgomery, Booth, Kendall, Clinton, Uncle Tommy Owens, and a host of others of blessed memory, and last, but not least, Rev. D. A. J. Parker. For many years his home was there, and he was pastor of our old church a great part of our time. His sermons first awakened us to a sense of sin and danger of eternal death, while the sweet eloquence of Clinton won our souls to Christ. Both are now in heaven, and when our course in earth is done we hope to see them among the white-vested elders who worship near the throne. Bro Parker was a preacher without many equals, and but few superiors as to the matter and arrangement of his sermons; while in song there was a swell ever and anon, as if reinforced by a tide of praise from above. When in the effective ranks he was very popular, especially with sinners, and but for increasing infirmities and causes his ministry would have been a crown of glory to the church to the last. There is no truer friend of Methodism or soldier of the cross buried in old Rocky Spring church-yard than our lamented friend and brother, Rev. D. A. J. Parker. Near about the time of his death his wife, Mrs. S. O. Parker, died also with yellow fever. King Solomon's description of a true woman would not be extravagant if applied to her. Words cannot tell of our anguish as we read: "Aunt Parker is dead."

She was a dear friend and neighbor; and in time of trouble a source of great consolation to the afflicted. Another dear friend of our childhood who passed away with yellow fever was Mrs. Emily Harper. She was a retired woman, a member of the Christian Church, and one of the warmest-hearted motherly ladies we ever knew. She knew all the avenues to a boy's heart, and how to win him away from wicked works. We remember her kind attention to our family, twelve years ago, when the small-pox had stricken us all down. While dear friends feared, and with good reason, too, to come near, she came every morning as an angel of mercy, and stayed until the sun was low. Such a woman cannot live too long on this troubled earth, and but for knowing that God doeth all things well, we might say: "Alas, dear old friend, that thou diedst too soon." May God bless her family and loved ones still on these mortal shores. During the pestilence Mrs. Martha M. Enright was claimed as a victim. Aunt Enright was a close intimate friend and neighbor to our family for a great many years. She was a lifelong member of our church, and was not only a lady of the material endowments, but also of remarkable spiritual attainments. She was well versed in the Scriptures, in the depths of experimental godliness, and in the distinctive doctrines, features and history of Methodism. She conversed well and fluently upon all topics, and was a universal favorite with all classes, and especially with her pastors. Among the victims of the fell destroyer was Rev. J. J. Harper, wife and several children. Bro. Harper was a most excellent man, dearly loving the church, and working for it with all his zeal and power. He was a kind friend, a true neighbor, a good soldier, a faithful pastor, a tender nurse to the sick, and altogether a man of most excellent character. His wife we have known ever since we knew any one, and it is enough to say that she was worthy of all the friendship ever bestowed upon her. Another one we remember was Cousin Mollie Wallace, a sweet-spirited, noble-hearted girl, who was snatched away in the beauty of her young life to the cold and silent grave. As we stand here and look backward to old Rocky Spring Church, school-house and neighborhood, to Beech Grove and to Willow Spring, we realize what the Scripture means when it says: "One generation passeth away, and another cometh." Our fathers have passed on in solemn procession to the quiet resting place on yonder quiet hill; our friends have gathered there, and we are waiting the summons to meet them in scenes beyond the grave. Dear friends of Rocky Spring neighborhood, are we not more strangers on earth than we would be if heaven were to suddenly burst in upon us, with all its beatific visions? May death not sever but strengthen the cords which bind us to the realities of another world. May the glory of old Rocky Spring Church come forth again as when the sun shineth in his strength! Love to old Rocky Spring.

DICK

COLUMBUS, TEXAS, February, 1879.

Cross-Bearers.

We are told that it was a custom of the ancient Highlanders of Scotland, when they wanted to arouse the people for energetic action, for the furtherance of any great purpose, to send messengers throughout the land, each bearing a cross dipped in blood, and in all places where the cross was exhibited there the people immediately kindled a blazing fire.

The Mississippi Annual Conference, feeling the importance of arousing the people to an earnest, energetic action on the subject of religion, and of kindling blazing fires of *Christianity in earnest*, sent out scores of cross bearers throughout the length and breadth of our land—some to places where fires were already burning, shedding forth a bright light, and everything in proper order, and all they found to do was to add fuel to the already-kindled fires. Others were sent to places where the fires were almost extinguished, and a few coals and embers only left—no preparation for the reception of the cross-bearer, and great unwillingness on the part of the people to assist him in kindling up the fires of the Holy Ghost. In such places, and they are not few and far between, it would not be strange if the cross-bearer, thus situated, should be greatly discouraged and depressed, and especially so as he travels from place to place, holding up the blood-stained cross of Christ, to see no symptoms of a kindling fire or helping hand in fanning up the remaining, but yet almost expiring, sparks.

In such a work, what must the cross-bearer do? Must he go about complaining and preaching about the lukewarmness and backwardness of the people? No. Must he scold them for not attending church, and in not assisting in kindling blazing fires? No; for scolding would not like throwing water on fire. Must he complain of the appointing power, and say he ought to have been sent to a more favorable work? No; for it may be the very work that God in His providence designed for him to do.

What, then, must he do? He must place himself behind the blood-stained cross of Jesus Christ, take his stand firmly at its foot, preach Jesus Christ and Him crucified, preach encouraging sermons, hold prayer meetings, visit his flock, pray with the families, and instruct the children. By a diligent pursuance of this course, before the time to report to the next Annual Conference, a blazing fire shall be kindled in his whole work, and the hearts of his people be "filled unutterably full of glory and of God."

W. SPILLMAN.

FEBRUARY, 1879.

A Few More Facts.

MR. EDITOR: In the ADVOCATE of February 13 Bro. J. B. Anderson, of the Alabama Conference, gives us "a few facts on missionary appropriations."

After emphasizing what he has said, I wish to give a few more facts on *missionary assessments*. It is made the duty of the district steward to divide out the assessment made to the district among the several pastoral charges composing the district. In doing this the custom prevails to divide on the *basis* of the presiding elder's assessment. Now we suppose that this is regarded as a just distribution, or it would not be so generally practiced. But if the assessment for the presiding elder be a guide to the district stewards in assessing each pastoral charge, why should it not be a guide to the Conference Board of Missions in assessing the districts?

In a certain Conference "I wot of" there is a district that is assessed for missions $400 *less* than it pays its presiding elder; while there is another district assessed for missions $200 *more* than it pays its presiding elder.

By this act of injustice every pastor in that district will appear under the false charge of having failed to do his duty when he reads his report at the next Conference, for it will be almost impossible for any pastor in that district to collect his pro rata part of this large and unjust assessment. And should the district stewards of that district follow the example of the Conference board, and assess the non-represented charges more than their pro rata part, the pastors on those charges may expect the Bishop to ask some pointed questions when they read their reports, unless some one of those presiding elders has the courage to inform the Bishop of the facts in the case.

JUSTICE.

From the Work.

NATCHITOCHES, LOUISIANA.

MR. EDITOR: After an absence of nearly seven weeks, which seems to us nearly seven months, we are at our station, and at work again. The members of our church were expecting us, and had everything at the parsonage in order. On entering the parsonage we found some of the sisters there awaiting our arrival, a brilliant fire, cheerful faces; and a well arranged parsonage told us that no pains had been spared to make us comfortable and happy. On examining our home we found that everything had been put in order, from the kitchen *via* the dining room to the parlor, a careful survey had been made of every room, and all furnished in the very best style, such as tinware in the kitchen, crockery and cutlery, table cloths, napkins, etc., in the dining room, and sofa, parlor chairs, window shades, etc., in the parlor—these were furnished in addition to the already good supply on hand. Immediately after our arrival the ladies began to send us baskets containing substantials and luxuries. We have enough cakes on hand to do us two months. I have made diligent inquiry as to the conduct of our members during our long stay, and have found, as I expected, that there had been *no violation of any rule of our Discipline*. In fact, Mr. Editor, our members never have violated our rules since we have been stationed here; they are made out of the right kind of material. We have had one delightful prayer meeting, our members were out in full force, and all reconsecrated themselves to the work; there is a great work to be done here, and they realize it, and have put their shoulders to the wheel, and by the help of God we expect to see a year of continued revival.

This is my first church, my third year in the ministry, and all my members are new save one or two. I do not know how other churches prosper, or how much the members love their pastor, but it seems to me that I have not seen any church as devoted as ours.

Our new church is progressing rapidly. It bids fair to be a beautiful structure. It will cost us about $1,000. From present appearances we will have the house completed and ready for dedication on the first Sabbath in June. We are building strictly on a cash principle, and lack about $500 to finish the building. We have a full set of elegant furniture, chandeliers, communion service, etc. Pray for us that this new, this peculiar station, may prosper in the hands of the Lord.

THOS. J. HARRIS.

FEBRUARY 22, 1879.

Note by the Editor.—This is a good report. If our boys were in that parsonage, how they would make the cakes fly!

WOLF RIVER MISSION, MISSISSIPPI CONFERENCE.

MR EDITOR: I was on my work early in January. I rode or traveled some every day during the very cold weather, January 3, 4, 5 and 6. I found it necessary to carry a small pole on my shoulder to break the ice in the small creeks and branches.

I have made two rounds on my work, and think that we have promise of a rich future harvest in this field. Some of the people have not had a Methodist preacher among them since the war, and I find some grown people, and they the children of Methodist parents, who never heard a Methodist preacher until I preached for them the present year.

I trust you will pray for this new field, for "it is white unto the harvest." Fraternally yours,

DAVID MERCHANT.

STONEWALL, MISS., Feb. 25, 1879.

There is, I know not how, in the minds of men a certain presage, as if were of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.—Cicero.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

EDWIN OSCAR LUM was born September 11, 1824, and died, at Rocky Springs, Mississippi, of yellow fever, October 21, 1878, aged fifty-four years, one month and seven days.

The earliest recollection of my childhood are so closely connected with him that I hardly know how or where to begin writing. About two years after his connection with our family by marriage, I spent a great deal of time at his house, and to this moment I can feel the hallowed influence of the morning and evening prayer at his altar—and these as regular as the morning and evening sun. He had a great fondness for children, and many were the little rounds of amusement and enjoyment which he afforded them. He was possessed, in an eminent degree, of that "meek and quiet spirit which, in the sight of the Lord, is of great price." During the last eleven and a half years of his life he and his family resided at my old home, with my widowed mother, affording great comfort and consolation in time of trouble. He was for over forty years a constant sufferer from a constitutional malady, but the Great Physician has at last taken his exile home, and given to him the healing waters of eternal life.

In the same letter which brought the sad news of Cousin Edwin Lum's death, came also the distressing story that his daughter, Miss. ANNE MILDRED FOSTER, had passed away after suffering for eleven days with the yellow fever. Cousin Alice was born September 30, 1859, and died November 3, 1878, aged nineteen years one month and five days.

From her childhood one word would completely describe her, and that is, *Darkness*. I often think that our old home was a heaven on earth, and surely no brighter ray of sunlight ever entered upon it than when the life of little Alice Mildred became a part of its joy. Alice was a gifted girl, not only in some of the finer accomplishments, humanly speaking, but also in the solid excellencies of social and domestic life. She was a member of the church, devotedly attached to her Saviour, and lived in constant hope of a better life. Upon her death-bed she prayed aloud, and on being anxiously questioned replied: "I feel like shouting." In a note written to her dear mother, shortly before she was taken ill, she expressed a strong reliance upon God. How could a child raised from her infancy under such influences, with such a father as hers, and with so delicate and amiable a disposition as she possessed, disbelieve the gospel and lean on the world?

RICHARD H. ADAMS.

AT the first Quarterly Conference for Lowndesboro Circuit, Prattville District, Alabama Conference, held at Lowndesboro, January 25, 1879, the following resolutions were offered and adopted, as expressive of the sense of this Conference concerning the death of Dr. H. V. Smith, a worthy member of this Conference:

Whereas, It has pleased Almighty God, in His wise Providence, to remove from our midst, and scenes of his labors and sorrows, our dearly beloved brother, Dr. H. V. Smith; therefore

Resolved, That in the death of Dr. Smith this Conference has lost an efficient Steward and wise counsellor, the community a generous and hospitable member, and the church an earnest, worthy and devoted member, in whose daily walk and conversation was evinced much of the power and beauty of the religion of the Lord Jesus.

Resolved, That while we do not fully understand nor see all that is intended in this stroke of Providence, yet we bow with submission and resignation to the will of our heavenly Father, knowing that "He doeth all things," and rejoicing in the blessed assurance left us that our loss is our dear brother's gain.

Resolved, That a copy of these resolutions be forwarded to the family of our deceased brother, with our earnest prayers and warmest sympathies for them in their sad bereavement.

R. W. RUSSELL,
JAS. S. RENSHER.

MRS. PENELOPE A. DAWSON died at her residence, near Midway, East Feliciana parish, Louisiana, January 15, 1879. Her maiden name was Knight; she was born in Wilkinson county, Mississippi, April 7, 1811. She had lived a consistent member of the Methodist Church for more than thirty years. No one had anything against Sister Dawson, she was one of the most quiet, inoffensive, kind hearted, loveable persons to be met with in a life time. She loved the church of her choice, and took great pleasure in receiving and caring for the ministers. Her death, like her life, was peaceful and quiet, there was no demonstration of joy, yet a calm trust her Saviour gave the best assurance that all was well. She had a large family of daughters, two of whom are yet of tender years, and will most sadly miss the counsels and care of such a mother. Indeed all who knew her will feel bereft by her death, for her life, her busy hand and charitable heart produced good and ugly goods, and the memory of them, she being dead, will ever prove a source of pleasure and profit.

C. G. ANDREWS.

MRS. ELIZABETH L. BROWNING, wife of Col. W. W. Browning, was born July 9, 1811, and died at her residence in Chapel Hill, January 5, 1879. She was the daughter of Isaac and Ann Gilmer, connected with the noted family of Gilmers of Georgia. Her father moved to and settled in the Choctaw nation immediately upon the removal of the Indians, living in Lowndes county, Miss. On September 27, 1836 she was happily married to Col. W. W. Browning, which union proved to be long and prosperous. She had been reared in the midst of wealth, yet she, with her husband, possessed remarkable business talents and habits. As the country was new, fresh and rich, they rapidly increased their substance.

She was a woman of strong native intellect, as well as opportunity of culture. She was a member of the Methodist Episcopal Church from her girlhood. Worldly business, time, place or circumstances never seemed to interfere with her devotion to God and His Church. She and her husband were large-hearted, and did everything upon a large scale. Upon the camp-ground they were always present, in the region where they lived. Their tent was commodious and provisions ample, and none were too rich or too poor to share in their habitations. The sick and suffering were always the subjects of her tender solicitude and care. Her home was the center of social enjoyment, where thousands have been hospitably entertained. The church, with her vital interests was never forgotten, financial, educational and religious interests shared in her attention. She lived to watch and to do something for God and humanity. In her home she was the center of attraction, of dignity, of respect, and of love. Presiding over a family trained by her skill, and an honor to her name. She attended the session of our last Conference, showing much interest in its proceedings. She was taken very ill immediately afterward, and lingered until Sabbath evening of January 5th. As the sun was passing behind the western hills, her sun of life passed peacefully and quietly away. During all her illness she was calm and confiding in God. No darkness, no doubts, no fears, at times a little impatient to enter her rest. Oh! upon whom will the mantle of Sister Browning fall, and who will take her place in the church of God.

J. MATTHEWS.

GEORGE W. REYNOLDS died, near Downsville, Union parish, La., January 21, 1879, aged seventy-four years. By birth he was a native of the State of Georgia. A portion of his life was spent in Alabama, where, in 1841, he joined the Methodist Episcopal Church. He was a hard-working, energetic man, and before the late unhappy war had acquired a handsome property, which was mostly swept away. He lost no time in vain regrets, but bravely looked ahead and relied upon the blessing of God and his own strong arm. In this way he succeeded in making plenty for himself and family. In all the business transactions of life he was an honest, straightforward sort of man. He knew exactly how to attend to his own business and let other people's alone. In religion he was not demonstrative, but nobly filled his place at church, and with his means helped to support the gospel. In his death he was resigned, and said to his children and friends: "I leave the world with a clear conscience." A useful and good man has been called to his reward.

R. T. PARSON.

LIZZIE S. COLLINS, wife of John H. McCue, Esq., of Mayersville, Issaquena county, Miss., and daughter of William and Mary Collins, was born at Lake Providence, La., December 21, 1854, and died, of pneumonia, at her home in Mayersville, February 6, 1879.

The subject of this notice was early dedicated to God by a pious mother, to holy baptism, and reared from infancy in the Methodist Episcopal Church, South. She was formally admitted into the church, when quite a child, by Rev. R. J. Harp, at Lake Providence, La. She was the model of every womanly grace and virtue. The light of every circle in which she moved, the comfort and joy of an aged mother's heart for years past, being the youngest surviving child. She was married April 2, 1878, to Mr. John H. McCue. I saw her then—and a happy throng in bridal robes of spotless white, and performed the solemn rites of marriage. In less than twelve months I stood beside her bier, saw her cold in death, robed in the same beautiful virtue to meet the Bridegroom in heaven. She had given birth to a sweet little boy, had her babe baptized, and gave him the name of his father. The immediate cause of her death was pneumonia. She lingered for two weeks, when death came and called her to spend an eternal Sabbath in heaven. For two or three months before her death she had the impression that her days on earth were few, and she gave herself with special earnestness to the work of preparation. As her pastor, I had frequent interviews and some precious seasons of prayer with her. She was fully assured of her acceptance with God, and died as an infant falling asleep in the arms of Jesus. It is needless to repeat the many expressions of joyful hope in Christ which she gave in her last moments. "Blessed Jesus," "Precious Saviour" were among her very last utterances.

H. J. HARRIS.

MARY FORD, formerly BUTTRILL, was born in the State of North Carolina, May 8, 1804; emigrated to Georgia when about six years of age, and settled in Hall county; was married to Noah Ford, in that State, on the fourth of July, 1824, and died on the eighth of May, in Rockwall county, Texas, lacking but one day of completing her seventy-fourth year, full of years and of faith.

She was made a child of God in conversion through faith in the early part of her married life, and became a member of the Methodist Episcopal Church, now South, and lived and died a faithful member of the same. Before she was widowed and deprived of her substance by the war, her house was a home for the preachers and a shelter for the weary and distressed. Her husband preceded her to the better land by twenty-four years. She was a kind and faithful mother, a frugal housewife, a hospitable neighbor, and a consistent, quiet Christian. For some thirty or thirty-five years she had been troubled with heart disease; but a strong constitution and care preserved her life to a ripe old age. It ended in paralysis, which ended her life in a quiet sleep as of a sleeping child. She was the mother of eight children—six girls and two boys—of whom only two survive, all the rest of the family having preceded her to the grave.

A. H. HUKEW.

BENJAMIN P. PORTIS, son of Ira and Mary Marsh Portis, was born September 30, 1822, in Clark county, Ala., and died at his residence in South-Sumter, Ala., December 17, 1878.

Mr. Portis graduated in Miami College, Ohio. He continued his mental culture after graduation; was to the latest period of his life an ardent admirer of all that was pure, and good, and true; and a devoted student of the sublime and beautiful. He was intelligent, honest and faithful in the discharge of his duties in all the different relations of life.

These qualifications of head and of heart were the cause of his being sought for and elected to the Legislature of Alabama, as representative of Sumter county, in 1853; and again in 1878. He was married November 3, 1846, to Susan Jane Lucas. They were both consistent and efficient members of the Methodist Episcopal Church, South. He continued to live a quiet, peaceful and happy life in the circle of his family and friends up to the time of the death of his wife, December 16, 1876.

This sad event cast so dark a shadow upon his heart that all earthly sunshine was insufficient to dispel the dark cloud of sorrow; and no wonder, for in the death of Mrs. Portis he lost a companion, the children a mother, who in the discharge of every duty, domestic and religious, was equaled by few, excelled by none. So faithful was she in the discharge of her religious duties that she read her Bible every night, and knelt at a throne of grace. As she lived, so she died, consecrated to God in prayer for herself, her family, her friends, and the cause of Christ. This pious example was ever afterward remembered and followed by her devoted husband. The entire energies of his soul were henceforth directed to a preparation for eternity.

Seldom has death thrown his mysterious mantle upon one so noble, unselfish and true. Pure in thought and deed, he was necessarily a kind and affectionate husband, a loving and indulgent parent, ever watchful of the immortal interest of his children. His kindness of heart and geniality of mind were not alone reserved for the family circle, nor circumscribed by an extensive circle of friendship, for all who approached him for counsel or support were sure to feel the influences of a mind matured in all the elements of true nobility.

It was my good fortune to have known the lamented deceased for thirty long years, and I but reflect the true and heartfelt sympathy of all his acquaintances when I say he was a Christian gentleman. Generous, true, noble and intelligent, possessed of all the attributes of manhood, without the least manifestation of selfishness. The name of Benjamin P. Portis will ever be intimately associated throughout South-Sumter with all that is truly refined and ennobling. His sufferings were intense.

He has left behind him two sons and three daughters, and may God, in His divine goodness and mercy, strengthen them with that fullness of grace which shall be sufficient, and in the end may they present an unbroken family circle around his throne.

JAMES E. KNOTT.

MRS MARTHA SIMPSON died, at the residence of her son, Frank Simpson, in Washington county, Ala. She was the daughter of William and Lucy Slater; was born in Georgia, June 10, 1807; was married to Philip Simpson at the age of sixteen, near St. Stephen's, Washington county, Ala., and died February 4, 1879, aged seventy-one years, seven months, three weeks and three days. She leaves a family of seven children, of which five are members of the Methodist Episcopal Church, South. She joined the same church at the age of fifteen, and has ever since lived a devoted life to Christianity, and beloved by all who knew her. She was a sufferer for twelve months before her death, at times suffered a great deal, but bore it with patience and Christian fortitude, never complaining. She expressed herself to the writer, a short time before her death, that she was perfectly satisfied that there was a happy home awaiting her where there was no more suffering, and prayed that she might die easy. On the night of her death, while sitting by the fire with the family, she had a slight attack of coughing, and, as she retired for the night, remarked that she thought she would die before morning. She laid down and went quietly to sleep, and in a short time she was heard to breathe a little hurriedly. Her daughter went to her bed and found that her soul had taken its heavenly flight. Her prayer had been answered. She fell asleep in Jesus without a struggle.

A FRIEND.

Texas Christian Advocate will please copy.

EDMUND MONROE CHAPMAN was born in Monroe county, Ga., March 2, 1812, and died at his home in Natchitoches parish, La., November 3, 1878.

Bro. Chapman professed religion and joined the Methodist Episcopal Church, South, when quite young, while yet in Georgia, and was a member of our church at Pleasant Hill when he died. It is said, by all who knew him in his youthful days, that "Ed." was ever a good boy, kind and obedient to his parents, and honored his father and mother in the days of his youth. He was a kind, loving husband, and an affectionate father. Bro. Chapman was in the prime of life, and had fair to live to a good old age, but God's ways are past finding out. He received a hurt while working at a saw mill, from which he suffered great bodily pain. Black jaundice soon followed, and after a few days' suffering from this terrible disease, he fell asleep, we trust, in Jesus. He was very patient during his sickness, and seemed perfectly resigned to the will of God. His father and others talked to him about his future prospects. Just a short time before he died, and in answer to their questions, he expressed himself as being prepared for the change. Using his own words: "He loved God, and knew that God loved him." The only regret expressed by him was that of leaving his dear wife and darling daughter, Lula."

Universal sympathy is expressed for the parents; their youngest son, Henry, having died a few weeks before, away from home and friends.

J. H. CASSITY.

The Christian Advocate.

THURSDAY, MARCH 3, 1879.

IN THE SEA.

The salt wind blows upon my cheek,
As it blew a year ago,
When twenty boats were crushed among
The rocks of Norman's Woe.
'Twas dark then; 'tis light now,
And the gulls are leaning low.

In dreams I pull the seaweed o'er,
And find a face not his,
And hope another tide will be
More pitying than this.
The wind forms; the tide turns;
They take what hope there is.

My life goes on as mine would go,
With all its sweetness spilled;
My God! why should one heart of two
Beat on, when one is stilled?
Through heart-wreck or home wreck,
Thy happy sparrows build.

Though boats go down, men build anew,
Whatever winds may blow;
If blight be in the wheat one year,
We trust again and sow,
Though grief comes, and changes
The sunshine into snow.

Some have their dead, where, sweet and soon
The summers bloom and go.
The sea withholds my dead. I walk,
The bar, when tides are low,
And wonder the grave grass
Can have the heart to grow.

—Ulram Rich.

The Mennonites of the Virginia Valley.

BY REV. W. T. PRICE.

By way of premise, the Mennonites are the followers of Menno Simon, a converted monk, and a contemporary of Luther. As early as 1692 there were some Mennonites in the province of Pennsylvania, who had gone there from New York. They resided in and around Germantown and Frankfort, and their numbers were increased by immigrants from New York and Europe. In spreading abroad in different directions settlements were formed in the valley of Virginia. These people adopt the antique garb of the Quakers, and aim at great simplicity in their manners. In the ordinary exchange of social civilities they never say Mr. or Mrs., but simply John or Jane, believing that the use of Mr. or Mrs is prohibited by such a scriptural precept as "Call no man master." Among the very devout it is not the habit to say "yes, sir," or "no, sir," but simply yes or no, in order to obey the sacred injunction: "Let your communication be yea, yea, and nay, nay."

By occupation these people are mostly small farmers and mechanics. They generally occupy the cheaper lands, hence there is not the general diffusion of wealth among them that is so characteristic of the Dunkards. Being opposed to military service, many of the young men during the late war refuged to Pennsylvania and Ohio to avoid conscription. It is believed that most of these would suffer themselves to be slain on the field before they would use firearms in actual battle.

In observing the Lord's Supper the full meal is discarded as a relic of pagan idolatry. The more devout wash their feet, but the sentiment against this rite has become so decided that of late years it is left to the option of the communicant whether feet should be washed.

Many of the younger members now omit it, while among the older people there are those who are particular to observe it, and feelingly regret the tendency of the times to forsake the old ways and go after vanities.

The Mennonites vie with the Dunkards in disapproving a paid ministry. Nothing seems to call forth their righteous indignation so much as the abomination of "a bookish hireling." When the Confederate authorities found it was inexpedient to conscript these people and the Dunkards, a law was formed exempting the members of both churches from military duty, in consideration of a specified sum of money. This discrimination in their favor made these churches very popular, and their membership increased with almost oriental rapidity. To counteract this, an amendment was adopted limiting the exemption to those only who had been members previous to a specified date; thereupon a very extensive exodus beyond the Confederate lines occurred. These Mennonites have their symbols, including an elaborate Confession of Faith and a Church Directory. The "Book of Martyrs" and the writings of Menno Simon are generally cherished and prized next to the Scriptures.

The Mennonite ministers are chosen by lot, and then formally ordained by laying on of hands and prayer. They conscientiously abstain from special preparation for any given service, believing that, as God has called them into the ministry of His word, it will be given them what to speak in His name when the time comes. This is justified by reference to these words: "Take no thought, therefore, what ye shall say," etc. The method of choosing ministers may be understood from what recently occurred in Rockingham county, Va. Two ministers having died, it was believed to be God's will their places should be filled soon as possible. At the call of the Bishop the entire congregation met for the purpose of proposing suitable names. The meeting was opened with prayer, and the first of Acts was read and commented upon. Then followed a season of silence, during which time each person was counselled to heed the promptings of the Spirit, and to announce whatever name any one might feel constrained to regard as a person fit to minister in holy things. Sixteen brethren were nominated, as was believed, by the suggestion of the Spirit. A week was allowed the nominees to reflect upon the question of duty, during which time their minds were to be settled as to whether they would allow their names to be put into the lot on the following Sabbath. It so happened that all consented to go into the lot when the congregation met again. At the request of the president, sixteen copies of the New Testament, uniform in size and binding, were counted out and placed in the hands of two ministers, who retired with them into the vestry. A slip of paper was put into two of the volumes. The books were laid upon a table promiscuously, and left there while these two ministers should return to their places in the church. The president directed two other ministers to go and bring the books in. These went at once into the vestry, and having shuffled, so to speak, the copies of the New Testament, they carried them into the church, and set them up in a row upon the long table in front of the stand. The sixteen books being duly arranged, and the candidates placed near them, prayer was offered that the Head of the Church would show which two of these sixteen brethren, who had been duly separated by the guidance of the Spirit, should be called into the ministry of His word and power. Prayer ended, each of the candidates arose in order and took down a book. And when all had taken a book, the next thing was to see who had the lot. While the books are being examined, the interest and suspense are almost painful to witness. The brethren who find the lot in their books are sometimes very much overcome by an overpowering sense of the solemn duties laid upon them. Others again seem greatly pleased with the call to preach. The chosen ones are ordained on the spot, and from that moment they are regarded as the authorized messengers of Christ, to witness for Him in the presence of the people.

These are esteemed as God-made preachers, and they can draw the largest audiences that regularly assemble for worship in this part of the valley. The most distinguished "man-made minister," so called, would be in danger of finding himself totally eclipsed were he to preach the same day and hour anywhere in reach of one of these preachers, who has had the work under consideration for only two weeks, and had taken no thought in the meanwhile what to speak.

Such ministers merely profess to give to the people as God may see fit to give to them. Mennonites never criticise their preachers. The Head of the Church is held responsible for the preaching, and your correspondent feels like saying that in this way Jesus is held responsible for a great deal of very weak preaching.—*Christian at Work.*

How the Chinese Government Cares for the Children of the Poor.

In order to save these *innocent* victims from the death to which the extreme poverty of their parents would almost inevitably devote them, the Chinese government has looked with favor upon their being "exposed," and has made this course as easy as possible, by divesting it of every feature which might make it ignominious in the sight of the public; furnishing gratuitously abundant aid in such cases, and giving it the protection of the strictest surveillance under the guardian care of the mandarins.

At Pekin, every day at early dawn, five wagons, each drawn by an ox, pass through the five sections into which the city is divided (that is to say the northern, the southern, the eastern, the western and the central sections; for so it is divided.) Notice of the time when these wagons will pass is given by certain signals, and all who have children, living or dead, to entrust to them, give them over to be carried to the *Yu-in tang*; that is, to that charitable institution, in which are physicians, matrons and nurses, which the sovereign maintains at the expense of the State; where there are, besides mandarins to watch over its decency and good order, and where the whole management is submitted directly to the judges of the high tribunals which we call in Chinese *Li-pou*, which may be rendered by "the tribunal having the oversight of the rites, morals and customs of the people," (*le tribunal inspecteur des rites, des mœurs et des usages de la nation*.) Children who are sick are placed under the care of nurses; and the dead are deposited in a species of crypt, where they are covered with quick-lime, in order that the flesh may be speedily consumed.

Once each year, in spring, commissioners appointed by the *Li-pou*, and chosen from among the mandarins composing this tribunal, repair with much ceremony to the *Yu-in tang*, and there preside over the erection of a funeral-pile on which the remains of these little bodies are burned to ashes.

So long as the funeral-pile is burning a company of *bonzes* (priests) surrounds it, repeating prayers, which they address to the spirits of the earth and to the genii presiding over births, beseeching them to show more favor to these little ones in that future time when they shall re-appear under a new form.

When the prayers are ended, and the funeral-pile entirely consumed, leaving only ashes, the mandarin commissioners cause every one to withdraw, and they themselves retire, to return the following day and preside over the ceremony of the removal of these ashes. This ceremony takes place with the same pomp as that of the preceding day. They collect the cold ashes carefully, place them in a sack, and depart to scatter them on the surface of a river or a neighboring stream. The priests again offer prayers, in which they entreat the spirits of the waters, and those which preside over generation, to cause that these ashes, quickly dissolved, should exhale in vapor and not remain long without entering again into the formation of some other beings like those whose remains they are, but so fortunate as to live longer than they did.

The people are induced to believe that the reason why these ashes are not buried, instead of being strewn upon the water as is the custom, is because the ashes, scattered on the river, being more quickly dissolved than they would be in the ground, are sooner in a condition to be restored to their former state by evaporating with the water; but the true reason is that before the establishment of this ceremony the government had discovered that these ashes were put to an improper use in magical performances, or in chemical processes, in order that the composition of certain substances might be thereby perfected. It is especially claimed that these ashes, mixed with the ingredients from which porcelain is made, render it firmer, more translucent, and much more beautiful than it would be without them. If this be the actual effect, which the presence of the phosphate of bone renders quite probable, it would not be impossible to obtain it from the ashes of the bones of young animals.

Once each month the same deputies of the *Li-pou* make their regular visit of inspection. They inform themselves as to the number of children, and substitute fresh nurses where needed, or in place of those who have reached the limit of their engagement, which never extends beyond three years. In short, they see for themselves whether everything is in order, and correct abuses if any have crept in.

This institution is open at all times to those who, having no children of their own, wish to meet this want by adopting from among the wards of this hospital a child whom no one can claim, and whose age is such as to lead them to hope for as warm a love as they would receive from an own child. The extreme desire of the Chinese to leave some one behind them who will mourn for them at their death, and pay to their memorial-tablets all those honors which filial piety in China lavishes upon the representation of their ancestors, is the reason why so very few are found a part, at least, of whose happiness does not consist in having male children.—*Sunday Afternoon.*

How much better were it that thou shouldst even lose something for thyself and win others thereby, than thou shouldst remain on thy height, and let thy brother perish! Like the servant who hid his Lord's talent, though thou fastest, sleepest on the earth, strewest thyself with ashes and ever mournest, if thou art of no use to others, thou dost nothing great.—*Chrysostom.*

Hope is the ruddy morning rays of joy, recollection is the golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight, and the bright blue day which the former promises breaks indeed, but in another world and with another sun.—*Bonar.*

Religious Intelligence.

—The year 1880 will be celebrated by the Church of England Sunday-school Institutes as the centenary of the establishment of Sunday-schools.

—The Church of the Epiphany at Washington is built of white stone, at a cost of about $200,000. Of this amount, $140,000 has been raised, nearly half of which is given by Mr. Corcoran, who is a member of the parish.

—The Scottish churches are beginning to take account for the repeal of the regulations against the marriage of a man with his deceased wife's sister. There is no civil law in Scotland, as there is in England, forbidding such marriage, but their legality is doubtful, and they are a bar to membership in the Free and United Presbyterian Churches.

—Evangelization in Spain is now carried on by the Spanish society of that name at six central stations, viz: Seville, Granada, Cadiz, Huelva, Cordova and Madrid. These stations are supplied by resident missionaries, besides whom there are traveling missionaries to outlying districts. Several *nuclei* of churches have already been formed.

—The Spanish minister of public worship tells the cortes that the government view of the clause in the constitution on religious liberty permits liberty within the walls of churches and cemeteries only, and bills will be presented for its sanction for the suppression of manifestations or propaganda in the streets, and of public teachings in schools, universities, or books of doctrines contrary to the state religion.

—King Mtesa of Uganda has, through the Church Missionary Society, expressed a desire to send ambassadors to England; whereon Lord Salisbury has replied "that the ambassadors, on their arrival, will be received with the courtesy and attention due to the representatives of a king who has shown himself desirous of entering into friendly relations with the country, and who has received with kindness and afforded his powerful protection to British subjects who have visited his kingdom."

—The trustees of Wesleyan Academy at Wilbraham, Mass., have formally accepted the proceeds of a legacy left to the institution by Amos B. Merrill, of Boston. Mr. Merrill died some years ago, owning a large property in Western lands, and the conditions of his will were that when $200,000 should be collected for the use of his wife during life, certain legacies should be paid out of the residue. The amount devised to the Wilbraham institution was $5,000, and the Methodist Episcopal Church in Wallingford received a like amount.

—The Princess Alice devoted the greater part of the allowance made to her by the British nation at the time of her marriage to various works of benevolence. One of these was the establishment of the Alice Hospital at Darmstadt, with a training-school for nurses attached, and another an asylum for idiots; and there was also, an orphan relief association, industrial schools for women, and other objects which her death leaves unprovided for. It is proposed by her subjects to raise a fund for the perpetual endowment of the charities which she created.

—The Quebec News gives the names of sixteen clergymen of different Protestant bodies in this country and abroad who have been ordained in the Episcopal Church during the last few months. To this the Church Work adds the names of about fifty-five others, besides ten Roman Catholic priests. To this the Dominion Churchman adds several more names, and the Standard of the Cross adds two that are announced in its last issue, one in Conn., and another in Ohio. This exodus has been going on for so many years that we have thought that clerical education ought not to be a great burden in the Episcopal Church.

—The latest news from the Nyanza Mission of the Church Missionary Society is of an unfavorable tenor. In consequence, it is supposed, of Egyptian influences, King Mtesa's friendship for Mr. Wilson coo'ed, and he was induced to order the missionary's residence to be removed further from the palace. About the same time the king received intelligence of the murder of O'Neil and Smith at Ukerewe, and Mr. Wilson was constrained to ask leave to quit Uganda, which he did, crossing to Speke's Bay and making his way to Unanyembe.

—The Record of the Free Church of Scotland for Augusta gives an interesting review of the missions of that great church. These missions found in India, Africa, the new Hebrides and Syria. In all there are 45 ordained missionaries, of whom nine are natives, and 12 preachers and missionary teachers and doctors. Of the ordained missionaries 27 are in India and 15 in Africa. Two ordained missionaries and three missionary teachers were sent out the past year. The Indian missions have been somewhat interfered with by the great famine. The Rev. Narayan Sheshardi formed two orphanages in Western India, which have 136 children. Evangelization, street-preaching, household visitation, the circulation of religious literature, and itinerary preaching have been faithfully attended to, and the important work of Christian education has not been neglected. In connection with Mr. Sheshardi's mission, 778 villages were visited and preached in. The South African missions have suffered severely by the Kaffir war. In Central Africa cheering progress has been made at Livingstonia. In the new Hebrides the Free Church has two of the nine missionaries now in these Islands. The third one, the Rev. John Inglis, is now in Scotland, superintending the printing of a version of the Scriptures in the language of Aneityum. In Mount Lebanon, Syria, the church has one missionary, and several schools, containing a thousand children.

—The annual report of the London Association in aid of the Moravian Missions, gives many interesting details of their work. We italicize in the following summary two striking statements:

The missions at present consist of 95 stations, 303 European missionaries, 29 native ministers, 1,518 native assistants, 300 schoolmasters and mistresses, 68,476 members of the church gathered from the heathen, about half being British subjects; 22,617 communicants, 16,484 children in day-schools, and 12,983 in Sunday-schools, besides schools and stations from which there are no returns. Though many fall a sacrifice to the climate, there never yet has been a lack of laborers well adapted to the work; indeed, so great is the missionary spirit fostered out on this church *that about one in forty five of its adult members becomes a missionary to the heathen.* In Labrador, where the cold is not unfrequently from 50° to 60° below the freezing point, the ship *Harmony* carries to the *missionaries' provisions from this country, which have uniformly been conveyed in safety for one hundred eight successive years.* The entire mission funds do not usually exceed £48,000 per annum and above £7,000 is required for the support of retired missionaries, and the widows and orphans of those who have given their lives to the work. Last year, however, the total receipts were £16,785 10s 2d.

—The Rev. Mr. Walker's induction as vicar of the troublesome parish of St James, Hatcham, has been a not altogether pleasant one. There is a row at the church regularly every Sunday, and the police are scarcely restrained from acts of violence by the police. Mr. Walker has written to his bishop an account of a recent Sunday's battle:

"As soon as the door had been opened, Mr Sanders, attended by two other persons, rushed by me, preceding me into the church. Turning round as he went, he said, 'I see those things are there. I shall go and remove them.' Without waiting for this remonstrance I attempted to make, he hurried into the chancel, and, assisted by two other persons, took the cross and candlesticks off the ledge on the east wall and carried them into the vestry. I waited in the middle aisle till his return, and informed him that I regarded his action as a defiance of my authority, a gross interference with my liberty, and an outrage upon the whole church; and consequently, I should, in the face of such an insult, refuse to continue service, and ordered the church to be closed.

"Before afternoon service the legal ornaments were restored by my order to the ledge; and in my presence Mr. Sanders again removed them, after I had solemnly protested against this illegal action. I then left the church. After I had gone away some of the mob, in the presence of Mr. Sanders, broke into the Sunday-school and maltreated the teachers. I enclose a copy of a handbill which has been circulated during the past week in the parish, with the object, as it appears to me, of exciting a riot. I am certain that a riot was intended, from information received from the police; also from the statement of the churchwarden, who said he could not control the mob. I was, therefore, justified in closing the church."

He declares, in conclusion, that the conduct of a portion of the parishioners has been such as "makes the blood of just people boil."

Our Young People.

THE LOVES OF THE OWLS.

BY MRS. E. T. CORBETT.

They sat on a branch together,
Softly the night wind blew—
It scarcely ruffled a feather,
Said he, "My love, be true"
"To whom? to whom?"
Miss Owlet whispered, "To-whoo?"

The silver moon came peeping,
Which made the lovers blink,
You might have thought them sleeping—
He said with ardent wink:
"To-whoo! to-whoo!"
And Miss Owlet smiled I think.

Then contentedly beside her
An hour or more he sat,
Till he flew off to provide her
With a delicate baby rat—
"To-whoo! to-whoo!
Make your supper, dear of *that*."

So she blinked at him most sweetly
(For she could n't blush, you know)
And he pressed her claw discreetly,
Which means: "I love you so"
"To-whoo! to-whoo!"
Said the pair then soft and low.

From Our Little Friends.

MOBILE, ALA., March 3, 1879.

DEAR MR. EDITOR: It has been a long time since I have written to you, but I have not forgotten the ADVOCATE. It is a welcome visitor at our house. I send you two more new subscribers. Enclosed you will find their address and money.

Your little friend,

IRENE DANTZLER.

Note by the Editor.—Thanks to our active and useful little friend. May Miss Irene have many imitators. The young people alone could double our subscription list if they would all do their best. The money order for the two subscribers was duly received.

Another Answer to the Biblical Puzzle.

A little girl whose name was Ruth (Ruth iv, 13-22) and who was twelve years old (Mark v, 42) was to celebrate her birthday on the seventeenth of July (Gen. viii, 4.) In the morning, when she awoke, she found several birthday gifts waiting for her. Her father's present was a silver cup (Gen. xliv, 2.) Her mother gave her a gold chain (Gen. xli, 42.) Her aunt, who lived in Philadelphia (Rev. iii, 7,) sent her a book (Job, xxxi, 35,) and her brother sent her a little pet lamb (Ex. xxix, 38.) She was very happy with her gifts, though she wished somebody had given her a pair of ear-rings (Ex. xxxii, 3.) In the afternoon two of her little friends came to see her. The name of one was Hannah (I Sam. i, 20) and the name of the other was Mary. (Luke x, 39.) Their present was a basket (Mal. xv, 37) filled with grapes (Num. xiii, 23.) After playing in the house a while they went out and walked (Rev. xxi, 24.) They went into a garden (Gen. ii, 8,) and played under the shade of an oak (Josh. xxiv, 26.) After they had played till they felt thirsty (Judges iv, 19) they came in and sat down to supper (John xii, 2.) There was upon the table some bread (Eccle. ii, 7) and cakes, also butter and milk (Gen. xviii, 6, 7, 8,) and for desert they had fruits, nuts and almonds (Gen. xliii, 11,) and raisins and figs (I Sam. xxv, 18.) After supper they went home.

Water.

Here is something another Professor wrote twelve years ago in Boston: I don't believe you've ever seen it. Doesn't it seem to you as though your Professor is pretty generous to give other Professors a chance now and then?

Prof.—Well, this *is* a storm. When I gave out the subject *water* at our last meeting, I did not anticipate the pleasure of coming to see you with a wet jacket. But I see you have a good warm fire, so I shall soon be comfortable.

Henry.—I hope you will tell us about the clouds and rain to-night. It is a subject closely connected with water.

Prof.—We shall not reach that at present. To-night we have another theme. And now which of you can tell me of what water is composed?

George.—I have heard that it was composed of a combination of gases, but do not know the names of them.

Prof.—Water is a combination of eight parts of oxygen and one of hydrogen, by *weight*, of two parts of hydrogen and one of oxygen, by *measure*. By a series of experiments, which have been made by scientific men, it is known that water can be decomposed, that is, the two gases can be separated. If two thin wires, connected with the poles of a galvanic battery, be so placed that one end of each shall enter a glass vessel, a portion of water contained therein will be decomposed, and the gaseous product will be collected in tubes, fixed immediately over the point of each wire. I do not suppose that you can understand fully this matter now, yet it will be well to fix it in your memory.

Flora.—Pray, Mr. Professor, how can air exist in the water? You told us at the last evening, when we were talking about the atmosphere, that there was air in the water, and then, a short time after, you said air was lighter than water, and that it rose in bubbles to the top of the water.

Prof.—A very proper question. It is now rendered very certain that water is composed of very small particles, nearly or quite round in form, and that the spaces between are filled with air just like a teacupful of fine shot or mustard-seed, only infinitely smaller. These particles cannot be seen, they are so small, and the air in water, when it rises in any considerable quantity, displaces them. Liquids when left to themselves, naturally form into the globular shape. Shot are made by pouring melted lead through a sieve, at the top of some high building. As soon as the drops are left to themselves they acquire the proper shape, and before reaching the ground they cool and become hard. Drops of rain, when falling, are round. Hail stones are rough when they reach the ground. Now can any one tell me why they are not round like shot, for they are made in the same way substantially?

George.—Perhaps it is the wind; for I have noticed that high winds generally accompany hail-stones.

Prof.—You are doubtless correct. There seems to be some dispute about the precise way in which hail-stones are formed. It is, however, true that they are frozen drops of rain. There are strong reasons for believing that electricity, that subtle fluid which pervades all creation, has some connection with the formation of hail. Another theory is that the hail-stones, at first, are no larger than the smallest drops of rain, and that in falling through a cloud other drops are attached to them, and become frozen; thus causing them to grow larger and larger, until they reach the ground.

Flora.—How large hail-stones ever fall?

Prof.—It would be impossible to say, as there are frequently hail-storms in mountainous countries which are uninhabited. I have seen them of considerable size myself. I sat under the shelter of a huge rock, high on the White Mountains, many years ago, with a friend during a very severe hail-storm. It was in June, and one of the hottest days of the season. The storm lasted but a very few minutes, not more than five, yet in that short period a great quantity of hail fell. I could have easily picked up a bushel of hail stones as large as butter nuts. Hail-storms are very common in the south of France, and on the Pyrenee Mountains. The hail-stones which fall there are frequently as large as a hen's egg; and there is no reason to doubt that they have fallen twice that size. But I think we are wandering from our subject somewhat.

I have told you that water can be decomposed, and that the two gases, of which it is formed, weighed and measured.

Helen Williams.—What if the two gases be put together again?

Prof.—If the two gases are put together again and inflamed, they became water as before. But they must be in the exact proportions I have named. If we take *three* parts of hydrogen to *one* of oxygen, and explode them, one part of the hydrogen will remain uncombined. Oxygen and hydrogen, when mixed in the right proportions to form water, are very explosive, and it is unsafe to experiment with them, except in very small quantities.

Water freezes at thirty-two degrees above zero. Fresh water congeals much quicker than sea-water.

Henry.—I once heard an old sailor say that the ocean, in some places, had no bottom. Don't you suppose that he knew better?

Prof.—I cannot tell. A single moment's reflection would convince any person, not a complete idiot, that the ocean must have a bottom. The ocean is so deep in some places that no bottom has ever been found by sounding, and perhaps this was what the sailor meant. There are various obstacles to prevent sounding to a great depth. One reason is the motion of the ship tends to curve the line, so that the sinking of the lead is impeded. Scoresby sounded the Greenland Ocean to the depth of seven thousand two hundred feet, over a mile and a quarter, without finding any bottom. Others have sent the lead still deeper; and it is at least probable that the ocean is somewhat deeper, in some places, than the height of the highest mountain, or over five miles. Whether any unknown fishes or sea-monsters lie at this great depth, we cannot tell.

Flora.—For my part, I do not understand how fishes separate the air from the water when they breathe.

Prof.—God has provided them with apparatus, perfect and complete. The water is thrown off through the gills. If you were to hold a fish's gills, so that it could not open them, the creature would soon die.

George.—Several years ago I heard a person say that it would not kill fishes to freeze them. I suppose he must have been mistaken.

Prof.—No; he was without doubt correct. Fishes are cold-blooded, and in that respect differ from all other animals. I have never seen the experiment tried, yet there is abundant evidence to prove that not only fishes, but frogs, snails and lizards, after being frozen hard, solid as a stone, are capable of being reanimated. Sir John Franklin, the enterprising navigator, recently in the northern seas, and about whose safety so much interest has been manifested, both in this country and Europe, while at Fort Chipewyan, in March, 1820, makes the following notes:

"'It may be worthy of notice here, that the fish frozen as soon as they were taken out of the nets, and in a short time became solid masses of ice. Of course they exhibited no signs of life. If, however, in this completely frozen state they were thawed before the fire, they recovered their animation. This was particularly the case with the carp, and we had occasion to observe it repeatedly, as Dr. Richardson occupied himself in examining the structure of the different species of fish and was always, in the winter, obliged to thaw them before he could cut them. We have seen a carp recover so far as to leap about with great vigor, after it had been frozen for thirty-six hours.'"—*Christian Union.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, MARCH 13, 1879.

REV. LINES PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Training for the Life to Come.

It gives dignity and importance to the most insignificant things in our experience if we habitually look upon them as a part of our education for the future world. There are a thousand little things, important for the present welfare, that we do not regard as having any bearing upon the endless hereafter. The child is taught industry, economy and thrift, because these elements of character are the conditions of success in this world. He is given a practical education, is taught such branches as have an immediate application in his daily work. He learns a trade that he may win his bread, and provide for his temporal comfort. Thus a great part of the training of youth has reference mainly to the preparations for the life that now is.

The toil of men in the field of active pursuits is incited, first of all, by the great argument of necessity. Food and raiment, and an enjoyable home, can only be secured by the drudgery of daily labor. Much of it is spent in menial services, or in attention to details which in themselves have no interest or significance whatever. The farmer plods wearily after the plow. It is the same dull round of sowing and reaping, and the effort to extort from the soil that which is yielded with reluctance to his persevering industry. The mechanic shoves the plane and drives nails, he lays brick and plasters walls, he builds houses and repairs them. The thrifty housewife is busy all the day with the affairs of kitchen, laundry, and the sweeping, dusting, and mending and making. Woman's work is never done, and much of it is made up of items both petty and irksome. Clerks, sewing women, agents in all sorts of business, find nothing in their tasks beyond the money they command. It is very much the same with the merchant who is engrossed with the management of heavy operations, and with lawyers and doctors who spend their lives in ministering to their clients and patients.

What a world of care, anxiety and weariness is represented by these manifold aspects of human activity and toil! And then we are to consider in this connection the failures, the poverty, the sore travail, the sharp pain of body, the heartaches that are incidental to almost every condition. Surely all must have large reference to our eternal future. They must be for our learning not with sole nor with chief regard to this world. There must be something in these petty and grovelling affairs which necessarily occupy the most of our time that tells upon a nobler future. The earthly ends are ennobled by the love and sacrifice and patience that are in them. But these ends are only shadows of something higher. The discipline of the boy which fits him for the work of this life is also fitting him for some grander arena, and that which prepares him for his work here only introduces him to the more thorough school which is to complete his character, and open to him the boundless future.

The real discipline is in the practical and the arduous pursuits, in the duties which in themselves we loathe, and in the things that annoy, vex and disgust us. For a time it would seem best that we should be bound down to the clods of earth, and that the powers and aspirations which have been divinely breathed into us should, for awhile, be chastened and repressed by this worldly turmoil and care. Out of this dark and trying condition, pure and noble souls come up, like the verdure and bloom that springs from the garden mould. It is the hardness of our lot, in this ever-pressing round of trivial care and labor, that makes up the training element in it. The discipline that comes from what is seemingly mean and contemptible is what the soul needs for its future destiny. The temptation to fret and pine under this dispensation of forced and uncongenial toil must be met and cured by the abiding conviction that it is a stage in the process by which the blossoms and fruitage of the skies are to be reached.

We do not now refer to the discipline of affliction in its deepest manifestation. It is more difficult to see the good in our allotments of lowly toil, and exacting and wearisome duties, than it is to realize the nilsaron of sorrow and bereavement. Our self-respect and our claims upon the respect of others are raised, consciously, by mighty and exceptional griefs. These griefs command the homage of men as they do the special notice of the divine promises. They lift the soul up so powerfully and so graciously that a sense of their exalting influence is felt and realized. But these daily and hourly servitudes, and this inexorable bondage to the tyranny of earthly needs, require a patience, submission, and a faith of a higher order.

Our blessed Lord, found in fashion as a man, "took upon him the form of a servant." The most of his earthly life was probably spent in Joseph's work-shop. Obscure toil was his. Those were long years, weary ones, that he spent in such work as the poorest peasant might have done. The healing hands, the miracle-working hands, the hands afterward lifted in blessings as he ascended, were used to the rough tools of the carpenter. This mind of minds, this grandest and purest of souls, was for a period subjected to the ordeal of the most lowly and the most trying of earthly conditions. It was a part, and much the longest period of his human training. It is so with the most of his disciples. We are moving in the Master's footsteps, if the training be accepted by us with a contented and courageous spirit. There is a joy set before us as there was before Him. Those who endure and labor with cheerful patience shall in due time go up from this trailing school to the thrones and glories of the brighter world.

Notes from Nashville.

Mr. Editor: You will be glad to know that the disposal of Publishing House bonds goes bravely on. The Rev. Drs. McFerrin, Young and Fitzgerald returned last week from Louisville, where they had a kind reception, and a liberal response to their appeals. The editor of the Advocate has visited a number of places in the interest of the House, and especially of the Advocate, whose circulation is constantly increasing. The paper is now *cut open* for the convenience of subscribers, and the advertisements and official documents are *cut down*, so as to give more space for reading matter of a popular cast. These are grand improvements, and will tend largely to the extension of the circulation. It is the great central organ of the connection, and everybody ought to have it. *We must be more connectional.* Let us get the Publishing House out of its embarrassments, and so prepare the way for the issue of new publications. I have recently examined the manuscripts of a number of works, some of which I should like to edit for our new catalogue, and others for their respective authors. But where are *the sinews of war?*

I am glad to see that our New Orleans Christian Advocate is placed on a solid basis, and I congratulate all concerned on its successful management. Now let "the patronizing Conferences" rally to its support, and push its circulation. Indeed, it would not hurt our friends in any part of the connection to peruse its columns. More I must not say in your presence, Mr. Editor.

Last week was a lively time in the metropolis of Tennessee. Our Medical College had its commencement on Thursday night. The Masonic Temple was crowded with the *elite* of the city, and the great ones of Church and State. The platform exhibited many professional gentlemen of high standing, including the governor of the State, and, I was going to say, the Bishop of Tennessee, Dr. McTyeire, but that is a title monopolized by my friend, Dr. Quintard, whose clergy and people are but a handful compared with those of the other Bishop, who claims no such distinction—nor, indeed, does our Roman Catholic brother, "Father Feehan, Bishop of Nashville"—though there are some people in Nashville of whom he is not Bishop! But that is a digression. Dr. Maddin, president of the faculty, called on Dr. Kelley to offer prayer, which he did appropriately. C. W. White, of Kentucky, delivered a good address as valedictorian. One hundred and fifteen received diplomas—the largest graduating class since the war. An amusing mistake (of the bovine species) was committed in the paper reporting proceedings. The diplomas are conferred by Chancellor Searcy, of the University of Nashville, and Chancellor Garland, of Vanderbilt University. The paper in question reported Chancellor Searcy as conferring the degree on 115 graduates—now take 10 from 115, the remainder 0 was, of course, the number on whom Chancellor Garland conferred the degree! The fact is, only about twenty of them matriculated in the Nashville University; four-fifths of the entire members matriculated as Vanderbilt students. Three or four of the number were *ad eundem*. The honorary degree of meritelne was conferred on Calvin Jones Moore, of Anderson county, Penn., by Vanderbilt University. Gold medals were distributed to deserving students, with an eloquent and appropriate address by President Maddin. A capital charge was delivered to the graduating class by Prof. W. L. Nichol—it was, indeed, a noble address. President Maddin announced that the names of the alumni of the institution who fell as martyrs during the late epidemic in Memphis and Vicksburg were to be inscribed on a tablet, to be hung on the walls of the college. He then introduced Dr. Jerome Cochran, of Mobile, an alumnus of the institution, and a member of the Yellow Fever Commission, who delivered an elaborate address of about an hour's length. His voice is not powerful, so that he was not heard by many of the audience, and as he did not discourse on the fever, or those who fell martyrs to it, whose heroism the college wished to commend and commemorate, some impatience was exhibited before he closed his address. The president called on the writer to dismiss the large assemblage with the benediction.

The Rev. Dr. Milburn, "the blind man eloquent," delivered a couple of lectures in McKendree Church lecture-room last week—one on "Milton," and one on "What a Blind Man Saw in Paris." I was precluded attendance, I have heard the latter lecture. I was very desirous to hear the lecture on Milton. I had just been reading Dean Stanley's lecture on Milton, delivered in Westminster Chapel, on the anniversary of the "martyrdom" of King Charles the First, and I wanted to compare the learned dean with the eloquent orator. I wanted to hear Dr. Milburn repeat those magnificent lines (67–109) in "Samson Agonistes"—the best in the poem, which, as Dean Stanley says, shows a decadence in Milton's poetic power. It is an imitation of the Greek tragedy, and as such is a failure. Milton, himself blind, makes blind Samson say:

"O dark, dark, dark, amid the blaze of noon!"

Charles Wesley, personating a blind penitent sinner, gives us this parody of the passage:

O dark, dark, dark (I still must say)
Amid the blaze of gospel day!

Milburn, blind also, could repeat that passage with great force and touching pathos. I do not know whether he has ever done so.

Dr. Milburn preached on Sunday in McKendree and Carrol Street Churches. I was preaching elsewhere, and was denied the pleasure of hearing him. By the way, I heard a capital, exegetical, homiletical discourse in Vanderbilt Chapel in the afternoon by Prof. Dodd, on the First Psalm. Without a particle of pedantry, he brought out the singular point and beauty of the Hebrew original. He was short and sweet. I am in danger of being neither in this rambling scrawl; so here shall be an end.

Thos. O. Summers.

Nashville, Tenn., March 3, 18, 79.

Social Drinking.

A few weeks ago a notable company of gentlemen assembled in the ample parlors of the venerable and much-beloved William E. Dodge, in this city, to listen to an essay, by Judge Noah Davis, on the relations of crime to the habit of intemperate drinking. The company was notable for its respectability, its number of public men, and the further fact that it contained many who were well known to be wine-drinkers—unattached to any temperance organization. No one could have listened to Judge Davis' disclosure of the facts of this subject without the conviction that it was a subject worthy the attention of every philanthropist, every political economist, and every well wisher of society present, whether temperance men or not. These facts, gathered from many quarters, and from the best authorities, were most significant in fastening upon the use of alcohol the responsibility for most of the crimes and poverty of society. Some of them were astounding, even to temperance men themselves, and there were none present, we presume, who did not feel that Judge Davis had done a rare favor to the cause of temperance in thus putting into its service his resources of knowledge and his persuasive voice. How many were convinced by the facts detailed that evening that they ought to give up the habit of social drinking, we cannot tell. The probabilities are that none were so moved, for this habit of social drinking, or rather the considerations that go with it, are very despotic. The idea that a man cannot be hospitable without the offer of wine to his guests is so fixed in the minds of most well-to-do people in this city that they will permit no consideration to interfere with it. People in the country, in the ordinary walks of life, have no conception of the despotic character of this idea. There are literally thousands of respectable men in New York who would consider their character and social standing seriously compromised by giving a dinner to a company of ladies and gentlemen without the offer of wine. It is not that they care for it themselves particularly. It is quite possible, or likely, indeed, that they would be glad, for many reasons, to banish the wine-cup from their tables, but they do not dare to do it. It is also true that such is the power of this idea upon many temperance men that they refrain altogether from giving dinners, lest their guests should feel the omission of wine to be a hardship and an outrage upon the customs of common hospitality.

We have called these things to notice for a special reason. The company of wine-drinkers who made up so large a portion of the number that filled Mr. Dodge's rooms on the occasion referred to must have been profoundly impressed by the revelations and arguments of Judge Davis. They could not have failed to feel that by these revelations they have been brought face to face with a great duty—not, perhaps, the duty of stopping social drinking, and all responsible connection with it, but the duty of doing something to seal the fountains of this drink which has contributed so largely to the spread of crime and poverty and misery. A man must, indeed, be a brute who can contemplate the facts of intemperance without being moved to remedy them. They are too horrible to contemplate long at a time, and every good citizen must feel that the world cannot improve until, in some measure, the supplies of drink are dried up.

Our reason for writing this article is to call attention to the fact that there is something about this habit of social wine-drinking that kills the motives to work for temperance among those who suffer by coarse and destructive habits of drink. Temperance is very rarely directly labored for by those who drink wine. As a rule, with almost no exceptions at all, the man who drinks wine with his dinner does not undertake any work to keep his humble neighbors temperate. As a rule, too, the wine-drinking clergyman says nothing about intemperance in his pulpit, when it is demonstrably the most terrible scourge that afflicts the world. There seems to be something in the touch of wine that paralyzes the ministerial tongue on the topic of drink.

We fully understand the power of social influence to hold to the wine-cup as the symbol of hospitality. It is one of the most relentless despotisms from which the world suffers, and exactly here is its worst result. We do not suppose that a very large number of drunkards are made by wine drunk at the table in respectable homes. There is a percentage of intemperate men made undoubtedly here, but perhaps the worst social result that comes of this habit is its paralyzing effect upon reform—its paralyzing effect upon those whose judgments are convinced, and whose wishes for society are all that they should be. It is only the total abstainer who can be relied upon to work for temperance—who ever has been relied upon to work for temperance; and of Mr. Dodge's company of amiable and gentlemanly wine-drinkers it is safe to conclude that not one will join hands with him in temperance labor—with Judge Davis' awful facts sounding in his ears—who does not first cut off his own supplies.—J. G. Holland, in Scribner.

Sunday-School Libraries and Librarians

Nothing is more essential to the machinery of a good Sunday-school than a well-selected library. Books continue their instruction after the Sabbath has passed, and teachers and scholars are at home. Their efficiency is beyond possibility of computation. Thomas Carlyle has well said: "The true university of these days is a library of good books." Much has been done to furnish our Sunday-schools with literature. Great talents and large culture have been consecrated to this special work. Doubtless results have followed which eternity alone will reveal. Yet we find here a difficulty and a danger. To secure a ready sale and large profits, unwholesome and sometimes pernicious books have been dedicated to children, catalogued with Sunday-school publications, and hurried upon the market. The shelves of libraries are burdened with Mother Goose stories and sentimental tales, whose very extravagancies provoke and nurture the habit of incredulity and positive skepticism in the young mind. We need to carefully select books pure from any taint of error, and wholesome in moral and religious instruction. This should be prayerfully guarded by the officers and teachers of every school.

But after a library has been accumulated it is of next importance to have it judiciously managed. A good librarian must be selected—neat, punctual, methodical, courteous, cheerful and attentive. Thousands of dollars have been squandered, and the Sunday-school's spiritual efficiency largely impaired by incompetent and unsystematic librarians. Books are given out, and no record kept. Soon the library is gone beyond possibility of recovery. Every librarian should have a well matured system, and work it so efficiently that the books will be both preserved and read. Many systems have been invented and several patented. The one known as Ray's patent, in our judgment, has superior advantages. It has been used for several years in the Methodist Sunday-school at Jackson, Miss., and under the skillful management of that model librarian, Mr. George S. Green, has never lost a book. In one instance he recovered a volume by mail from a family which had moved away, and by oversight had carried it off in their library. We have a different system in Vicksburg, which works admirably well.

This is a matter not to be lightly esteemed. Enterprising Sunday-school workers will appreciate the above. C. B. G.

El Evangelista Mexicano is the title of a neat monthly paper, printed in the Spanish language, and published in the City of Mexico by Guillermo M. Patterson. This Guillermo is none other than the Rev. W. M. Patterson, superintendent of the missions of the Methodist Episcopal Church, South, in Mexico. We have before us Tomo 1, Numero 1, dated Mexico, Enero, 1879. We suspect that Enero may be Spanish for January, but our stock of Spanish is very small and very rusty. We are glad to welcome the new missionary paper, published on missionary soil, and in the very tongue of the people to whom we are sending the gospel. What is most remarkable of all is that the composition and press work are done by Bro. Patterson himself, with his own hands. St. Paul might have done this way had there been any printing press in his time. The following printed circular from Bro. Patterson has come to hand:

THE CITY OF MEXICO MISSION OF THE M. E. CHURCH, SOUTH.

Your special attention is called to our mission work in the great republic of Mexico. One year ago this mission was confined to the City of Mexico, and consisted of 2 preachers, 2 teachers and 7 members. At present there are 7 regular stations, each one in the midst of a vast population, many of these already anxious to embrace our holy religion. There are in the field 11 native preachers, 7 teachers and 150 members, many others being "on trial." The Lord of the vineyard has thus favored the labors of this year. The field open to us promises a still greater harvest in the future. The people esteem our cause *more and more favorably.*

We are greatly in need of *more means* to support this great work of the church. If the Woman's Missionary Society, or Sunday-School Missionary Society of your charge can aid us at this time by raising funds for some of our schools, or any other special object in the mission, it will be very encouraging to the laborers in the field, and very profitable to our Saviour's cause in Mexico. All amounts *raised or promised* may be reported to the board in Nashville, at as early a day as possible. This *earnest appeal to the church* is made in the hope of a cordial response from many of the friends of missions. Correspondents on this subject may expect to receive prompt attention.

W. M. Patterson,
Calle de San Diego, No. 6,
City of Mexico, Mexico.
February 1, 1879.

N. B.—United States postage to Mexico is *ten cents.*

The United States Circuit Court, sitting in New Orleans, has been for some time engaged in the trial of citizens of Louisiana charged with violations of the laws at the fall election. The Natchitoches case, in which over fifty of the best citizens of that section were under trial, was brought to a conclusion on Friday last, the jury bringing in a verdict of not guilty. The trial of another company of citizens from Caddo parish is now under way. And there are several other cases yet to be heard. There may have been some irregularities in connection with the late elections in some parts of the State, but not more nor more serious than occur in some of the Northern States on such occasions. We doubt whether there will be any convictions in any of these cases. Certainly there ought not to be, unless they show stronger grounds for the prosecution than those in the Natchitoches case. But it is a cruel thing to drag hundreds of innocent men from their homes and business, putting them to great expense, inconvenience, and material sacrifices to gratify the vindictiveness of party spirit. It is the remnant of a stupendous tyranny that has spread its blighting influences over the South for the past fifteen years, and a part of the political machinery constructed for the purpose of subjecting the white to the negro race, and to maintain the supremacy of a party. It would seem, to the dispassionate observer, that these political prosecutions were instituted for other purposes than for the promotion of justice.

We regret to learn that Prof. C. G. Forshey is lying very sick at his residence in Carrollton, Seventh District of New Orleans. Some months ago he had a stroke of paralysis, from which he had somewhat recovered, when a second attack, a few days ago, rendered him altogether helpless and speechless. Some time before this last attack he returned to the church of his early choice, and was received into the Methodist Episcopal Church, South, by Dr. Walker, pastor of Carondelet Street Church. Prof. Forshey is widely known as a student and writer, and for his long devotion to those branches of science bearing upon the improvement and commerce of the Mississippi river.

Neither congregation nor church, family nor State, art nor science, nay, not even the holiest exercises of piety, are an end in themselves; but only serve as means to the great art of life, the birth of eternal life in the human soul, the invisible child of God.—Bunsen.

Please Read This.

The postoffices of all the preachers of the patronizing Conferences, and the places at which they will represent the interests of this paper, are desired the earliest day possible, to enable the publisher to send forward the lists of subscribers for correction and collection.

The publisher also wishes to be notified of any change in postoffices, failures to receive the paper promptly, or other matters of interest that have not received prompt attention. It is his wish to correct all errors in accounts, and that every agent and subscriber shall be satisfied.

In ordering changes be sure and give the place *from* as well as that *to* which the paper is changed. Attention to this is of the very highest importance.

Among the Editors.

Texas Christian Advocate.

—Ingersoll denies the being of God. Who is happier by such unbelief? The vicious it may be who will rejoice that they will have no account to render of their lives, the thief and the murderer who may hope that no retribution will visit them for their deeds. He denies that men have a Saviour. Who finds comfort in that denial? The abandoned sinner it may be who has no desire to renounce his sins; but not the earnest hearted man or woman whose moral natures recoil at sin, and whose consciences tell them that they and all others have sinned. He has no hope of heaven. Is there comfort in his hopelessness? Every human heart which has sorrowed over the grave of a parent or child, husband or wife, brother or sister, feels that a darker gloom gathers over the grave when all hope of the hereafter is shut out by the clouds of unbelief. No heaven? There is no comfort in that to the mother as she closes the eyes of her babe and sees it wrapped in its white shroud; no comfort to the wife as she returns to her cheerless home from the grave of her husband; no comfort to the child as the mother lies down in her tomb. There is not one solitary promise in all of this man's preaching but decay and death for the body and the silence of eternal death for the soul. There is the chill of the grave in such a gospel.

Richmond Christian Advocate.

—We are very much afraid that but few of our people properly understand or appreciate what is meant by the Psalm when it says: "Sing unto the Lord." One of our best men said, in our hearing, a few days ago: "Not until within the past few years did I think that I was singing unto the Lord when in His house, but simply singing because I liked to sing." Is not this about the experience of most of our people? How few sing in sincerity "unto the Lord," making melody in their hearts, as well as with their lips. We very much fear that much of our modern song service has but little of the true service of the blessed Master in it. The soul, rightly exercised, can be made as joyous and happy in singing the praises of God as in any other way. Many of our best hymns have the very marrow of the gospel in them, and ought to be sung not only with ordinary understanding, but with a profound understanding of their import and teaching. "Let us sing unto the Lord, and make a joyful noise to the God of our salvation."

New York Observer.

The Criminal Disease.—Stealing is now called a "disease," kleptomania is its name; and drunkenness is now called a disease, "dypsomania" is its name; and as crimes against the person may be committed under the influence of dypsomania, and crimes against property may come under the head of kleptomania, it is plain that rascals are hereafter to be called invalids. It is a much milder name. A man gets tipsy and kills his neighbor, he is an invalid, a dypsomaniac. A man wants money, and robs his neighbor; he is an invalid, a kleptomaniac. Crime is no more, it is all disease.

Methodist Christian Advocate.

—Retrenchment is the demand of the day. The secular and religious papers are full of it. Dunnings are made upon Legislatures that they must not adjourn until they have established a decided reputation as *reformers.* This is as it should be. Economy and honesty should be the leading characteristics of every financial department of the Church and State and family. But where should we begin? This is an important question. Too often retrenchment *begins* where it should *end.* They tell me say stop my tobacco, cigars and snuff. We hear nothing about ribbons, jewels, ornaments and trinkets being discontinued. Times are hard, but pride cannot be rebuked, but is fostered.

But there *must* be retrenchment somewhere. A *beginning* must be made, and too often they begin at the house of God. I will give less for the support of the ministry this year than last. The collections ordered by the Conference must allow me to save a few dollars. Church collections must not expect much help from me this year. The poor must remember that these are hard times. The widow and orphan cannot expect me to give as much help to them as I have formerly done. Times are hard. See that you *begin at the right place,* reader.

Northwestern Christian Advocate.

—We have no crusade against the Chautauquan, though we do now suggest that the art of toleration of brotherly hints be put into the course of study. Not long since we humorously suggested that the old timer Sunday-school teacher introduced more Scripture into his pupils' minds than the average modern teacher. We have the hardihood to repeat the persuasion, promising that we refer

to memorized Scripture. Will even the Chautauqua Assembly Herald risk assertion of the contrary? The fact is, the old-time Sunday-school did little else than hear children recite Scripture from memory, while the Chautauquans do almost everything else. Modern methods are excellent and commendable, save in the one vital point we name. Our present point is not incited solely by the Assembly Herald's reply to our comment. When we criticise just one particular, those floods of hurt indignation should be stayed by the memory that we indorse ninety-nine per cent. of Chautauquan methods.

Two Changes.

A unity man, says the Methodist, writes to us: "The North Carolina Conference sessions appear to have been an unusually important one, and to have eventuated in a separation between the white and colored members. The question was brought up on a resolution emanating from the white session, and after considerable debate the vote was nineteen for separation and eighteen against. The matter came up a second time, when the motion was carried by a majority of twenty-four against one. Bishop Peck then announced that the new Conference would be called the 'Southern Central.' At present it consists only of the white work of the North Carolina Conference, but it is expected that at the next General Conference it will have added to it part of the Holston, and perhaps even of the South Carolina Conference. If so, it will have quite a large territory. It is worthy of remark that the objection to the change came chiefly from the colored brethren, who did not seem to be desirous of running alone, and who, at length acceded to it somewhat reluctantly. Only one white member voted 'no,' and it is observable that there is a growing conviction in the South that mixed Conferences are not, on the whole, successful as a matter of fact, whatever may be said of the principle."

"On other feature of the late Conference deserves mention as showing the altered spirit of the times. Twice before has this Conference met in Greensboro without receiving any substantial tokens of fraternity, but this time Drs. Wilson, Wood and Burton were introduced as delegates from the North Carolina Conference of the Church, South, and on the Sabbath their church in the city was supplied by our Dr. Fuller in the morning and by the Bishop (Peck) in the evening, and quite a number of Southern Methodist homes were opened for the entertainment of the brethren. Thus it is evident we are moving on in the fraternal line, and, all things considered, the progress is by no means a slow one."

Four Per Cents. in Louisville.

The Southern Methodist of March 6 says:

We referred in our paper last week to the visit to this city of Rev. Dr. Young, the secretary of Vanderbilt University, and Rev. Dr. Wilson, our Missionary Secretary, with others.

The special object was to offer to the citizens of Louisville the four per cent. Publishing House Bonds, the proceeds of which are to liquidate the present indebtedness of that institution.

During the twelve years of our administration as General Book Agent, we always found Kentucky standing in the front whenever demands were made for the benefit of the Publishing House, and we are gratified that, notwithstanding the stringency of the times, the church here has not and will not relax her efforts in aiding to save this grand and noble enterprise.

In this good work as in every other the Methodists of Louisville and friends of the church have always borne a prominent part, and now in the terrible struggle through which the house is passing they add to the relief *thirteen thousand dollars* by the purchase of bonds.

The temperance movements have several different forms of pledges. The straitest total abstinence pledge is, to our mind, the best. The only way to keep a good conscience, and to insure ourselves against drunkenness, is to neither buy, sell or use liquids as a beverage. The following has been sent us by somebody. It is a very good thing in its way. If there were no treating the evil of intemperance would be considerably reduced, and we trust the anti-treating league may find universal favor:

ANTI-TREATING PLEDGE.

For the purpose of discouraging the pernicious custom of "treating" to drinks we, the undersigned, hereby promise that we will not drink, at the expense of other persons, any spirituous or malt liquors, wines, cordials or cider; and that we will not invite any person to drink of the above-named intoxicating liquors as a beverage.

The person who procures this year the best list of signers to this pledge will get a valuable premium. All papers favorable to humanity please copy.

D. C. Hartman,
Sec. Anti-Treating League,
East Baltimore, Md.

The Book Committee, says the Methodist, found no difficulty in filling the place made vacant by the death of Dr. Nelson, without going outside of their own number; indeed, it is said that there were three other competent men among the Eastern ministers on the committee, The Rev. Sanford Hunt, D. D., who becomes junior book-agent at New York by this election, is about fifty-four years old, is well known to all the members of recent General Conferences, and is believed by his numerous friends to possess the special gifts required in his new office. It is not a place that any sensible man would desire. Its duties are arduous, and its responsibilities must weigh heavily upon any man possessing the moral sensibility which the office requires. The senior agency and the missionary treasurership fall to J. M. Phillips, Esq., whose fitness and fidelity have been proved by long service in the publishing department of our church work.

The Interior last week preached a crusade against chalk. It reports a superintendent who preaches the gospel on his "blackboard with white chalk, red chalk, green and yellow chalk." The editor exclaims in agony: "Oh, that deadly chalk! that has killed the spirit of revival in the churches;" and inquires: "Shall we revise our creed, and say the most fatal hindrance to a revival, is not in the world, the flesh and the devil, but in that zealous young superintendent of the Sabbath-school with his ungodly chalk, drawing the walls of Jericho?" The only way, thinks the Interior, to have revivals in city churches, is to chase the "chalky superintendent off the platform."

Congress adjourned at noon, March 4. The legislative, judicial and executive appropriation bills failed, and hence an extra session has been called March 18. The repeal of certain obnoxious election laws, and of that relic of infamy, the jurors' test oath law, were in these bills as amendments, and neither party would yield. We trust the new Congress will move rapidly, do a few wise things, and then adjourn.

An elect lady, one who contributes to our columns occasionally, and works for the Advocate, writes: "I do not forget to pray for the editor, and 'Bless the editor of the Advocate' is one of the petitions often heard in our little prayer meeting." Many thanks to our devout friends for this remembrance at the throne of grace. God bless them, and all of our subscribers, and the children.

Rev. John A. Ellis, presiding elder of the Seashore district, Mississippi Conference, passed through the city last week on his way to a quarterly meeting at Covington. He reports affairs in his district as doing well. His predecessor, Bro. Thomas Price, left the work in good order, and ready for the new administration.

In an obituary recently published of Capt. Puckette the types call him commodore, where the writer intended commander.

—The Southern Cultivator for March has been received. It is an excellent number.

"Company Manners" for Every Day.—A little more formality in serving the family meals wouldn't harm some households. There is no need of saving all the "company manners" for company; if you do, the children, at least, will be found wanting when the occasion comes. The necessity of cheerfulness and contentment at meals cannot be too often enforced. The wisdom, on purely physical grounds, of tranquil mind at meal times is as old as Bacon, in our language, and as ancient as the patriarchs in practice. The time given to the table ought be doubled in many families, and the cheerfulness, good-nature and domestic conversation increased in like ratio.—Golden Rule.

A well-meaning but inconsiderate zealot, while conversing with several friends dropped to say something derogatory to a church—not his own. A young lady among his hearers, a member of the church spoken against, burst into a flood of tears. "Why, what's the matter, Miss?" "I would prefer, sir, for you to speak against my mother rather than against my church," she replied. And hers was the genuine spirit of love and devotion—let it be ours also.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

—Western Methodist.

His Own Critic.—When in good humor Dr. Johnson would talk of his own writings with a wonderful frankness and candor, and would even criticise them with the closest severity. One day, having read over one of his Ramblers, Mr. Langton asked him how he liked that paper. He shook his head and answered: "Too wordy." At another time, when one was reading his tragedy, "Irene," to a company at whom in the country, he left the room, and, somebody having asked him the reason of this, he replied: "Sir, I thought it had been better."

The "News" Then.—Dr. Leonard Bacon thinks there are some things in the past and the present which are alike, and regards the following: About sixty years ago a somewhat typical minister of a Connecticut church made a visit to Boston and returned. A trip which by no means was so easy then as now.

"Well, doctor," said one of his parishioners to him, "do you bring us any news from Boston?"

"Yes," he replied. "The Lord reigns, and the devil is trying to."

"That was the summary of the news thirty years ago, and so it is to-day.

As weeds grow fastest in fat soil, so our corruptions grow and thrive most when our natural state is most prosperous. Therefore God's love and care of us constrain Him sometimes to use severe discipline, and to cut us short in our temporal enjoyments.—Bishop Hopkins.

The Norman Castles.

The castles built in the era immediately following the Conquest were very numerous, and, considered in connection with the enormous number of religious foundations, which date from the eleventh and twelfth centuries, the building activity of that age was, perhaps, unexampled. In their construction, everything was sacrificed to military necessities, without the slightest concession to any rival consideration. Not a stone was laid except in the strictest conformity with the condition of the problem, and every inch of the structure, from basement to battlement, was the expression and result of a single purpose. The very profiles of the copings were devised to deflect or check the flight of the arrow, and indeed every part of the work bears testimony to the overruling sway of an iron age. The rough fancy of the Norman breaks out here and there in the ornament he loved so well, and with which the ecclesiastical buildings of the age abound, but never to the prejudice or even to the apparent weakening of the main purpose of the building. Cushioned capital, and zig-zag billet and chevron are found, but only in the crypt, or on some inner gateway, or for the adornment of the little oratory—seldom absent—nestling in the thickness of the mighty walls. Yet, in spite of the absence of deliberate artistic aim, the art instinct of their builders is everywhere felt. By fortuitous combinations of line and mass, the picturesque grandeur of the early castles is not exceeded by any of the works of man, nor is there probably any class of building the world over which has afforded the artist such universal aid and delight. To the novelist and the poet they are a never-failing source of inspiration. Need I mention Scott? The sight of a castle stirred his heart like the sound of a trumpet.—Magazine of Art.

MARRIED.

WATIS—SETZLER.—At Newton, Miss., on the twenty-seventh of February, 1879, by Rev. G. W. Chatfield, Mr. Thomas Watis and Miss Mattie Setzler.

LOPER—COOK.—January 29, 1879, at the residence of the bride's mother, by Rev. J. M. Patton, Mr. Francis M. Loper and Miss Mattie A. Cook.

CARDEN—DAVIDSON.—February 19, 1879, at the residence of the bride's father, by Rev. J. M. Patton, Mr. Crawford Carden and Miss Bettie Davidson.

BOARDEAUX—GIBBONS.—March 2, 1879, at the residence of Mr. Joseph Gibbons, York station, Ala., by Rev. J. M. Patton, Dr. T. D. Boardeaux and Miss Mary Gibbons.

BISHOP—LEWIS.—February 26, 1879, at the residence of James A. Adams, near Walnut Grove, Miss., by Rev. Irvin Miller, Mr. W. A. Bishop to Miss Callie Lewis.

McMAHON—SADLER.—At Ingleside, Miss., February 16, 1879, by Rev. G. W. Calhoun, Mr. Charles F. McMahon to Miss Katie J. Sadler.

HURSEY—PARKER.—At Pearlington, Miss., February 21, 1879, by Rev. G. W. Calhoun, Mr. Duncan Hursey to Miss Caroline Parker.

FISHER—HARRING.—At the residence of Capt. George P. McLean, February 14, 1879, by Rev. John A. B. Jones, Mr. N. B. Fisher and Miss Amelia Harring, all of Claiborne county, Miss.

JONES—ADCOCK.—February 4, 1879, near Black Hawk, Miss., by Rev. J. S. Oakley, Mr. Russel Jones to Miss Callie Adcock, both of Carroll county.

JEMISON—LEFTWICH.—At Ocean Springs, Miss., February 24, 1879, by Rev. John A. Ellis, William C. Jemison, of Tuscaloosa, Ala., and Miss Elokia Leftwich.

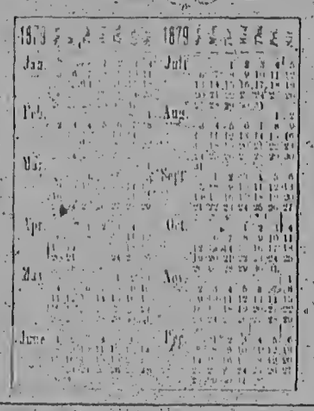
CASTEEL—RENFROE.—At the residence of the bride's father, in Enterprise, Miss., February 12, 1879, by Rev. J. F. Heard, Mr. William C. Casteel, of Meridian, to Miss Josie Renfroe, of Enterprise.

STAINBACK—WEST.—At the residence of the bride's father, in Grenada, on the 26th of March, 1879, by Rev. J. Pollard, Capt. Robert Stainback to Miss Belle West, all of Grenada, Miss.

BILLINGSLEY—WARFIELD.—In Opelousas, La., February 28, 1879, by Rev. M. L. Stanley, Rev. James J. Billingsley to Miss Georgie Warfield, of Opelousas.

ADVOCATE CALENDAR.

1879



Publisher's Department.

We cannot continue to devote last to crowd out the advertisements from the Advocate, patrons must pay for their insertion, as the publication of the paper is barely paying its own way.

Specimen Copies.

Specimen copies of the Advocate will be mailed to any one desiring to look over the paper with a view to subscribing. Parties will confer a favor by sending the names of such to the publisher.

Club with the Central Organ.

Having made arrangements to that effect, we will for other ten days receive subscriptions for the Central Organ at the Nashville rate, that is twenty cents per month, cash paper to be mailed from the office.

C. T. Leathrop, Publisher.

Club with Sunday Magazine.

Subscriptions for Frank Leslie's Sunday Magazine and our Advocate will be received at $4 for both papers, or $3.50 for ministers; regular rates for both papers $5.00. Each paper to be mailed from its respective office. Send subscriptions to

C. T. Leathrop, Publisher.

We refer parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Foster Coleman & Bro., No. 12 Union street, New Orleans, as they being manufacturers and dealers of well-established reputation.

The air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $2 and $2.50 per day.

W. C. Shepard & Co. sell chamber sets, white stone, $3; fancy, $5; dinner sets, white stone, $2; semi-china, $15 and $18; china, 124 pieces, $25.

Pianos and Organs.—See what Louis Grunewald, of 14 to 22 Baronne street, says in his advertisement. If you require a piano or an organ go to Grunewald's, and he will suit you in the price and the instrument. Give him a call.

Stoves.—J. H. Campman, 133 Poydras street, has been in business a great many years, and has enjoyed the confidence of all with whom he has done business. He is the sole agent in this market for the stoves which he advertises in this issue, all of which have given perfect satisfaction wherever used. We commend the claims of John Campman to the attention of every one who desire to deal with a worthy gentleman and an honorable merchant. Read advertisement.

Watches and Jewelry.—Otto Schwaner, 17 Baronne street, has a fine assortment of watches and jewelry, which he is selling at reduced prices; and to those who are looking for bargains in his line we would say call and see this reliable merchant; and you will be pleased.

Diebold Safe and Lock Company.—A. Roy, 27 Canal street, is agent for these celebrated safes. He is confident of giving satisfaction, both as to price and quality.

Soap.—The soap manufactured by Procter & Gamble can be had by all the leading grocers in the country. Our worthy citizen, C. A. French, is the agent at this point for it.

Shrimp, Fresh Okra and Artichokes.—On this page will be seen the advertisement of the reliable house of C. W. Dunbar & Sons, 3 Tchoupitoulas street. It is one of the most extensive establishments of its kind in the country. The Philadelphia grocerers in the following flattering letter to it:

"Ten years of practical experience in packing the fruits and products of our Southern coast has enabled Messrs. C. W. Dunbar & Sons, of New Orleans, to carry off the silver medal of Paris, which was the highest award given to manufacturers of the class which they represent. It is well known that Louisiana shrimps and artichokes are superior to any others, and the canning of Messrs. Dunbar is fast getting into consumption in all parts of the country, while their ripe figs and oranges in cans are, without fevered respectable rivals. All these goods are destined to enter into very general consumption, and are furnished at so much lower prices than would be at first expected, that they leave good margins of profit for dealers, and give perfect satisfaction to consumers. By reason of their perfect flavor and fine quality, in addition to the above articles, this enterprising and successful house is manufacturing the finest cane syrups in the world for Europe cannot show anything superior to their products in purity and flavor, or appearance, and we are sure that it is unequaled here. We cordially recommend their goods to the trade.—Philadelphia Grocer.

BUSINESS NOTICES.

National Surgical Institute.

The annual visit of an examining surgeon from this well-known institution will be made to New Orleans on March 15th. He will bring with him skilled assistants and workmen from the Home Institute, and will remain until April 15th. The preparations now making for this visit are extensive and elaborate, and, when completed, will be amply sufficient to meet increased demands.

In its chosen specialties, paralysis and its results, deformities, diseases of joints, plastic surgery, hemorrhoids, fistula, etc., this institution is unexcelled.

Refers, by permission, to the many well known citizens of New Orleans, who are its patrons. For further information write to National Surgical Institute, Indianapolis, Ind., Philadelphia, Pa., or Atlanta, Ga. Head quarters 185 St. Charles street.

Pozzoni's Medicated Complexion Powder is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price 50 cents and $1 per box. Sold by druggists, and at depot 607 North Sixth street, St. Louis (Limited Notice.)

The American Jewelry Company of Cincinnati, O., are specializing on the way of the Lefevre Diamonds. These Diamonds are as pure and brilliant as are the genuine jewels when they initiate. The Company publish an interesting work for free distribution, in which the history of these celebrated jewels is told. The gentlemen who compose this firm are endorsed by well known commercial houses, both in Europe and America.

To One and All.—Are you suffering from a Cough, Cold, Asthma, Bronchitis, or any of the various pulmonary troubles that so often end in Consumption? If so, use "Brown's Pure Cod Liver Oil and Lime," a safe and sure remedy. This is no quack preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. Wilcox, Chemist, Boston. Sold by all druggists.

Sudden changes of the Weather often cause Pulmonary, Bronchial, and Throat troubles. "Brown's Bronchial Troches" will allay irritation which induces coughing, often times giving immediate relief. Twenty-five cents a box.

American Enterprise.

The greatest success attending any commercial house is that of the American Jewelry Company, Cincinnati, O., whose energy in utilizing the late discovery of the eminent French chemist, Lefevre, by which pure crystals found in the Sierra Nevada are transformed into almost perfect and indiscernible imitation of the real diamond, which this Company mounts into jewelry made of solid gold for $1. It has attracted attention at this and thousands throughout the entire United States, and in every instance the articles are pronounced perfectly wonderful as the price.

From the well-known Confederate Officer, Col. H. H. Masser.

St. Louis, April 1, 1877.

Messrs. J. & P. Maguire:

Dear Sirs: I have been for about seven years a great sufferer from Catarrh, the result of the Sixth contracted and aggravated by four years service in the Confederate Army in the swamps of Arkansas and Louisiana. I have for the past two years used your Continuous Blister, and have been entirely relieved of the grievous enlargement, and always on exposure to cold. I use it to relieve of present irritation, and have had no serious attack since. I recommend it to all. Respectfully, H. H. Masser.

A Remedy That has Been Remedied.

There is a remedy to be had by almost every one in the Cod Liver Oil, but it is not always that it is taken. Many a Cod Liver Oil has caused fear in the minds of the victims of debility from reaping the benefits of its peculiar healing and nutritive properties. The almost tasteless emulsion, Scott's Emulsion of Pure Cod Liver Oil and Lime, a safe and sure remedy. This is no quack preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. Wilcox, Chemist, Boston. Sold by all druggists.

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DO YOU WANT A FIRST-CLASS

PIANO OR ORGAN?

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LOUIS GRUNEWALD'S

14 to 22 Baronne Street, Grunewald Hall,

and see at what low figures and accommodating terms you can buy the celebrated STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS are the best in use, and you should buy no other.

THE BEST IS ALWAYS THE CHEAPEST.

SHEET MUSIC at half price.

Everything in the music line to suit everybody.

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ORANGE AND FIG PRESERVES IN TINS.

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Eight vo., Level Divinity Circuit, red under gilt edges, Maps, Tables, containing 77,000 references, Notes on the Bible, etc., including the Bible Critic's Complete Concordance, Dictionary of Scripture names, etc., Scripture Maps and other valuable references, price $2.00 by mail, post paid, $2.75. Address

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Depository No. 142 Camp Street.

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LOAN OFFICE.

Private entrance to right of store window.

Unredeemed pledges of every description at very low prices and with interest.

OTTO SCHWANER,

Watches and Jewelry carefully repaired. Jewelry at low cash prices.

STOVES SUITABLE FOR ALL.

THE STEWART.

Plain No. 5 ... No. 6 ...
With Reservoir and Closet ... No. 7 ... No. 8 ...

THE CHAMPION.

Plain ... No. 6, $15 00; No. 7, $ ... No. 8 ...
Reservoir and Closet ... No. 7, $ ... No. 8 ...

THE CAMBRIDGE.

Plain ... No. 6, $15 00; No. 7, $ ... No. 8 ...
Reservoir and Closet ... No. 7, $ ... No. 8 ...

THE GREENBACK.

Plain ... No. 6, $15 00; No. 7, $ ... No. 8 ...

THE FASHION.

Plain ... No. 6, $ ...

THE DIAMOND.

Plain ... No. 6, $ ...

All the above prices include pipes and fixtures.

J. H. CAMPMAN,

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PROCTER & GAMBLE'S

Old Fashioned Full Weight

EXTRA OLIVE SOAP.

FOR SALE BY

C. A. FRENCH,

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COMMON PRAISE! CHORAL PRAISE!

The above names belong to two sterling books of more than average merit, compiled by J. H. Waterbury. Common Praise provides very abundantly for the singing of all parts of the Episcopal service, but in so doing it introduces about 120 good Psalm Tunes, 240 Hymns to Chants, and about 250 readings of the Psalms arranged for chanting. It is a valuable book for choirs in general. Choral Praise is a Sunday-school Song Book with a good Tunes. (Words)

MASON'S PIANOFORTE TECHNICS,

Contains thousands of practical and useful nature. The book is the best practice companion or successor to any good pianoforte book. By Wm. Mason and W. S. B. Mathews. $2 50.

Johnson's New Method for Thorough Bass.

Is the best, easiest and most thorough method for learning to play Church Music by ear, and Chord Music of any kind. $1 00.

The Weekly Musical Record is the most successful, most interesting and useful Musical Weekly ever published. $2 00 per year. Send 10 cents for sample copy and get 10 cents worth of music in any number.

Send 5 cents for "10 Easter Carols."

OLIVER DITSON & CO., Boston.

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PIANOS.

PIANOS TUNED AND REPAIRED in best and most satisfactory manner, at

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All deliveries made free of expense to purchasers.

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A. BALDWIN, President.

Wheeler & Pierson, successors to Darcy & Wheeler and Pierson & Hews, Nos. 13 & 15 Camp St., opposite Lafayette Hotel.

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FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep goods of reliable make and mark it in plain figures. Every article is skillfully and liberal deduction made to Dealers. Wholesale department up stairs.

WANTED EVERYBODY TO know that the GENUINE ATLANTIC PERFECTION OIL BALM is not a secret preparation, is sold in every State in the Union. Prepared only by Dr. J. C. Ayer & Co., Lowell, Mass. It is highly efficacious in curing colds, sore throat, quinsy, diphtheria, coughs, asthma, and all diseases of the throat and lungs, and the relief is immediate, patients. Prepared and for sale by DEADLAVE, Pharmaceist 24 and 26 Rivarol Field Street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile, J. C. Dix & Co.; in St. Louis, C. Richardson & Co.



THE DIEBOLD

SAFES.

A large and complete assortment of these Celebrated SAFES on hand and for sale at prices to suit the times. Parties desiring anything in our line are respectfully solicited to address the undersigned for circulars, etc., as he feels confident of being able to give them satisfaction, both as regards price and quality of work.

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Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth, is a fine pearl like ornament and revivifies the gums, giving a healthy color to the mouth. Rogers' Pectoral Syrup for all coughs, bronchitis and throat and lung affections. Open night and day. R. J. MAINHOT, M. D., Graduate Tournbridge Wells and Practical Chemist.

The New Louisiana Remedy.

Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

THE BEST REMEDY

FOR

Diseases of the Throat and Lungs.

AYER'S



CHERRY



PECTORAL.

Farm, Garden and Household.

To Have Soft Hands.—It is said that ten cent's worth of tartaric acid used when you wash your hands, by dipping one wet finger in the powder and rubbing the hands well, and then washing off in clear water, using soap and clear water, will clean every stain, and the hands will be as soft and white as a baby's.

Breakfast Muffins.—House-keepers will find the following as a dainty substitute for bread at breakfast: Two eggs well beaten with one cupful of sugar, and a little of butter the size of an egg; to this add one pint of milk, with a teaspoonful of soda, one quart of flour, and two tablespoonfuls of cream tartar; bake in muffin rings on top of the range, or in gem pans in a quick oven.

Fish Fritters.—Take cold codfish, soak it over night. In the morning throw the water off the fish, put on fresh, and set on the range until it comes to a boil. Do not let it stand, as that will harden it. Then pick it up very fine, season with pepper, mace, and perhaps a little salt. Make a batter of a pint of milk and three eggs, stir in the fish, and fry in small cakes. Any kind of cold fish makes nice fritters.

Apple Short Cake.—Make a soft dough as for biscuits; roll out thin and put a layer in a pan; on this spread a layer of sour apples; sprinkle over sugar and slices of with small lump of butter; then put on a layer of dough, another of apples and a very thin layer of dough, and bake in a very quick oven.

Sweet Butter-Trees.—Spruce butter-tubs are the best; white birch makes a sweet butter-tub from the oak or the butter and injures its appearance; white ash gives the best results, having a keep sweet and imparting a pleasant flavor. Keep sweet and imparting a pleasant flavor. Keep sweet and imparting a pleasant flavor.

Scientific.

BEYOND THE RANGE OF VISION.—Hitherto man's knowledge of the extent of the universe has been bounded by the limits of vision. During the day, when the range of sight is narrowed by the sun's excessive brightness, we see but a minute fraction even of the little world we inhabit. At night a wider range of vision is possible, and some thousands of stellar and planetary bodies are added to the domain of positive knowledge, thus enlarging man's idea of the magnitude of the universe. But the increase of knowledge, which darkness gives, is almost infinitesimal compared with the wider view opened up by the telescope. That the most powerful telescopes enable us to penetrate to the limit of the universe no one imagines. Our positive knowledge ends with the limit of vision. We have supposed that this would always be so. Hitherto science has given no hint of the possibility of exploring the vast beyond, from which no visible ray of light has ever been detected, or is ever likely to be detected, by the most far reaching and sensitive optic aids. But now there comes a promise of an extension of knowledge to fields of space so remote that light is tired out and lost before it can traverse the intervening distance. This new agent is the tasimeter, by which it is possible not only to measure the heat of the remotest visible stars, but, Mr. Edison believes, to detect by their invisible radiations stars that are unseen and unseeable. Mr Edison's plan is to adjust the tasimeter to its utmost degree of sensitiveness, then attach it to a large telescope, and so explore those parts of the heavens which appear blank when examined with the highest powers of the instrument. If at any point in such blank space the tasimeter indicates an accession of temperature, and does this invariably, the legitimate inference will be that the instrument is in range with a stellar body, either non-luminous, or so distant as to be beyond the reach of telescopic vision; and the position of such a body can be fixed and mapped the same as if it were visible. As the tasimeter is affected by undulations that the eye cannot take cognizance of, and is withal far more accurately sensitive, the probabilities are that it will open up hitherto inaccessible regions of space. Possibly, too, it may bring within our ken a vast number of nearer bodies—burnt-out suns, or feebly reflecting planets—now unknown because not luminous.—National Repository.

PETROLEUM AS A WOOD PRESERVER.—It is strange that the value of petroleum as a preservative of wood is so little understood or realized. It is well known that in time it will leak out of the best wooden barrel, and that it will penetrate where water would not, and also that where it has penetrated water cannot come. It is not a paint, and it is useless to mix with any pigment whatever, as it cannot be made to dry and harden on the surface. Four years ago I applied it as a priming to the siding of our house, which was badly weather-beaten, with paint flaking off, as is so often seen. I put on all that the siding would absorb, then left it to the action of the air and the hot sun for about six weeks. I then covered it with two coats of white lead and linseed oil, and it has stood beautifully. I also applied it to a line of rough picket fence, afterward covering with mineral paint, as well as if the boards had been planed. The woodwork of all my farm tools is kept full of it, and in drawing manure, when the liquids find their way into every crevice and joint of a wagon, I find it pays to be well furnished with a pint or two of petroleum. Finding my machine oil gone last summer in the hurry of harvest, I thought of the pail of petroleum, and, pouring off the top, found at the bottom just what was wanted. In numberless ways has its value been proved to me, and a barrel of light petroleum is one of the things that I should not know how to do without.—W. J. F., Castile, N. Y.

Mr. Joseph Harris recommends petroleum as excellent for preserving wood from the weather. A neighbor of mine built a door yard fence some two years since of pine timber, and covered with crude petroleum; it seems so far to be as complete a protection as a coat of linseed oil, the water standing on it in globules. This gave me faith enough to try it on a roof; I had to send to New York for it, and pay ten cents a gallon. I have not just applied it—never handled it before—it seems very thin to apply as a paint, and runs more like water than oil; penetrates the wood rapidly, and must, for a while at least, keep the water out; how long, time must determine. My experience is not very complete, as you see, but I can but offer such as I have in answer to an inquiring friend.—Correspondence of New York Tribune.

There died in Bedford, England, a short time ago, John Howard, who was born in the year that John Wesley died, and whose desire had long been that he might live to the age of Wesley—a desire which was gratified, for he died at 88, the exact period of Wesley's life. He was an iron manufacturer, and had accumulated a large fortune. He had been Mayor of Bedford four times, its senior magistrate for many years, and for sixty-five years of his life it was his custom to preach by appointment. When 82 years of age and obliged to sit while he spoke, he would go even miles to fulfill an appointment. He has a son in Parliament, of whom his last words were: "Don't be carried away by the tide, but keep the end in view."

CAREFUL INSTRUCTIONS.—"Represent me in my portrait," said a gentleman, to his painter, "with a book in my hand, and reading aloud. Paint my servant, also, in a corner where he cannot be seen, but in such a manner that he may hear me when I call him."

EDUCATIONAL.

HIWASSEE COLLEGE,

EAST TENNESSEE.

ORGANIZED in 1849. Now under control of the Holston Annual Conference, Methodist Episcopal Church, South. Good climate; cheap, abundant provisions; experienced faculty; thorough instruction; good morals. Just the place for the young men and boys of the Southwestern States. Address, as above,

J. H. BRUNNER, D. D., Pres't., or
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Woodville Female Seminary.

A NON-SECTARIAN ACADEMY, UNDER the supervision of the Methodist Episcopal Church, South. Missis. ippi Conference: Hon. E. McGehee, President of Board of Trustees. For Thoroughness of instruction, healthfulness, cheapness, and many other advantages, is not surpassed. We invite those interested to examine our credentials, and to obtain circulars, by calling upon Mr. Philip Werlein, New Orleans, La., or address the Principal,

A. J. WRIGHT,
Woodville, Miss.

The Loquet-LeRoy Institute

AND KINDERGARTEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This institution has now reopened under the auspices of the Misses MOSE (Cecelia W., Sallie L., and Corinne, the latter relicts of the late R. H. Rapal, daughters of Judge E. Warren Moise, deceased, successors of Mme Loquet-LeRoy, whose good will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the school. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the institution, and that of their friends, and the public generally, promising strict devotion to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors being in every way suited to the high trust they have assumed. She speaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

OFFICE AUDITOR OF STATE.

New Orleans, Jan. 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office a sworn statement in regard to registered policies in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1817, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor and for other purposes."

ALLEN HUMPHREYS, Auditor.

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JOHN MCENERY. MARTIN VOORHIES.

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RESIDENCE AND OFFICE
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Office Hours—Eight A. M. and three to 5 P. M.

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Between Julia and St. Joseph,
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Manufacturers of
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LIGHT AND HEAVY SPRING WAGONS.
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Barouches, Phaetons, Buggies and all kinds of Spring Wagons constantly on hand and made to order.

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PLATFORM WAGONS, TRUCKS,
LIGHT AND HEAVY SPRING WAGONS.
208, 210, 212 & 214 Spruce St. ST. LOUIS, MO.
Barouches, Buggies and all kinds of Spring Wagons.

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IMPORTERS AND DEALERS
IN
CARRIAGE, WAGON
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CART-MAKERS' MATERIAL,
And Manufacturers of
Light Carriages and Spring Wagons,
At as Reasonable Prices
68 AND 70 SOUTH RAMPART ST.,
Between Common and Gravier,
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PROPRIETORS.
Wagons, Carts & Drays
MADE TO ORDER.
Southern Orders Respectfully Solicited.
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MANUFACTURER OF
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All Kinds of Laundry and Toilet Soaps.

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COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns.
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Repairing neatly done. Country orders attended to.

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LADY'S GOLD WATCHES, $30 and upward.
GENT'S GOLD WATCHES, $15 and upward.
GENT'S SILVER WATCHES, $8 and upward.
BOYS SILVER WATCHES, $12 and upward.
All guaranteed.

A. B. GRISWOLD & CO.,
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W. C. SHEPARD & Co.,
49 CAMP STREET.
China Crockery Glass,
AND HOUSE FURNISHING EMPORIUM.
CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS.
Viz: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 2 After-Dinner Cups and Saucers, 1 Sc. pTureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.

Variety Novelties In House-Keeping.
TEA SETS all prices and quality.
GOBLETS, TUMBLERS, BOWLS, CAKE-STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS, LADLES, WAITERS.
CHAMBER SETS White, Band, Fancy—all prices.
TIN CHAMBER SETS, FOOT TUB, WATER CARRIER and SLOP JAR, ICE REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

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80.....CAMP STREET.....82
WAREHOUSE—143, 145 & 147 MAGAZINE ST.,
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IMPORTERS AND DEALERS IN
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HARDWARE!
BUILDERS' HARDWARE,
GRATES, CUTLERY, STOVES,
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SOLE AGENTS FOR THE
CHARTER OAK STOVE
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ELKIN & CO.
180.....CANAL STREET.....180
HAVE NEW STYLES OF
AXMINSTER, VELVET,
BRUSSELS and INGRAIN,
Just received per Teutonia from Liverpool.
English Oil-Cloths and Linoleums.
A large variety of
RUGS, MATS AND MATTINGS.

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CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Mouldings, Chromos, Engravings, etc. Frames made to order—a specialty.
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Established in St. Louis in 1858.
R. L. ROSEBROUGH SONS,
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Between O'Fallon and Cass Avenues,
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Portraits of Deceased Friends.
SEND me a photograph and I will send by mail, (securely packed, and promptly) the picture, copied and finished in India Ink, for $3—Gilt Frame in Water colors. Long experience enables me to give a superior finish. Those wishing to preserve a portrait of a deceased friend or relative cannot fail to be pleased with my work.

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Cabins and Dressed Lumber a specialty.

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B. D. WOOD & BROS.,
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Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

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PITTSBURG, ANTHRACITE AND
CANNEL COAL,
FOR FAMILY USE. Office No. 24 Carondelet street. Landing On Levee, foot of Esplanade, opposite U. S. Mint, New Orleans. Particular attention paid to plantation orders.

R. B. MITCHELL,



Carpenter and Cistern-Maker,
182 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

BAROMETERS.
R. & J. BECK,
Manufacturing Optician.
921 Chestnut St., Philadelphia.
Would call special attention to their assorted stock of Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc., the largest and most varied in the United States, at
GREATLY REDUCED PRICES.
Send three stamps for our splendidly illustrated and priced catalogue of 140 pages.
Mention what Paper you saw this in.

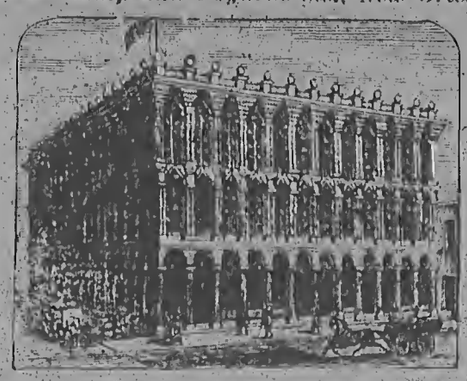
BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Improved Mounting, for Churches, Court Houses, Farms, etc. STEEL WARRANTED. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

STAMPING PATTERNS.—Stamped Samples of 20 Designs for 25c. The first number just out. A. BERNARD, 40 Canal St., N. Y.

MISCELLANEOUS.

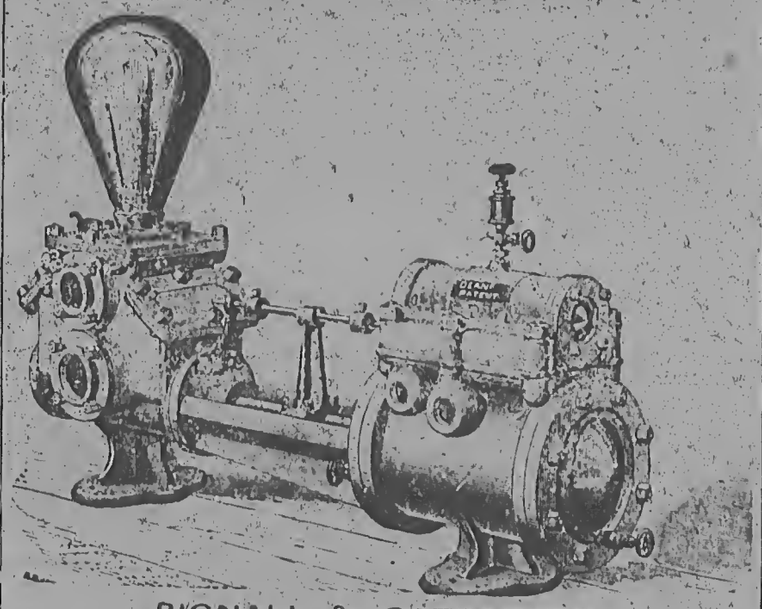
FOR THE VERY BEST AND NEVER FADING
PHOTOGRAPHS
GO TO
121 CANAL ST.
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R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.

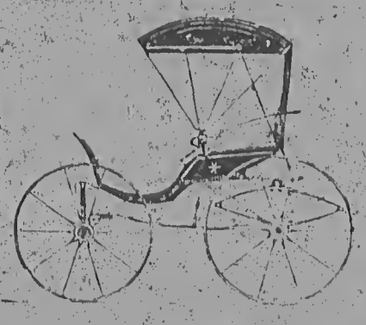


FEATHERS. SPRING HAIR AND MOSS MATTRESSES.
FINE PARLOR SUITS
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

J. V. Calliday & Co.,
MACNEALE & URBAN'S
SAFES
BANK LOCKS & VAULT WORK.
142 GRAVIER ST. New Orleans. 142 GRAVIER ST.
HENRY F. BRIDEWELL, Supt.



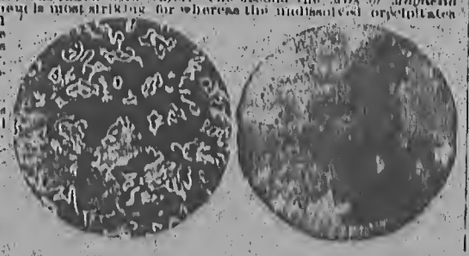
BIGNALL & OSTRANDER,
806 and 808 North Second Street, St. Louis, Mo.
DEANE'S STEAM PUMP, (BEST IN USE.)
PUMPS OF ALL KINDS, BELTING, HOSE, GAS PIPE, FITTINGS AND BRASS GOODS, STATIONARY AND PORTABLE ENGINES, COTTON GINS AND PRESSES.



ANDERSON, HARRIS & CO.,
Wholesale Manufacturers of
Buggies, Phætons,
CARRIAGES AND VEHICLES
OF EVERY DESCRIPTION.
OFFICE AND FACTORY:
N. E. Cor. Baymiller and Liberty Sts.,
CINCINNATI.
Sixth Street (Green) Cars pass the door.

FITS OR EPILEPSY.
To the Editor of the Advocate:
DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give
ONE THOUSAND DOLLARS
for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send
ONE BOTTLE FREE,
together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige, Respectfully yours,
DR. H. G. ROOT, 183 Pearl Street, N. Y.

MILK OF MAGNESIA.
IS THE best preparation known for all disordered conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHE caused by acidity of the stomach. The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, requiring no persuading to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 20 diameters. The first the calcined Magnesia as taken with water. The second the MILK of Magnesia now offered. The difference between these is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the MILK of Magnesia has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates, in fact is perfectly dissolved.



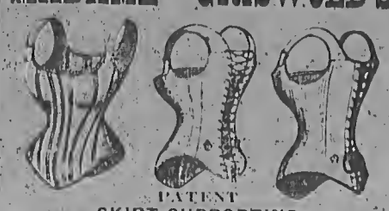
Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others find already acquainted with this preparation can obtain explanatory circular by addressing

C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 4617. NEW YORK.

MISCELLANEOUS.

MEDICATED RAW SILK FOOT PROTECTOR
PAT'D APRIL 25 1876 MANF'D. BY S. TUTTLE & SONS PHILA.
Composed of wool and silk felted together with the silk next to the foot. A sure relief for Rheumatism, and proof against cold and damp feet. Many a cold and the attendant consequences prevented by using these goods. Sent by mail to any address on receipt of twenty five cents, or four pairs for one dollar. State size of shoe worn, and if for gent, lady or child. Canvassers and Agents do well with these goods.
D. W. JOHNSON,
323 Arch Street, Philadelphia, Pa.

LADY AGENTS WANTED FOR
MADAME GRISWOLD'S



PATENT
SKIRT-SUPPORTING
CORSETS,



21 E. 16th St., New York.
BRANCH OFFICE,
No. 44 WINTER ST., BOSTON, MASS.
Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.
CAUTION.
Before purchasing look for Stamp and Trade Mark.

VEGETABLE AND FLOWER SEEDS
WE SELL EVERYTHING FOR THE
GARDEN
SEEDS PLANTS
Descriptive Catalogue (116 pages) Free.
PETER HENDERSON & CO.
35 Cortlandt St., New York.
FLOWER AND FRUIT PLANTS

MARSDEN'S
PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La. Sole Agts.
FOR SALE BY ALL DRUGGISTS.

PULVERMACHER'S
ELECTRIC BELTS
AND BANDS
Applicable to any part of the body, for the speedy and effectual cure of
Rheumatism,
Neuralgia,
Dyspepsia,
Nervous Debility,
Liver Complaint,
Kidney Disease,
Female Complaints,
Nervousness,
Urinary Diseases,
General Ill Health,
Wasting Decay,
Spermatorrhœa,
Epilepsy,
Paralysis,
Sexual Exhaustion,
Spinal Disease,
Indigestion,
And other chronic ailments.

VOLUNTARY TESTIMONY.
"Extract from the Hall index" Tuesday, Dec. 23, 1878.
"The Pulvermacher Electric Belt is recommended to general use by the following reasons: First, for its wonderful properties for the cure of diseases of the kidneys, stomach, liver and blood; secondly, for its electric simplicity, and the fact of its being applied outside, rendering it possible for any suffering person to be their own physician, a rational remedy is universally acknowledged to be safe. Another advantage is the facility with which the progress of the disease and cure can be watched, and if the Belt is not quite in the right place it can be very easily readjusted so as to reach the part affected. The Pulvermacher Electric Belt, and its perfections has been hailed with delight not only by the sufferers who have regained health, enjoyment and a new lease of life through its beneficent qualities, but by the medical profession who very frequently prescribe its use to their patients."

PULVERMACHER'S
ELECTRIC BELTS AND BANDS
are indorsed and approved by the first eminent medical and scientific authorities in the world, by the Faculties of France, England, Austria, Prussia, Belgium, and Queen Victoria, as well known as is shown to the extraordinary cures effected by Pulvermacher's Electric Belts and Bands in upwards of one hundred medical and philosophical works.

DESCRIPTIVE PAMPHLET and TESTIMONIAL CIRCULAR, containing full particulars mailed free. Address

PULVERMACHER GALVANIC CO.,
Cor. Eighth and Vine Sts., CINCINNATI, O.

Beware of base imitations claiming electric qualities. Our Pamphlet explains how to distinguish the genuine from the spurious.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents will bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:
Western ... 15 ... 20
New York, good to creamy ... 24 ... 28

Coffee, ₱ lb.:
Rio, fair ... 13½ ... 14
Rio, good ... 14½ ... 15
Rio, prime ... 15½ ... 15¾

Candles, ₱ lb.:
Star, best brands ... 11¾ ... 12

Corn Meal, ₱ bbl.:
Best, K. D. ... 2 40 ... 2 50

Cheese, ₱ lb.:
Factory ... 8 ... 9
N. Y. cream and Engle, dairy ... 8 ... 11

Fish:
Mackerel, extra No. 1 (in pails) ... — — ... 2 00
Mackerel, extra No. 1 (in kits) ... — — ... 1 10
Sardines, quarter boxes ... — — ... — —

Flour, ₱ bbl.:
Superfine ... 3 75 ... — —
XX ... 4 25 ... — —
XXX ... 4 50 ... 5 —
Choice XXX ... 5 — ... 5 50
Choice family ... 5 50 ... 5 75

Fruits:
Dried apples, ₱ lb. ... 3 ... 4
Dried peaches, ₱ lb. ... 4 ... 5
Raisins, ₱ quarter box ... 80 ... 85
Raisins, ₱ half box ... — — ... 1 60
Raisins, ₱ whole box ... 1 80 ... 1 85
Bananas, ₱ bunch ... 1 50 ... 2 00

Crackers, ₱ lb.:
Soda ... 5 ... 6
Butter ... 6 ... 7
Sugar ... 5 ... 6
Gingersnaps ... 9 ... 12½

Oils:
Coal, in cases best ... 35 ... 35
Coal, in barrels, crude ... 15 ... 25
Insurance, ₱ gallon ... — — ... 4
Insurance, ₱ barrel ... — — ... 85
Lard, in barrels, best ... 65 ... 70

Molasses, in barrels:
Common ... 28 ... 30
Fair ... 30 ... 32
Prime to choice ... 32 ... 35
Golden and Reboiled Syrup ... — — ... — —
Half bbls. 5c and kegs 10c more.

Rice, Louisiana, ₱ lb.:
No. 2 ... 4 ... 4
Ordinary ... 3½ ... 3½
Fair ... 3¾ ... 3¾
Prime to choice ... 4 ... 4

Soap, in boxes ₱ lb.:
XXX Palm ... 4½ ... — —
Keller's transparent ... 4½ ... — —
Keller's olive ... 6 ... — —

Starch, ₱ lb. ... 3 ... 3

Salt, in sacks:
Fine ... 1 45 ... 1 50
Coarse ... 90 ... 95

Sugar:
Good fair ... 5 ... 5
Prime ... 5 ... 5
Choice ... 7 ... 7
Yellow clarified ... 7 ... 7
White clarified ... — — ... — —
Crushed ... — — ... — —
Powdered ... — — ... — —

Spices, ₱ lb.:
Allspice ... 12½ ... — —
Pepper ... 13 ... 14
Cloves ... 45 ... — —
Cinnamon ... — — ... — —

Tea, ₱ lb.:
Black Oolong ... 75 ... 1 10
Green Imperial ... 85 ... 90

Tobacco, manufactured, ₱ lb.:
Chewing, common ... 25 ... — —
Chewing, fair ... 30 ... — —
Chewing, prime ... 40 ... — —
Chewing, choice ... 70 ... — —
Smoking ... 35 ... — —

GRAIN AND FEED.

Corn, ₱ bushel:
Yellow ... 45 ... — —
White ... 45 ... — —
Mixed ... 45 ... — —

Oats, ₱ bushel:
St. Louis ... 37 ... 38
Texas ... — — ... — —
Galena ... — — ... — —

Bran, choice ₱ 100 lbs ... — — ... — —

Hay, ₱ ton:
Prime ... 14 00 ... 15 00
Ordinary ... 12 00 ... 13 00

Cow Peas:
White, coarse ... — — ... — —
Mixed ... 1 10 ... 1 10
Clay ... 1 10 ... 1 10

PROVISIONS.

Bacon, ₱ lb.:
Breakfast ... 8 ... 8
Shoulders ... 6 ... 6
Sides, clear ... 8 ... 8
Hams, sugar-cured ... 12 ... 12

Mess Pork, ₱ bbl. ... 17 00 ... 17 00

Dry Salted Meats:
Shoulders ... 5 ... 5

Lard, ₱ lb.:
Choice in keg and pails ... 8 ... 8
Choice in tierces and cases ... 7½ ... 7½

ESCULENTS.

Potatoes, ₱ bbl. ... 2 25 ... 2 50
Onions, ₱ bbl ... 4 00 ... 4 00
Apples, ₱ bbl ... 3 ... 4
Cabbages, ₱ doz ... 1 00 ... 1 00

WOOL.

Burry ... — — ... 10
Louisiana, clear ... 25 ... 27
Lake, clear ... 23 ... 24

BALING STUFFS.

Bagging:
India ... — — ... — —
Jute ... 10½ ... 11

Ties, Arrow best per bunch, 50 lbs and upwards ... 2 15 ... 2 15

Twine, hemp ... 24 ... 24

POULTRY AND EGGS.

Poultry, ₱ doz.:
Old chickens ... — — ... 4 00
Young ... — — ... 3 00
Ducks ... — — ... 3 00
Geese ... 4 00 ... 5 00
Turkeys ... 18 00 ... 20 00

Eggs, ₱ dozen:
Western ... 11 ... 11
Louisiana ... 13 ... 13

The English Scripture Revision Company have completed their second and third revision of the New Testament, after having spent three hundred and thirty-seven days on the work since June, 1870. The company numbers twenty-four, and the average rate of attendance throughout has been fifteen. The changes that the American revisers may suggest have yet to be considered and voted upon.

A fast sabbath-breaker out West outdid his companions by advertising as the chief act of his Sunday morning sermon, "The funeral of Judas Isariot." He deserved the laugh which was raised against him when a keen wag of the town appended to one of his handbills the words, "Relatives and friends of the deceased are cordially invited to be present."

BENSON'S CAPCINE POROUS PLASTER.
FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are afflicted with whooping cough, this plaster applied to chest or weak lungs is the one and only treatment they should receive. This article combines new medical properties never before known in any other remedy, and for Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is the best, known remedy.

Ask for Benson's Capcine Porous Plaster and refuse all others. Sold by all druggists.

Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, March 11, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

The market was strengthened to-day under the influence of favorable advices from abroad, the feeling in prices being firmer, with sales of 4,000 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	6	6
Ordinary	6	6
Good ordinary	6	6
Low middling	6	6
Middling	6	6
Good middling	6	6
Middling fair	10	10

Sales to-day, 4,000 bales. Market firm.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	8,157	14,714	8,364
Galveston	2,670	3,206	18,408
Mobile	1,879	1,826	2,787
Savannah	1,562	1,780	5,227
Charleston	1,262	1,421	3,277
Wilmington	771	132	1,209
Norfolk	2,710	2,764	2,245
Baltimore	525	416	161
New York	1,101	973	1,196
Boston	1,556	1,144	824
Philadelphia	374	293	141
All ports			
Total	22,794	28,675	27,577

FUTURES.

The position of the market at New York may be seen by the following:

	To-day.	Yesterday.
January		
February		
March	9 76	9 73@9 74
April	9 90@9 91	9 87@9 88
May	10 06@10 07	10 03@10 04
June	10 21	10 17@10 18
July	10 32	10 28@10 30
August	10 39@10 41	10 36@10 38
September	10 26@10 27	10 19@10 21
October	9 98@10 00	9 97@9 98
November		9 87@9 90
December		9 85@9 87

Tone of the market firm. Sales 35,000 bales.

A shopkeeper purchased of an Irish woman a quantity of butter, the lumps of which, intended for pounds, he weighed in the balance and found wanting. "Shure it's your own fault if they are light," said Biddy, in reply to the complaints of the buyer, "it's your own fault, sir, for wasn't it with a pound of your own soap I bought here myself that I weighed them with?" The shopkeeper had nothing more to say on that subject.

If you make up your mind to serve Satan, do not pretend to serve God; and if you serve God, serve Him with all your heart.

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to DR. TOBIAS' VENETIAN LINIMENT for the cure of Cholera, Diarrhea, Dysentery, Colic and Sick Stomach, taken internally (it is perfectly harmless; see oath accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it hesitates to do so, many stating if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at **40 cents.** Depot, **42 Murray Street, New York.** 80

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5, $1 to accompany the order and balance to be paid when medicine is delivered.
203 NORTH SIXTH ST., upstairs.
St. Louis, Mo

PERFORATED
VENEER SEATS AND CHAIRS
For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Chairs carrying 10 Day Clocks or Settees will be sent to correspond with.

CARDNER & CO.,
Patentees and Manufacturers,
376 PEARL ST., NEW YORK.

BUENA SALUD
COCA BITTERS.
THE GREAT
SOUTH AMERICAN
TONIC.
A SOVEREIGN REMEDY FOR
Dyspepsia & all Disorders of Digestion,
CHILLS AND FEVER.
Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*), and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,
No. 72 William St., New York.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Trenton at Boykins	Mar. 22, 23
Forest, at Lake	29, 30
Carthage, at Conway	Apl. 5, 6
Walnut Grove, at Good Hope	12, 13
Newton, at Spring Hill	19, 20
Union, at Decatur	26, 27
Leaf River	May 3, 4
Rankin	10, 11
Pinola	17, 18
Brandon	24, 25
Prairie	31, 27

9 WILL H. LEITH, E. P.

Religious Notices.

GREENSBORO DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Keener will hold the District Conference at Gainesville, commencing March 21, 1879. A full attendance from every charge is urged. Let prayer be made by all the charges for the outpouring of the Spirit upon the Conference. Hope all the pastors will bring the amounts to be raised for Bishops with them.

S. H. COX, P. E.

The District Stewards for Greensboro District, Alabama Conference, will please meet me at Gainesville, Ala., March 22, 1879.

S. H. COX, P. E.

THE District Conference for the Pensacola district will be held at Milton, embracing the fifth Sunday in March. As the time is near, the preachers in charge of circuits and stations will please forward to me, at the earliest possible moment, the names of delegates and others that will attend the Conference, so that we may provide for their entertainment. Please brethren, give immediate attention to this.

We trust that every one will come up in the spirit of pleading prayerfulness for the baptismal benediction upon the meeting, and upon all the churches of the district. E. P. BIRCH, P. C.

THE Alexandria District Conference of the Louisiana Annual Conference of the Methodist Episcopal Church, South, will convene in Alexandria, La., April 18, 19, 20, 1879.

The preachers of the district will please bring with them their Quarterly Conference journals, and their Bishop's collection, with full statistics. Bishop Keener will preside.

C. KEESER, P. E.

ALABAMA CONFERENCE.—The Pensacola District Conference will convene in Milton, Fla., March 28, 1879, at eight o'clock, A. M. The opening sermon will be preached on the twenty-seventh instant, at half past seven o'clock P. M. Arrangements are being made to get half fare on the railroads.

J. M. BOLAND, P. E.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.—Rev. Phillips Brooks.

When I think of the agencies which are ceaselessly at work to make this bad world better, I am thankful that I live.—W. M. Punshon.

The Duke of Buckingham, in the reign of James the First, had so many windows to his dwelling that it was known in London as the glass house. Numerous Scotchmen came to London with the king, who were obnoxious to the duke, and he organized parties to break their windows. Some Scotchman, in return, broke his windows, and the king remarked to the duke: "Strenle, those who live in glass houses should be careful how they fling stanes," and thus arose the well-known proverb.

MISCELLANEOUS.

TUTT'S PILLS.
SYMPTOMS OF A
TORPID LIVER.
Loss of Appetite, Bowels Costive, Pain in the Head, with a dull sensation in the back part, Pain under the shoulder-blade, fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits; with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness with disturbed dreams, highly colored Urine.
IF THESE WARNINGS ARE UNHEEDED, SERIOUS DISEASES WILL SOON BE DEVELOPED.
TUTT'S PILLS
are especially adapted to such cases, a single dose effects a change of feeling as to astonish the sufferer.
A NOTED DIVINE SAYS:
DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.
REV. R. L. SIMPSON, Louisville, Ky.
The first effect of **TUTT'S PILLS** is to **Increase the Appetite**, and cause the body to **Take on Flesh**, thus the system is **nourished**, and by their **Tonic Action** on the **Digestive Organs, Regular Stools** are produced.
DR. J. F. HAYWOOD
OF NEW YORK, SAYS:
"Few diseases exist that cannot be relieved by restoring the liver to its normal functions, and for this purpose no remedy has ever been invented that has so happy an effect as TUTT'S PILLS."
Sold Everywhere, 25 Cents.
OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.
GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts instantaneously, and is as Harmless as Spring Water. Sold by Druggists, or sent by express on receipt of $1.
Office, 35 Murray Street, New York.

The Most Refreshing Toilet Article.
CASSEBEER'S
QUININE HAIR TONIC.
(EAU DE QUININE.)
WILL preserve, cultivate beautify, arrest the fall of and restore a silken softness to the hair and will not soil the most delicate fabric. Price, $1.

Cassebeer's Ammonia Lozenges.
For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.
Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 337 Sixth avenue, New York.

DRY IN ROGERS' POWDER
CITRATE OF MAGNESIA
An Agreeable Aperient and Refrigerant.
This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children, and its acidity and sweet taste make it cooling and refreshing. Put up in 6-ounce bottles. Prepared by
W. A. ROGERS' SONS, Chemists, N. Y.
Superior to Mineral Waters, Seidlitz Powders, Etc.
For sale by all New Orleans druggists. 85

MISCELLANEOUS.

PINE ISLAND GUANO
FOR SUGAR CANE
—AND—
ALL QUICK-GROWING CROPS.
PINE ISLAND
Ammoniated Phosphate,
FOR COTTON
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ALL SUMMER AND FALL CROPS.
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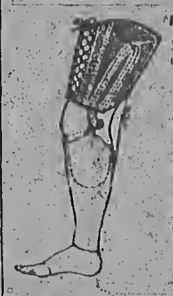
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THE GIFT OF TEARS.

O garden, once ablaom in purple glow,
Is thy life hard? Where chill November blast
Over thy haughty lines of corn has passed,
Bare husks of desolation rustle low.
Hast nothing left? No future, save of woe?
From heaven itself my answer fell at last:
A silver miracle was quick downcast,
The silent, swift, white beauty of the snow.
Faint soul of mine! so may there fall on thee,
In thy late autumn, some sweet mystery,
Some whiteness uncontaminate of earth,
Some peace divine, whose high, celestial birth
Is of the starry lands unswept by death,
Where the eternal spring tide blossometh!

—Churchman.

NEWS OF THE WEEK.

DOMESTIC.

CINCINNATI, March 11.—Archbishop Purcell has received from Cardinal McCloskey assurance of assistance from Catholic congregations in the country. At a Conference held recently between the Cardinal and the Archbishops of Philadelphia, Boston and Baltimore, it was decided that the case of the Archbishop of Cincinnati should be given preference over all others. The matter will be brought before the bishops of the country immediately. Plans will be promulgated after Easter, and be presented to the different congregations through priests.

CINCINNATI, March 12.—The latest phase of the financial troubles of Archbishop Purcell and his brother was the filing to-day of an assignment by the archbishop himself.

In the deed of assignment he recites that his brother, Edward Purcell, acting as his agent and representative, had incurred certain liabilities on his account, that he had conveyed certain property to him to provide for the payment of such debts, which Father Edward had attempted to do by deed of general assignment, but it being contended that such assignment discriminated against his creditors and is applicable only to the creditors of Edward Purcell, and wishing to make equal provision for all, he declares that all this indebtedness was contracted by Father Edward, acting as his agent, and he therefore makes a general assignment to John B. Maunix.

SAN FRANCISCO, March 13.—S. D. Field superintendent of the Electric Light Company of San Francisco, has combined the principles of several electric machines, so as to work the electric light and telegraph wires at the same time. To-day one of his machines here worked fifteen different circuits, varing from 100 to 180 miles long. This is the first successful experiment of the kind.

HARTFORD, March 13.—The legislative committee on woman suffrage reported against giving women the right to vote in school district meetings, also on liquor questions and in elections where they are taxpayers.

PHILADELPHIA, March 13.—At the annual commencement of the Women's Medical College to-day, the degree of doctor of medicine was conferred on twenty female graduates from various States.

WASHINGTON, March 14.—Dr. Woodworth, supervising surgeon general of the Marine Hospital service, died this morning of erysipelas and pneumonia.

BOSTON, March 14.—The Cape Ann Argus, of Gloucester, contains nearly two columns in regard to the supposed disaster to the Gloucester fishing fleet, giving the names of the schooners with a list of the crews value and insurance, stating that thirteen vessels are supposed to have gone down in the February gales, carrying with them one hundred and forty-three men, and causing fifty-three widows and one hundred and thirteen fatherless children.

CLEVELAND, March 14.—The Right Rev. Bishop Gilmore has issued a pastoral letter to the clergy of his diocese, which condemns the Irish World, published in New York, for being antagonistic to true Catholic principles. It condemns labor unions for their secrecy; forbids Catholic parents, under threats of ex-communication, from sending their children to the public schools, where Catholic parochial schools are easy of access, and gives the Hibernians a severe reprimand for not allowing the priests to act as their spiritual advisers. The bishop urges upon Catholics the necessity of subscribing to the Diocesan Catholic Journal in preference to all others, and repeats his order to young Catholics not to marry outside of their religious faith. His letter concludes with important suggestions as to funerals, etc.

BALTIMORE, March 16.—Richard Cook Tilghman, chief judge of the Orphan court for Queen Annes county, is dead, aged 72 years. He was a graduate of West Point, being in the same class with Joe. Johnson and Jefferson Davis. At the marriage of General R. E. Lee he acted as groomsman.

MONTGOMERY, ALA., March 17.—There was a disturbance at Helena yesterday growing out of the difficulty between a white man and a negro. It assumed such proportions that the governor ordered the Birmingham rifles to the scene. Everything is now quiet and no further trouble is apprehended. Helena is the principle coal mining point in this State.

MONTGOMERY, ALA., March 17.—Ex United States Senator George Goldthwaite died suddenly yesterday.

SAN FRANCISCO, March 17.—A dispatch from Victoria states that the steamer California arrived from Alaska this morning with news that the Indians are preparing for war. Her British majesty's ship Osprey and the United States cutter Walcott have reached Alaska.

The chief received the Osprey cordially, but informed her commander they could take the Walcott whenever they choose. The Walcott has gone to intercept a flotilla of hostile canoes, which were on the way to destroy the town of Sitka. The Osprey reinforced the Walcott with a number of marines and a Gatling gun. The situation is alarming, and the Osprey will remain until relieved by an American man-of-war.

WASHINGTON, March 17.—In the Democratic caucus to-night the first ballot for speaker resulted as follows: Randall, 75; Blackburn, 57; McMahon, 3; Morrison, 2; Cox, 1. This insures the nomination of Randall for speaker of the 46th congress, on the first ballot.

FOREIGN.

LONDON, March 11.—The Pall Mall Gazette says: A private letter from a high Indian official states that the people of Cashmere are dying of famine, and that at the present rate of mortality the province will be nearly depopulated by the end of the year.

ST. PETERSBURG, March 11.—The Golos publication of mortality statistics of this city during the past week shows the typhus has increased in virulence. Spotted typhus is also prevalent, and two fatal cases of Siberian plague have occurred.

LONDON, March 12.—In the House of Commons last night the motion of Sir Mitford Lawson, declaring that the inhabitants of the various localities should have the means of restraining, by some efficient system of local option, the issue of liquor licenses, was rejected by a vote of 252 to 164.

LONDON, March 12.—The Times correspondent at Pesth says: For well nigh a week Szegedin, the second commercial town in Hungary, has been in imminent danger of inundation from the River Theiss, which flows through the town.

Several large dykes protecting the back of the town have been broken and the safety of the town now depends on the embankment of the Alfold Railway, to strengthen which all efforts are concentrated.

PESTH, March 12, Evening.—The latest telegrams announce that the flood with a terrific roar is rushing from two sides over Szegedin. The horrors of the situation baffle all description. The town is, in fact, destroyed; two-thirds of it are now submerged, including the Citadel and the Post and Telegraph offices. Whole rows of houses are falling. The orphanage and synagogue are destroyed. All the inmates of the former were buried in the ruins.

LONDON, March 13.—The weather for the past ten days has been bright and fine, affording ample facilities for preparation at Windsor for the celebration to-day, in St. George's Chapel, of nuptial of the Duke of Connaught, son of Queen Victoria, and Princess Louise Margaret, daughter of Prince and Princess Frederick Charles, of Prussia. To-day the sky is cloudless and the weather beautiful.

The marriage presents are displayed in the white drawing room of the castle, and are being added to up to the last moment.

The marriage took place to-day at St. George's Chapel at Windsor, with all the ceremony of state befitting the high position of the royal bride and bridegroom, in presence of her majesty and the prince and princess of Wales, and royal and distinguished visitors.

LONDON, March 13.—The Standard's dispatch from Pesth says: A hundred square miles in the neighborhood of Szegedin are flooded. The crops in this district are lost. The government has spent forty thousand florins for relief of the inhabitants.

PARIS, March 14.—The governor has chartered the Marseilles steamer Picardie to fetch 600 amnestied communists from New Caledonia.

LONDON, March 15.—Another mail, with one week's later news, has arrived at Madeira from Cape Town, the latest date being February 25. The Zulus remained inactive. The only fresh fighting which was reported resulted in the capture of some cattle. British reinforcements having arrived on the frigate Shah, from St. Helena, it had been deemed best to effect the relief of Col. Pearson from his isolated position at Ekowe.

LONDON, March 17.—The Lahore correspondent of the Times telegraphs that sufficient rain has fallen throughout that province to insure the safety of the spring harvest, thereby entirely altering the financial and political aspects of the situation, and affecting even the military by facilitating the supply of grain and forage.

Y. M. C. A. in Mobile.

We are pleased to learn that steps have been taken to organize a Young Men's Christian Association in Mobile. This will be agreeable intelligence to all who are interested in the moral, social and intellectual improvement of the young men of our community. A meeting for organization was held on Friday evening, at the Franklin Street Methodist Church, which was successful beyond the hopes of the most sanguine. It was largely attended by the young men of the various Protestant denominations, and was enthusiastic, and marked with a most satisfactory unanimity. The consultation was full and unrestrained. Mr. A. C. Danner was called to the chair, and Mr. J. Howland was requested to act as secretary. The meeting was addressed by Rev. Drs. Burgett and Palmer, and Rev. Messrs. Lowry, Moore, Richardson, and Messrs. Wm. March, Ira W. Porter, Dr. W. J. Murrell, T. J. LaPrade, and others. Under the influence of the appeals made in behalf of the young men of our community needing Christian influence, it was determined, without a dissenting voice, to organize at once an association among the Christian, young men of this place. A committee was appointed to prepare a constitution and by-laws, and report at an adjourned meeting to be held next Friday evening, at the Franklin Street Methodist Church.—Register, March 9.

Against Sunday Liquor Selling.

The Temperance Alliance of New Orleans has adopted the following petition to be presented to the Louisiana State Convention which meets in April: We should like to have the sale of liquors as a beverage prohibited altogether, but all good citizens ought to be able to agree on the Sunday question:

"We, the undersigned representatives of the associations and congregations set opposite our respective names, and citizens having at heart the future welfare and prosperity of this city, and irrespective of party affiliations, do most respectfully, after mature reflection, and with the most unlimited confidence that your legislation will be for the happiness as well as for the prosperity of our people, pray:

That on the framing of a constitution for future guidance and government, you will embrace a clause therein prohibiting the sale of any spirituous or malt liquors, wine, elder, or any intoxicating beverage whatever, on Sundays.

The baneful results of which are so glaring and apparent as to require no further present quotation than the statistical exhibit of the annual expenditure in this State for intoxicating beverages, say $42,000,000 against a total value of our cotton, sugar and rice productions for the same period $40 000,000.

It is safe to say of this vast amount of wealth squandered in a manner totally unproductive of any result save crime, poverty, idleness, disgrace and wretchedness to those who expend it, as well as incalculable suffering to their dependents, that a greater proportion thereof is expended on Sunday than on any other day of the week, a great number of people receiving their compensation for labor on Saturday night, and expend their earnings on Sunday in strong drink.

Your decided action in this matter will divert large sums of money thus expended to investments more useful and harmless, reduce the expenses of the State and taxation for the arrest, punishment and maintainance of criminals and support of paupers and unfortunates, and cannot fail to receive the indorsement of a vast majority of all the people of the State as well as the most favorable opinions of the enlightened of the entire universe.

The Plague.

The Bulletin of the Public Health, issued by the Surgeon General of the United States Marine Hospital service, for the week ending March 1, 1879, says:

Official reports of European medical officers in China show conclusively that true "bubonic plague" has prevailed extensively in that empire during the thirty years preceding 1873, when it was supposed to be wholly extinct. The reports also show that, owing to the meager facilities for communication with Central Asia, virulent epidemics may ravage extensive districts of that country without any knowledge of their existence extending to Europe. The reports present records of the disease having prevailed in the province of Yunnan, to which it seems to have been introduced from Burmah, during twenty of the thirty years in question, varying in intensity in different parts of the province, and in different years. The appearance of the disease was coincident with the breaking out of the rebellion against the Imperial Government, which was longer maintained, and suppressed with more violent measures in Yunnan than in any of the other provinces; conditions which undoubtedly contributed greatly to its virulence, as did also the superstitious practice of refusing to bury the dead, who are exposed on a bier to the sun until completely decomposed. The plague was very prevalent in Yunnan in 1871-2-3, and in the latter suddenly reappeared in Mesopotamia and Persia, gradually extending its area until, in 1877, it reached the shores of the Caspian Sea, prevailing especially at the town of Retsch, which has a direct trade with Astrakan. In May and November, 1877, a fever of intermittent type, accompanied with glandular swellings, prevailed at the port of Astrakan and in Wetlyanka and in other villages of that province, and in November, 1878, a similar affection again appeared at Wetlyanka; few deaths had occurred up to this time, but about December 1 the disease assumed the malignant character that has marked the present outbreak. The report of the Russian Medical Service of the Interior for 1877, which has just been made public, announces that 341 cases of Siberian plague were reported to the government during the year, the mortality being twenty-one per cent.; the principal outbreaks occurred in the provinces of Viatka and Tchernigaw, which are at a considerable distance from each other, and were contemporaneous with or occurred soon after the virulent prevalence of the disease in Persia.

From the above facts, which have been obtained from official sources, and are in the main well attested, it seems proper to conclude that instead of the late outbreak being due to the spontaneous regeneration of the virus of the plague in the Valley of Volga, or, at the furthest, in Persia, the disease was reintroduced from China into Persia, and thence to Russia, local conditions in each instance probably favoring its development. Of these conditions no authentic account will be obtained until the International Commission of Experts, who are visiting the infected district, make their report. The return of cold weather, combined with the stringent measures adopted by the government, seem to have confined the late violent outbreak to the limited district where it first appeared. The American ministers to Austria and to Russia report that the disease has manifested such an extremely virulent and contagious character that great alarm exists in the whole of eastern Europe, and urge upon the government the necessity of taking measures to prevent the possibility of the introduction of the disease into the United States. The measures already taken by this government for preventing the importation of goods from the infected districts, except under proper precautions are, for the present, considered sufficient for this purpose, especially if the ports of entry are kept free from the unsanitary conditions that favor the spread of epidemic disease.

Amount of Liquor Drunk.

Mr. William Saunders writes to an English journal that he has put to the test of actual comparison the statement that the use of intoxicating liquors is much less frequent in the United States than in England. According to a detailed statement supplied to him by Mr. Nimmo, the Chief of the Bureau of the Statistics at Washington, the consumption of alcoholic liquors in the United States during the year 1877 represents, quoting the prices at the average retail cost, in the States, a sum of £118,150,958, more than $500,000,000. From the recently-issued Excise returns for the United Kingdom, it appears that the sum represented by the consumption in the United Kingdom last year, quoting the prices at the average retail cost, was £142,008,231. Reckoning, however, the American quantities at English prices. Mr. Saunders finds that the £118 150 957 is reduced to $93 114 278. Taking, says the writer, the population of the United States at 45,000,000, and the consumption at 93,000,000 sterling, we see that a *pro rata* consumption in the United Kingdom, with a population of 33,000,000, would amount to £68 000,000 sterling, whereas the consumption is actually £142 000,000 sterling, more than 700,000,000, showing an excess of £74,000 000, and that the consumption of alcoholic liquors in the United Kingdom is more than double that of the same population in the United States. Since 1870 the consumption in the United States has diminished, whereas during the same period that of the United Kingdom has grown from £118,000,000 to £142 000,000. These facts have an important bearing upon the severe international competition which is now taking place, and may with advantage be considered in connection with the necessitous condition of a large proportion of our population.

Search the Scriptures.

"Search the Scriptures, for in them ye think ye have eternal life! In this command, what does the word "search" mean? Does it mean that we are to search for particular texts or passages? Or that we are to read it through so many times or learn to say by rote so many verses so that we may always have on our tongue's end a few dozen of hackneyed texts? These are questions we *may* well ask ourselves, and try to answer, with the understanding. How to read the Bible is one of the most important and serious of all other matters pertaining to our moral or spiritual welfare. To know the Bible by heart, and have it in the heart, are things as different as the poles. Call aloud in the congregation, and how many will respond affirmatively to the question: Are you *acting* out the Christian principle? They cannot say yes, because they do not read the Scriptures "searchingly." They read its commands, but do not *search* for the meaning, and then obey the command. We must not only say "Lord, Lord;" but *do* the will of the Father. David's delight was to serve God with the "understanding." He *searched* for the meaning of the law, and prayed that the "meditations of his heart and the words of his mouth might be acceptable." If the "meditations and words" are acceptable, the actions and works will be acceptable also.

Every one can repeat the Lord's Prayer. How many "forgive" as they wish to be "forgiven?" Everybody knows how to "give good gifts" to their friends. How many give them to their enemies? Self is a paramount object of love by all. How many love their neighbor in the same manner?

We should *search* the Scriptures for the great essential truths they contain, and these even he who runs may find and read. When we have found them we should heed them, live them, act them, and thereby work out a complete salvation of our souls. We may not be able to inwardly digest all these great lessons and truths that we may find by searching (very few there are that can do that,) but we may understand a few, and these few are easy to find. Our Heavenly Father has made us weak and frail for the very reason that we must always depend upon His grace and mercy. However long we may live, we never cease to be children in His sight, and the smaller we are the better it will be for us. So let us "search the Scriptures" as babes "desiring the sincere *milk* of the word."

MRS. L. CRADY SMITH.

That War of Ideas.

Our brilliant friend, the editor of the New York Christian Advocate, of fraternal fame, has lost the conservatism of a few years ago, and developed into one of the extremest politico-ecclesiastical reformers. Verily, he out Haven's Haven. He also has grown, strangely and incurably, color-blind. "The heart of Gen. Logan's family," which is his son, who lately stood by the side of a colored probationer in a Chicago church, and with him formerly assumed the obligations of a Christian, is made the text for a few thoughts on Bishop Haven's old theme. The bravery of young Logan, who, at the peril of life and limb, stood in the fore-front of battle, shoulder to shoulder, with his colored brother and received the right hand of fellowship from a minister of the gospel of peace, is convincing evidence to the "great official" that "it will be safe to trust Senator Logan *anywhere*." You see he has raised his family well—no caste prejudice among them.

But hear the young editor a little further:

One can hardly fail to put this incident by the side of the treatment now received in Washington by the wife of Senator Bruce (colored. Neither wife nor friend of any Conservative Senator, south of Mason and Dixon's line, has ever recognized her existence socially. Senators from both parties in the North have been represented at Mrs. Bruce's receptions. The war of ideas is not yet ended.

So the black flag has been raised and social recognition the wild tocsin of this "war of ideas." Wonder if that Louisville fraternal speech has not faded from memory!

C. H. C.

IN THE VIRGINIA CITIES.—In Richmond, Lynchburg, Danville, Petersburg, Norfolk and Portsmouth in the last ten years, Methodism has gained the following percentage of increase, viz: Increase of membership, 72 per cent; increase of salaries paid, 79 per cent.; increase of collections for superannuated preachers and the widows and orphans of deceased members of the Conference, 68 per cent.; increase of collections for domestic missions, 77 per cent; increase of collections for foreign missions, 620 per cent.; increase of Sunday schools, 46 per cent; increase of Sunday-school scholars, 11 per cent.; increase of churches, 48 per cent.; increase of parsonages, 300 per cent; increase of the value of church property, 42 per cent. The increase of the membership of the church in these cities severally is as follows: Richmond, 66 per cent; Lynchburg, 98 per cent; Danville, 154 per cent; Petersburg, 68 per cent.; Norfolk, 9 per cent; and Portsmouth, 41 per cent. In the smaller towns and circuits of the Conference the increase is much smaller, averaging 48 per cent. These facts demonstrate that whatever may be the case in New York and in the cities of New England, and of old England too, it cannot be said that Methodism has waned in the cities of Virginia, or that its progress has failed to keep pace with the strides of population and the growth of other ecclesiastical bodies. On the contrary, they prove by their own incontestable logic, that Methodism is in the vanguard of Virginia's progress. They show that Methodism's greatest success has been won in the six principal cities of the State—the social and commercial centers of the commonwealth—where denominational competition has been most active and powerful, and where worldliness has erected its most formidable barriers to the popularity and power of Methodistic doctrines and usages.—Correspondent of New York Methodist.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday February 6th, at half past three P. M., Wm. H. Allen, Esq., LL. D. President, in the chair.

The Rev. James M. King, D. D. read the ninetieth Psalm and offered prayer.

The death of the Hon. James B. McKean, one of the Vice Presidents of the Society, was announced, and a committee was appointed to prepare a suitable minute on the subject for the records of the Board.

Grants of books were made to the American Seamen's Friend Society and to several other organizations. Fourteen volumes in raised letter were given for the blind; 900 volumes were granted for the foreign field, making a total of 2 195 volumes. Also books to the value of $1 025 30 were granted, including $500 for colportage work, and $31 56 for railroads.

Appropriations in money were made amounting to $14 585 79; including $14 053 for the yearly estimates of the Levant Agency.

Among the foreign letters submitted to the Board for information or as the basis of its action, were communications from the Rev. Isaac G. Bliss, D. D., giving an account of an interview with the King of Greece, and an estimate of necessary expenditures for the ensuing year; from Dr. Gulick at Shanghai, December 25th, with a sketch of a day's colportage on the Yangtse River; from Dr. Gore, at Mexico, January 14th; Mr. Milne at Monte Video, December 12; Mr. Blackford at Rio de Janeiro, January 24; also from Rev. J. W. Butler of Mexico, and Rev. M. Phillips of Yucatan, with reports of sales of Scriptures; Rev. S. C. Damon of Honolulu, with a remittance in return for books donated; Rev. J. M. Eirkson and Rev. V. Witting, with reports of Bible work in Sweden; Rev. W. H. Gulick, with an account of sales at the Santander fair; and Rev. S. C. Pixley of South Africa, in respect to the edition of the Zulu New Testament.

The receipts for January were $41,874 99; copies of Scriptures issued 58 266 volumes.

Dean Stanley lectured on "Presence of Mind" at the London Institution recently. To illustrate his subject, the Dean mentioned that in St. Giles in the Fields a clergyman was one Sunday going up to deliver a sermon, when the sexton informed him, in a quiet manner, that the church was on fire. If that quiet remark had led to a loud exclamation great mischief would have been done; but the clergyman ascended the pulpit, calmly gave out the text of his sermon, spoke a few words, and then gave out the benediction. As a result, all got out safe, and the clergyman who exhibited such presence of mind was subsequently made a bishop.

The Christian Advocate.

THURSDAY, MARCH 20, 1879.

PRAYER.

If, when I kneel to pray
With eager lips I say
"Lord, give me all the things that I desire—
Health, wealth, fame, friends, brave heart, resolute fire;
The power to sway my fellow-men at will
And strength for mighty works to bound all ills"—
In such a prayer as this
The blessing I must miss.

Or if I only dare
To raise this faltering prayer
"Thy will, not mine, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
Therefore do not ask at all, but still
I trust Thy bounty all my wants to fill"—
My lips shall thus grow dumb,
The blessing shall not come.

But if I lowly fall
And thus in faith I say
Through Christ our Lord, I pray Thee give to me
Not what I would, but what seems best to Thee;
Of life or death, of sorrow or of strength
Use to Thy glory as Thou seest it right"—
My prayer shall then be heard,
The blessing shall not fail.

—Christian Intelligencer.

Homer College.

Mr. Editor: Inasmuch as the resolutions of the late Louisiana Annual Conference, published in the Advocate of January 1, seem to have been intended by their mover, Bro. J. B. Walker, and supporters, as a severe censure of the Board of Trustees of Homer College, I have thought it eminently proper to present some of the facts and circumstances connected with that action of the board which gave rise to said resolutions.

Believing that the Board of Trustees and that very respectable minority of the Conference ought to be heard through the same medium through which that majority of *two* has so unqualifiedly denounced the action of the board, I hope you will publish this communication.

It is well known that the Board of Trustees of Homer College was incorporated by the Legislature of Louisiana under the existing charter, and that, too, at the instance of the Louisiana Conference.

One of the provisions of this charter confers upon it the power "*to sue*," and makes it "*that it may sue*" and subject "*to be sued*," and also imposes upon it the entire management of the finances of the college. I hope the reader, and you, Mr. Editor, will please remember that the present incumbents had nothing whatever to do with the drafting of the charter. This was supervised by the Louisiana Annual Conference.

In January, 1871, the Conference resolved that Homer College ought to be endowed, and appointed an agent to procure subscriptions therefor, and expressed its perfect satisfaction with the success with which he met at several successive sessions by formal resolutions. It also elected a president for said college, and endorsed the action of the board in electing professors for the same, all of whom were to be paid from the interest due and collectable on the obligation obtained by said agent.

When the first installment of interest became due, subscribers were requested to pay, to which request many responded favorably, while others positively refused, "unless compelled by law to do so."

About this time the salaries of the president, elected by the Conference, and the professors, were demanded, and in two instances suits had been instituted against the board for said salaries.

The board, through its financial secretary, continued to urge the payment of amounts due by subscribers, in order that it might liquidate its obligations, but many of them still refused.

A new difficulty now presented itself to the board. Many of those who had been paying refused to make further payments, unless others were required to pay, and in some instances parties who had paid notified the financial secretary that they would demand a return of what they had already paid, if efforts were not made to collect from those who refused.

About this time, and after waiting nearly two years, the financial secretary was instructed to institute suit against delinquent debtors, which he did, in a few test cases, prior to the session of the Conference at Alexandria in December, 1874. The Conference at this session seemed to be somewhat indignant at the board for the institution of said suit, which was manifested by formal preamble and resolutions setting forth the action of the board, and refusing to appoint the parties nominated by the board as president and financial secretary. This action of the Conference seriously interfered with the finances of the college, as many of the subscribers supposed the Conference had unlimited control of the board, and were very bold in expressing their determination not to pay, many of whom would doubtless have met their obligations promptly but for this action of the Conference.

The board was now forced to test its right to manage the finances of the college before the district court, and there obtained a decision in its favor. The case, however, was appealed to the Supreme Court of the State, which court affirmed the judgment of the court below. Thus it will be seen that the board has been sustained by the *highest* judicial tribunal in this State.

At the late session of the Conference in New Orleans, the Conference Committee on Education being aware of the dissatisfaction of many of the members of the Conference with the board because of the institution of the suits above alluded to, determined to investigate the action of the board in this connection; and after a thorough examination of the whole matter by this committee composed of ministers and laymen, some of whom entered upon the duties of said committee with strong prejudices against the board, said committee reported *favorably* on Homer College and the actions of the board. This report not being satisfactory to some of the members of the Conference, was amended by the adoption of the resolution offered by Bro. J. B. Walker, by *that* majority of *two*, and of two only.

Will you be kind enough, Mr. Editor, to publish the whole of the report of the committee with regard to Homer College? I will be obliged if you will.

Now let it be distinctly remembered that these resolutions censure the board *only* for doing its *duty*, and exercising its *rights* under the charter, as interpreted by the Supreme Court of the State of Louisiana, for trying to collect the money with which to pay its honest debts, contracted with the appointees of the Conference and others who had labored faithfully in an institution of the church fostered by the same Conference, a majority of two of whom so severely censure the board; and for doing exactly that for which it, at the instance of the Conference, was incorporated.

I suppose, however, that the board will survive the adoption and publication of these resolutions of censure though I will not attempt to predict the effects on the mover and that majority of two.

I am glad, Mr. Editor, that the majority of the Conference who thus stultified themselves was *only* a majority of two.

Thos. J. Upton.

Homer, La., Feb. 17, 1879.

Note by the Editor.—The editor was one who voted with the *majority*, because we believed that the collection of the notes by suits was inexpedient, injurious to the church, and detrimental to the cause of education. Those who voted to condemn the course of the Board of Trustees were, we doubt not, actuated by the best of motives, and by a high sense of duty. We have never questioned the validity of the notes for which suits have been instituted, but we have felt that it was a mistake, a very serious mistake, to enforce collection by legal proceedings. This is the matter of difference between members of the Conference in reference to Homer College. There is no self-stultification in this, because the point of difference has not been as to the legal validity of the notes, but as to the expediency of suing on them. The majority of the members of Conference were unwilling to be held responsible as tacitly endorsing this course, and, as honest and conscientious men, it was their right and duty to give expression to their convictions, especially as they had reason to believe the interests of the church and the cause of religion were being greatly damaged by the suits. The lawful is not always expedient. As to the Committee of Education at the last Conference having reported favorably on Homer College, the report certainly was not favorable in reference to the course of the Board of Trustees on the only serious point in dispute. The conclusion of that report as found in the printed minutes, and all that is accessible to us, is as follows:

"The silence between the Louisiana Conference and Homer College has been broken by a report from the Board of Trustees presented to this body, in which reference is made to the past, with an implied, if not expressed, desire for relations of amity. The board nominates and asks our confirmation of R. A. Smith as president of Homer College. Your committee, understanding that the legal relations of this body to said college are to-day what they were from the beginning, and without any endorsement of the past acts of the board, or its future action without the consent of the Conference, recommend the confirmation of R. A. Smith as president of Homer College.

"Without any endorsement of the past acts of the board, or its future action without the consent of the Conference." How such language as this can be tortured into an approval of Homer College in reference to the point of disagreement is to us wholly inexplicable. Threats and menaces under the circumstances are in bad taste, to say the least, and we very much regret the tone of Bro. Upton's remarks on the Conference floor and in the above communication. In our endeavor to do justice to both sides, we publish his communication. For the brethren with whom we have been compelled to differ, we have only the kindest feelings, and by no word of ours would we disparage them, or question the high and honorable motives by which they are controlled. We have all along deeply regretted that this agitation has been kept up in the Conference, and we yet hope that the trustees will see their way clear to conform their action in the future to the wishes of the Conference. The institution about which this controversy has arisen ought to be saved to the church, and made a prosperous and useful school. While measures are persisted in which the Conference cannot indorse, the college can gain little, and it must suffer much. We wish for peace and harmony, and we trust that something may be done to promote these ends. In conclusion, we have no idea of initiating a newspaper controversy. Bro. Upton has spoken for the trustees. Our comments have been made in a temperate and respectful spirit, and here we wish the matter to rest, so far as the Advocate is concerned.

A Woman Full of Good Works.

Mr. Editor: I read with melancholy interest the account given by Bro. Galloway in the Advocate of February 13 on the death of that eminently pious Christian sister, Mrs. Virginia G. Mills. While reading this account I was forcibly reminded, that she "being dead, yet speaketh."

Now that my good friend has gone to her reward, I deem it due her memory to note at least two affecting and delicate incidents of my personal acquaintance with Sister Mills, which have embalmed her name in my memory.

These incidents occurred under circumstances which fitly and beautifully expressed the refined and graceful, as well as earnest piety and consecration to God, which so eminently marked her life.

I was invited to call one day at her house, in Warren county, Miss., and baptize her infant son, the same who just preceded her to the grave. It was one of the most solemn and impressive services of the kind I had ever witnessed. The presence and power of God were sensibly felt. It was no mere formality, but that heartfelt consecration of Hannah, giving her darling Samuel up to God. After the baptism a few minutes were spent in social singing. I was about taking leave of the family, and a half eagle in gold was dropped into my hand. It was wholly unexpected, and I felt it was wrong for me to receive it, but it might appear that I was accepting a *fee*. When I hesitated my good friend assured me that no such thing was intended. Her husband, Judge Mills, joined with her in saying it was rather an offering to God and an expression of good will to the minister. I have known but few instances of the kind since in a ministry of nearly thirty years.

About three years after this I met Sister Mills again, and under the following circumstances: I had left home very early in the morning, having been detained by domestic affliction, hoping to reach an appointment thirty miles away by eleven o'clock the same day. I left my wife and children (some of them sick), with very scant supplies, and had *not one cent of money*. It was a week day. I was riding rapidly, and met a carriage, without observing who was in it; was in the act of passing, when I heard a female voice: "Is not that Bro. H.?" Responding affirmatively, I checked my horse; the carriage stopped. Returning to the carriage I recognized Sister Mills, then living in Anostra county, and in a different pastoral charge. After the customary salutation, and inquiries after health, etc., she said: "Bro. H., I have been anxious to see you for some days, as to ascertain your address." With this she drew from her satchel a silken purse, in which were several pieces of gold coin, and she continued: "I made a cotton crop myself this year, with my little trash gang. I promised the Lord that I would give the proceeds to such traveling preachers as in my judgment were most needy. I hope you will not take it offensively that I have included you in the list, and I ask you now, in the name of the Saviour, to accept your part of the proceeds of my crop," and handed me $20 in gold. Then pronouncing her benediction upon my labors, she left me, and went her way. I do not remember that I have ever spoken to her since. That was nearly twenty-five years ago.

These little tokens of true Christian sisterhood were but a tithe of the generosity of this good woman in the days when she had the means to do good. Though now there are few who are able even to do as well, yet I am sure if the Spirit was present there would be more frequent recurrence of these delicate and grateful attentions among Christian people toward their pastors, and others who often need what they might bestow, and yet not deprive themselves.

H. J. Harris.

Clover Hill, Miss., Feb. 19, 1879.

"Murphyites Dead" in Jackson, Miss.

Mr. Editor: There are a few of us here who, like Elijah of old, feel that we alone have been left, the only difference between our case and his, we are sure that we are not mistaken, as to the number left.

When we look around us and see the *poverty*, the *ignorance* of our country, the numbers that fill our State prisons, and a thousand other woes that I need not here mention, and when we think that three-fourths of all this is caused by the use of strong drink, what should we think of a minister or any Christian who would condescend to stoop so low as to "touch," "taste" or "handle" the "unclean thing?"

What check can be brought to bear upon our young men when they start off in the broad road of intemperance, when all they have to do is to look further down the road, and there see some of the prominent men of our country, some of whom are professed Christians, in the broad road that leads to destruction—men of standing, men of honor, men whom the young desire to follow? Such as they do more harm than a thousand *drunkards*; for where is the young man that will take a drunkard for his pattern? You won't find one in a thousand, but hundreds who start off with this plea: "These men drink moderately, so can I. I know when to stop. I am a man." Many have started off with this plea, and have prematurely filled the drunkard's grave. Eternity alone will have to reveal the number. They find out too late that they are not such men. "Look not upon the wine." "If eating meat cause my brother to offend I will eat no meat while the world stands." Oh, for more that have self-denial enough to adopt this sentence!

There are a few of us who feel that Satan is gaining too many souls by means of the wine-cup in this place, and we have labored to prevent it. When we started the Murphy movement here we received the cold shoulder of the very ones that should have been our supporters.

The question then arises: What shall we do? Shall we say; Go on young men, drink, but drink moderately. Do we desire to make more drunkards than we already have? Why look at the state of things now even, when it has to contend with the opposition of temperance people. Take these away, and what will be the result.

Mr. Wesley saw the danger of using it, and hence we find that it is condemned in the Discipline of our church, except as a medicine. And this is a very dangerous way to use it, for oh! how many use this cloak to justify them in the abusive use of it.

Some doctor has truly said that there was always hopes of reforming a man so long as he did not take it as a medicine; but when he did he was past all hopes. Yes, the Murphy movement is dead here; but why did it die is the question.

T. P. Barr.

From the Work.

Pearlington, Mississippi Conference.

Mr. Editor: This circuit is about up to time in the matter of attention to its preacher. When the present incumbent arrived he found a neat, comfortable parsonage in charge of a committee of ladies, a smoking dinner in the stove, and many of the substantials and luxuries of life in the store-room. And since his arrival many such testimonies have found their way to the store-room. We might deal in personalities, and give details, but that would take up too much time and space. So you may just say Pearlington circuit is all right on this subject, and we trust on all subjects pertaining to the kingdom of God.

Yours in Christ,

Charles W. Calhoun.

March 3, 1879.

Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe—its popular attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—Daniel Webster.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

Mrs. Susie A. Vinson, wife of Mr. U. C Vinson, and daughter of Wm. H. and Sarah T. Flowers. She was born in Fayette county, Ga., January 31, 1855.

The writer became pastor of the church in Greenville in 1869. Mrs. Jennings, the wife of the late Dr. J. M Jennings of the Alabama Conference, formed a bible class in our Sunday-school, composed of girls and young ladies. In less than two years they were all happily converted to God. I will never forget the hour when, during a protracted meeting, she came to me and said: "Bro. Motley, the last one of my class has been converted." How it rejoiced her heart to see those committed to her charge rejoicing in their "first love." They all joined the Methodist Church. One of that class was the subject of this memoir. Susie Flowers was an attractive girl. Her personal appearances her virtues of mind and heart, her cheerful and lively disposition, made her a favorite among her associates. She was acknowledged worthy of the strongest friendship; and in return she gave the offering of an unselfish attachment. In the home circle she was looked upon with a pride worthy of her noble qualities of mind and heart.

By the Spirit of God, in her conversion, she was invested with the charms of the Christian graces. As she bloomed into womanhood, she carried along with her the influences of an early piety: and maintained, amid the revolities of society, her Christian integrity. In May, 1874, she was married. She entered upon this new relation with a sense of the duties incumbent on her as a wife; and for the discharge of those duties she had the resources of grace accumulated since her espousals to Christ. She proved herself worthy of the trust of her husband. God gave them a little boy—as a mother, she recognized her obligations, and sought to discharge them faithfully.

One who knew her well thus speaks in reference to her last hours: "She was rational up to within a few minutes before her death, and seemed to realize fully the nearness of her dissolution, and talked calmly of death and the bright future that awaited her. The only regret she expressed was the parting from her husband, little boy, and other loved ones, while yet so young. She charged her husband to train their child in the "nurture and admonition of the Lord." Her death was triumphant. Sometime before the end she would, although nearly exhausted, sing, occasionally, a verse of her favorite hymn: "Nearer my God to Thee."

W. M. Motley.

Thomas K. Young, M. D., the son of Dr. Thomas and Mrs. A. A. Young, was born July 3, 1850; graduated as A. M. from the Southern University on the twenty-third anniversary of his birth, July 3, 1872; and as M. D. from the University of Louisiana March 15, 1871. He immediately began the practice of medicine in the community where he had been reared, and soon attained distinction in the profession by his skill and success.

Myra E. Patton, the daughter of Robert S. and Angie M. Patton, was born May 7, 1857, and graduated from the East Mississippi Female College, June 10, 1875. Both families were of Claiborne county, Miss. Dr. Young and Miss Myra were married June 21, 1877.

Living remote from all infected districts they felt secure from the Southern plague, and when informed of severe illness in the family of Mr. Patton, did not suspect the presence of yellow fever; but one of the family had visited Fort Gibson at too late a date, and carried to his home the fearful infection; mother and son died. Our dear young friends finding themselves unexpectedly in a yellow fever atmosphere, determined to remain to nurse the sick of Mr. Patton's household. Heroically did they minister to the sick and dying until they were stricken down, and died, the husband October 5, the wife October 8, 1878. In the bloom of early youth they consecrated their lives to Christ, and united with the Methodist Episcopal Church, South. Their earthly prospects were flattering, they promised not only to excel in the domestic and social relations of life, but also as cultivated Christians, in usefulness, as members of the Church. To human eyes it appears a mysterious providence that these two highly accomplished and lovely young Christians should be called away from earth so early in life. They were the children of the church, and were the objects of God's constant care and love, and it he saw best to take them from the dangers, trials and responsibilities of this present evil world to the joys of the heavenly, we have the consolation of believing the great object of their probationary being has been accomplished. They left a sweet little babe, who is well cared for by her widowed grand-mother Young. Thomas and Myra Young "were lovely and pleasant in their lives, and in their death they were not divided."

J. A. B. J.

Mrs. Judith Miller, aged sixty-nine years, died in Waterproof, La., February 11, 1879, of pneumonia.

Again have the heavenly gates been ajar and dear Aunt Judith has passed the pearly portals—forever done with life's toils and cares—"asleep in Jesus, blessed sleep." She had been a member of the Methodist Episcopal Church for thirty-nine years. She was a resident of Delhi, La., but at the time of her death was visiting relatives in Waterproof. She was very prayerful during her illness, and expressed perfect resignation to God's will. Her last words were comforting to her family and friends: "Rock of ages." Yes, she is safe in the cleft of the Rock, and in the enjoyment of that "Peace that is as a river."

It has not been long since she mingled her tears of sympathy with the writer for the loss of my own dear loved ones who left me so recently, and are quietly sleeping in yonder cemetery. How I weep with those who weep for her, having the sweet comfort of knowing "there are no tears in heaven." A world of change is this; to the unchangeable we tend, and whatever sorrows we have in life they work out for us a far more exceeding and eternal weight of glory in that "unchangeable home, that mansion above."

A Friend.

Bro. William Bilbo died, at his residence in Lake Charles, Calcasieu parish, La., at fifteen minutes past twelve o'clock on Sunday morning, January 19, 1879. Our deceased brother was born in the State of Mississippi, March 25, 1814, and came to this State when he was about eighteen years old. He was one of the first settlers in this vicinity, and one of our first members. Bro. Bilbo, as a man, was a good one—one of these rare jewels of humanity so seldom found in this age—a man true to his friends under all circumstances. As a citizen, he loved and worked for the welfare of his country. As a church member, he was a model for all to follow. Converted to God when a young man, he remained true to his vows. He was always ready to attend upon the ordinances of the church, and help to support its institutions. His house was to the writer an ark of refuge, to which he could always turn knowing that a brotherly welcome awaited him. We looked upon him as a Christian father and brother in the full sense of the word. From his lips the young itinerant always received that sympathy so much needed and so anxiously looked for. He had an encouraging word, and much godly encouragement to give the young minister of Christ. He loved the church, he loved its ministry with a warm love, with a love that sacrificed self, and we loved him and always planned our work so as to have him for a starting point. But God, who knows best, has called him from the earthly church to the Church triumphant in heaven. Dear brother, we cannot write more about thy exemplary life. Thy name and deeds have left a sweet savor upon our memory, which Time with all its changes can never efface.

P. Gallin.

Izilee Thomas Lavelle Rye was born May 22, A. D. 1848, in Coosa county, Ala., and died at his home in Kemper county, Miss., December 10, 1878. On the thirtieth of March, 1870, he was united in marriage to Miss Frances Lee Montague, with whom he lived happily until his death. He was the son of Rev. W. S. Rye, who was a Methodist preacher in Alabama forty years ago, and lives now in Kemper county, Miss. In his childhood he was obedient to his parents, and loved them devotedly. Being surrounded by religious influences in childhood, it is not surprising that he became religious early in life. In the year 1868 he was converted at home—the home of his childhood. Thus the father and mother reaped the reward of faithful training and pious example. He joined the Methodist Episcopal Church, South, at New Hope camp ground, in 1871, under the ministry of his uncle, Rev. D. G. W. Ellis. From the time of his conversion his life was a model of Christian purity. He told the writer, last summer, that he had never doubted his conversion. Bro. Rye was a sweet spirited man, and beloved by all who knew him. Kind and gentle in his family, the loss to the wife and sweet little babe is irreparable. Last year he appeared to be unusually happy in his religious experience, often being happy all day while at work. His sufferings were great during his sickness, but his death was as calm and beautiful as the setting sun.

D. A. Little.

Rev. John J. Harper was born in Auburn, Ala., June 15, 1840, and died near Rocky Springs, Miss., October 29, 1878. He was raised by a pious mother, his father having died when he was quite young, and he embraced religion in his youthful days. He came to Mississippi when a young man, and was married to Miss O. B. Towers, November 12, 1860, who was taken from him and their seven children by death, August 21, 1878. She had been a member of the church from her youth, and, although she was reserved in her religious profession, her life was circumspect and her death peaceful, her last testimony clear in the hope of a blissful immortality. Only a little over two months after her death her little daughter, Mattie, followed in the yellow fever epidemic, and in a few days more the husband and father. They have joined each other in the spirit world, and six are left behind to follow on. May the good Shepherd lead them and feed them in green pastures. Bro. Harper was a useful man in the community, and gave his influence to the support of education, morality, and all the enterprises of the church. A few years of his life were spent in teaching school, and in this avocation he was successful in giving satisfaction to his patrons, and was greatly beloved by his pupils. This was perhaps his appropriate field for labor. He was a pious man, and his intentions were good, and his benevolence was so large that he sometimes transcended his ability in his efforts to meet demands upon him. He had held various offices in the church, as trustee, Sunday-school superintendent, steward and exhorter, but he was impressed with the duty of preaching the gospel. The Quarterly Conference, recognizing his feelings and qualifications, granted him license, in 1877, to preach the gospel. He then began to exercise his gifts in that way, and had been preaching about a year when he died. He was thinking seriously about joining the itinerancy, and had asked advice from the writer in regard to it; but the way was not clear, and he was directed to follow the openings of Providence. Death decided the question. He rests from his labors.

J. W. Sandell.

—The British Wesleyan Methodists have adopted the International Sunday-school lesson series.

The Christian Advocate.

THURSDAY, MARCH 20, 1879.

JESUS ONLY.

Thou *one* stald Rock in life's tempestuous sea,
To Thee I come!
Henceforth—all else unstable—but in Thee
I find my home.
Rest of my soul, once weary, peaceful now,
The central object of my spirit's joy art Thou.

Though All should cast me out, yet still in Thee
I'll put my trust;
Mine is a treasure time and tide defy,
And moth and rust.
Give me, O Lord, the sympathetic heart
That lives upon Thy love, and *cannot* live apart.

O Jesus! fix thine image on my soul,
That there I may
Gaze on Thy beauty till I am made whole;
And every ray
From this world's sinking suns that own not Thee
Dies down in Thine own light and its obscurity.

—Loudon Christian.

Ecclesiastical Gimcracks.

BY THE REV. C. A. STORK, D. D.

I suppose you have heard of the going over of Dr. Gaus, of the Reformed Church of this city, to the Church of Rome. It has made quite a stir in religious circles here; and, as he was a near neighbor and acqualntance of mine, it seems to bring the matter of going toward Rome close home. He was, I believe, thoroughly honest in his convictions, and, though I deplore his error and the scandal his going has made, I have nothing severe to say of him. I have no doubt he has suffered very deeply in the step he has taken. He has gone, and a great chasm separates us, and with him I have no more to do.

But now comes the question of how he came to go. To answer that, we should have to get inside of his breast, there are so many invisible influences that unite to impel a man to such a step. But at the very time his departure was announced I received by mail a publication which set me thinking about the path by which nearly all these converts to Rome take their departure.

I will copy the title of this document and then make some comments on its contents: "Cox & Sons' Illustrated Catalogue of Church Furniture, Decoration, Gothic Metal Work, including Church Plate and Lighting Arrangements, Altar Cloths, Carpets, Hangings, etc."

It is a quarto pamphlet of fifty pages, crowded with a vast collection of church belongings, the most of which, I think, might be classed under the title of Ecclesiastical Gimcracks. I do not wish to be disrespectful to my brethren, who look upon these belongings as sacred and essential to God's service; but, as I look over these pages, crowded with things the meaning of many of which are buried in deepest mystery to my mind, there is only one word expresses my feeling about the matter. I say to myself: "*Gimcracks.*" I want to be reverential and sympathetic; but I cannot help it—the word will steal to my lips: "*Gimcracks.*" I think of the time when Christ took a fishing-boat for his pulpit, and preached to the crowd on the shore; of the first church that met in the upper room at Jerusalem; and it seems a long way we have come to "Messrs. Cox & Sons' Illustrated Catalogue of Church Furniture."

I know we must not think of the simplicity of the Early Church in its arrangements as anything essential. We may be as gorgeous and elaborate in our churches as the New Jerusalem pictured in St. John's Revelation, and still be as truly Christian as any conventicle in a barn. But the trouble with these brethren who are sidling off to Rome, and on the way patronize Messrs. Cox & Sons with their "Illustrated Catalogue," is that all their gorgeousness and elaborateness of church furnishing is something very sacred to them. These wonderful articles of church furniture, with the wonderful names and occult uses, are as awful in their eyes as the Urim and Thummim and the Sacred Ark and the Mercy Seat to the Jew.

I look down this index of 176 separate articles of church belongings, and I am lost in the abyss of my own ignorance.

Let me tell you some of the sacred things I find here. Near the top of the list I read: "*Affinity Tables.*" And pray what is an "Affinity Table?" Do you know, my brother, who are learned in all things that pertain to the church? I know what chemical affinity is, and elective affinity we understand; but what is an "*Affinity Table?*" What do they do with it? Can it mean a table that has a leaning in a certain direction? But a table in the house of the Lord ought not to lean at all; but stand bolt upright.

"*Credence Brackets*" I turn over to the page where these are printed; but I cannot see how a "*Credence Bracket*" differs from the things my wife sticks in every corner to hold vases and flower-pots. What is a "*Credence Bracket?*"

"*Fauld Stools*" Who knows what a "Fauld Stool" is? Is it only a churchly way of spelling folding stool? I suspect "fauld stool," after all, is only our common camp stool used in crowded churches.

Then there are "*Litany Desks*;" though what one wants with a special desk for the litany passes me. And there are "*Maniples*," whatever they are; and "*Chalice Veils*" and "*Pastoral Staves*," and "*Pede Mats*." What can a "*Pede Mat*" be? And then there are "*Sedilia*." That, I take it, means seats. But how do "*Sedilia*" differ from vulgar benches and chairs, and stools and pews? And there are "*Fontlets*." That, of course, means little fonts, and we all know the use of fonts. But what is the peculiar function of a "*Fontlets*." Do they baptize and sprinkle the "*Fonts*" and thumps at the "*Fontlets*?" That is putting a very fine point on the matter of baptism.

But the thing that puzzles me most of all in these sacred pages is a picture of what is entitled a "*Polished Oak Font Bucket*" Here it is, as much like an ordinary well-bucket as one pea is like another, only on the metal hoops are engraved the words: "*One Lord, One Faith, One Baptism*" Now what is that "*Font Bucket*" for? Do they draw the water out of the well with it for baptism; or do they carry the water to the font in it; or do they use it to take the water out of the font after the baptism is over?

And so I might go on. There is food for thought in this "catalogue." But, among the many puzzling things in the collection, there is one I have made out, and I confess it fills me with admiration. It is called a "*Devotional Chair.*" "A Devotional Chair!" And what can that be? Is it according to antiquity and the fathers to perform one's devotions sitting in a chair? In the Scriptures the saints did not sit in chairs when they approached God. They stood up to adore, or kneeled to supplicate, or fell on their faces to confess. But I turn to the picture. It is a chair with a double seat. That is, there is the usual seat in the ordinary place, and below it, where the lower rounds should be, is another seat. And what is that lower seat for? I will tell you, and then you may admire with me this bit of sacred ingenuity. When you begin your devotions you meditate or read your Bible. This you do seated on this upper seat. But presently it is time to pray. Then you rise, turn back the upper seat, which is hinged at the back, and lo! there is the lower seat, just the right height for your knees, while on the top of the chairback is a convenient rest for the head.

Now that is ingenious. That is one article in this great catalogue of "The Christian is taught of God, by His Word and the Holy Spirit, to trust in the promises of salvation through the work of Jesus Christ. He finds his guide in the Word of God, and commits the keeping of his soul into the hands of God. He looks for no assurance beyond what the Word can give him; and if his mind is troubled by the cares and fears which may assail him, he can go nowhere but in prayer to the throne of grace and to Scripture." "The Christian religion is a revelation. The natural man cannot know it. There is no philosophy in my religion." But though the natural works of God can never by any possibility come in contradiction with the higher things that belong to our future existence, and must, with everything concerning Him ever glorify Him, still I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow creatures that which is religious and that which is philosophical have ever been two distinct things."

In 1854 he delivered a course of afternoon lectures at the Institution, Prince Albert in the chair. In the opening sentences of the lecture on deficiency of judgment Faraday said: "I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the highest; I am content to bear the reproach. Yet even in earthly matters I believe "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead,' and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him, and those higher things, concerning his future, which he cannot know by that spirit."

Faraday came to the study of the laws by which God governs the forces of nature fully convinced that there could be no more noble subject for the exercise of man's intellect. But he approached the Deity in his rule over men now and forever, saying: "The Lord is in His holy temple, let all the earth keep silence before Him." In that sense the devout philosopher did keep his religion and his science apart, but he could not, and probably had no wish to keep them absolutely separate. Take, for instance, the following extract: "When I consider the multitude of associated forces which are diffused through nature, when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur beyond our language to express of the Great Disposer of all."—Sunday Afternoon.

The Vision of Faith.

In the exercise of our perceptive faculties, in order that the reality of things shall be detected, proper subjective powers of appreciation are requisite. The seeing is not all of the eye, nor the hearing of the ear. The same field of vision presented to different spectators, though in all alike the organs of sight may be unimpaired, will show to each different objects of sight. The perceptive faculties lie back of the organs of sense, and these lay hold of, or pass over, the things presented to the outward senses, according to the beholders' several mental aptitudes. The artist sees one set of properties in a landscape, and the civil engineer quite another, and the farmer and the military commander each sees his own set of properties, differing each from all the others. So in the exercise of religious faith there must be a subjective adaptation of the soul to the things presented for its acceptance in order that its evidences shall produce their proper convictions. And because these subjective conditions are largely, though for the most part indirectly, subject to our volitionary actions, our inability to believe becomes sin, and the blindness of unbelief becomes manifest.

In all rational inquiries a readiness to accept the truth on proper evidence is a condition requisite to success, and therefore a specifically skeptical habit of mind is unfriendly to rational inquiry. And because the unrenewed heart in man is both without spiritual perceptions, and also opposed in character to spiritual things, its normal state is one of stubborn unbelief, which must be reversed by an exterior force before it can believe the truths of God's word. In our Lord's time his words were spoken to the promiscuous multitude, and while some believed, and others believed not, he charged the unbelief of these to the blindness of their hearts, and yet held them guilty for their lack of faith.

It must, therefore, be accepted that simply rational conviction, however clear and comprehensive, is not the same with Christian faith; a man may possess that in all its completeness, and yet remain, spiritually, an unbeliever. But the converse of this statement is not true, since no one can have the faith that comes by the Divine Spirit who denies the essential truths of religion. Christian faith is not independent of the rational belief of the truth, but it is also something incomparably more and higher. It is a recognition, as real entities, of things that lie quite beyond the range of the senses, and that are not detected by the farthest researches of the understanding. Man is a living soul, dwelling in a spiritual world, and in his essential nature he is endowed with powers adapting him to know and appreciate spiritual things. True sin has blinded his spiritual vision, and blunted the soul's sensibilities; but his wonderful capabilities still remain to him, not enabling him to effectuate his own redemption, but to receive it from another. To produce in man the power to believe is the work of the Holy Spirit, who not only gives light to the soul, but also that power to see, when the light is given. The words of Christ spoken to the outward sense, and received in the natural understanding, are not immediately life giving. The Divine Comforter must reveal in the soul the words of Christ, must reproduce them to the quickened powers of the spiritual nature, in order to their effective action. The *faith faculty* of the soul is, in the carnal mind, so dulled by original sin, that there is no longer either power to know the truth or to obey it if it were known. As with natural vision, which requires both the eye and the light, so the vision of faith demands the presence of the corrected *faith faculty*, and the illumination of the Holy Spirit shed forth upon the sacred verities of the gospel.—National Repository.

DOGMATIC THEOLOGY.—A speaker in a Baptist meeting said: "I have been in the Indian Territory, and I tell you the Indian Baptists believe in *dogmatic* theology. At each door of every Baptist church stands a deacon with a hickory rod, watching for the dogs; and when one comes within his reach, he catches it." Country churches nearer home would not be injured by having some expounders of dogmatic theology.

Religious Intelligence.

—The General Synod of the Moravian Church, which meets every ten or twelve years, is announced to meet at Herrnhut, Saxony, May 26, 1879. Important matters relating to the peculiarities of the denomination are to be considered.

—The total amount of money received by the American Board of Commissioners for foreign missions, in November, was $20,611 61. The total amount received by the American Baptist Missionary Union for foreign missions was $6,494 50.

—The Baptist Missionary Union supports two colleges—one in Burmah and one in India—for the higher culture of Christian young men; and two theological seminaries for training a native ministry, besides a mission-school for each missionary to fit the native helpers for their work.

—The mission to the Friendly Islands has ceased to be a charge, and has become a contributor to the treasury of the Wesleyan Missionary Society to the amount of from £1,000 to £2,000 a year—a larger sum of money, probably, than had ever been seen in the entire group before the introduction of Christianity.

—The California Advocate, of the fourteenth ultimo, says: "On Sunday the Rev. O. Gibson, of the Methodist Episcopal Church, baptized nine Chinese converts in Oakland, and a Chinese woman and her children at the mission in this city. The attendance at the chapel on Jackson street and at the mission-house is increasing."

—The late Princess Alice had once been brought to admire the writings of Strauss, and was thought to have sympathized with some of his views, but the death of her little son, says the Record, became the means of leading her to think, "so that she finally came to seek and find peace in a firm faith in Jesus Christ."

—At Newark, England, a series of evangelistic services, conducted by Mr. Robinson Watson, of Liverpool, has resulted in great good, from 150 to 200 persons having been led to religious decision and to connect themselves with the Methodist or other churches. Mr. Watson has for several years past been engaged in this work, and has been instrumental in great good.

—The Scottish Council of the Liberation Society has issued a series of "Suggestions for the Guidance of the Friends of Disestablishment in view of the approaching election." They recommend an uncompromising policy, and the refusal of support to any candidate who is opposed to the putting of all good subjects on a footing of religious equality before the law.

—Pope Leo in a recent letter to one of the German Bishops said: "We have turned our thoughts in preference toward the noble German nation; but God alone knows whether the work is near being crowned with success. He also declared that he should continue the same path he had hitherto pursued. In conclusion the Pope said: "We must pray God to lead the noble and powerful Emperor of Germany and the personages at his side to show proofs of more disposition toward good will.

—As an indication of the rapidity with which Christianity is making its way in Japan, it is stated that one of the leading printing-offices in Tokio has begun the publication of a paper in the interests of the Christian religion as a matter of enterprise. It is solely a native undertaking, none of the missionaries having anything to do with it.

CEYLON.—Protestant missionaries went to Ceylon about sixty-five years ago. There are now about thirty European and American missionaries on the island, ninety native ministers, and about thirty thousand native Christians; 2,943,597 copies of Bibles, Testaments and portions, were circulated by the British and Foreign Bible Society within its financial year just closed. The expenditure for this enormous issue at home and abroad amounted to £227,865 15s, being an increase of £10,475 5s, as compared with the previous year. This increase is wholly due to the expensive and costly effort made in connection with the recent war in the east of Europe.

—In a letter from Miss Lochie Rankin, the first lady sent out by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, dated at Yokohama, Japan, she says: "We were met by Mr. Maclay, who brought me a letter from Mr. and Mrs. Lambuth, and kindly took our whole party to his pleasant home. The voyage was a very pleasant one, despite the seasickness. We leave for Shanghai this afternoon, on the Nogoya Marie."

—Something has given way in Scotland. The Glasgow Established Presbytery has adopted a report approving the running of street horse-cars "within certain assignable limits" on Sunday for the accomodation of church-goers. It was reasoned that, if the rich were allowed the use of their private carriages on Sunday, the poor should not be deprived of such accomodations as they could afford. On the other hand, a meeting of workingmen disapproved the Sunday cars, and the Rev. Fergus Ferguson sent them a letter sympathizing with their views.

—A London mercantile house, Messrs. Hitchcock, Williams & Co., St. Paul's Churchyard, is the home of a missionary society of the young men of the establishment, which held its thirty-sixth anniversary December 13th. One of the heads of the house made an address, in which he mentioned the fact that one of the clerks—"another one," he said—had entered the missionary work, and was about to go out to North Queensland. Then addresses were delivered by several missionaries. This Society contributes to the principal missionary societies and pays half the cost of supporting a city missionary in its own district.

—The See of Durham, with its handsome income of about $40,000 a year, is to be filled by Canon Lightfoot, at Lord Beaconsfields's nomination. Dr. Joseph Barber Lightfoot, who is so well known in this country as a biblical scholar, was born in 1829, educated at Trinity College, Cambridge, ordained deacon in 1854, and appointed professor in Cambridge in 1875. He will take his seat in the House of Lords at once. He will be the 821 occupant of the See of Durham. The Times says:

"On the Episcopal Bench the Bishop of Durham ranks next after the Bishop of London and before the Bishop of Winchester. Half a century ago it was generally considered the wealthiest and best endowed bishopric in England, and its holder was a sort of prince bishop, the very assizes being held, jointly, at least, in his name. But these and other secular prerogatives were lopped off from the See by successive enactments, the great wealth of the See being handed over at the same time to the Ecclesiastical Commissioners."

—The amount necessary to establish a Protestant daily newspaper in Paris is reported to be subscribed, namely $40,000, represented by 2,000 shares of $20 each. M. Revellaud has declined the editor's chair, not from any lack of interest in the project, but because of the large field opening before him as an evangelist and the frequent calls for his services. His religious addresses are attracting large audiences and are followed by most encouraging results. Definite and full reports are not yet published, only an item now and then comes to the light. For example, it is reported that at one place, after two lectures, 200 of the audience renounced Popery, and formed a Protestant congregation.

—The Rev. R. W. Dale is one of three writers on the question whether Revival Services have been a blessing to the church? In the February number of the English Congregationalist. In the course of his article he gives the following testimony respecting the character of Mr. Moody's converts in Birmingham: "I think," he says, quoting from the secretary of his church, the Carr's Lane; "that 150 additions to Carr's Lane may be considered as the result of Mr. Moody's mission, and that 120 maintain their profession—100 still with us. Half of the 150 were strangers to Carr's Lane. It should be understood that of the 20 per cent. who do not maintain their profession there are some of whom we have simply lost sight, through the removal to other congregations or other towns, without giving us notice. We do not know that they are all doing badly. They have simply disappeared. Some must have died." He also says Mr. Moody's meetings gave a "permanent impulse to our work, raised the general temperature of our church life, brought into Christian work those who were not at work before, and inspired those that were with more earnestness."

Our Young People.

CHURNING.

I'm such an unfortunate dog, oh, dear
To leave my nap and the sunshine clear,
And down in the cellar—the cold dark place—
I must turn my steps and sorrowful face,
And begin the daily churning.

To be sure I've enough to eat, you know,
And I can rest while the men must mow;
But oh! how I'd like to hide away
When I hear them come to the door and say
"It's time for the dog to be churning"

So here I tread, and the wheel goes round,
And the dasher comes down with a dismal sound;
But after awhile the butter is done,
Then off I go to some richer fun
Than this weary, dreary churning.

There's a lesson, though, in this work of mine,
That thou, little one, may'st take to thine
We each have our duties, both great and small,
And if we want butter for bread at all,
Some one must do the churning

And then, again, I think that this life,
With its tread-mill of duties, joy and strife,
Is like to a churn—Press on! Press on!
For by and by the work will be done
With no more need of churning.

—St. Nicholas.

The Old Man Always Right.

BY HANS CHRISTIAN ANDERSEN.

I take it for granted that you have been in the country, and seen a very old farm-house with a thatched roof, and mosses and small plants growing wild upon the thatch. There is a stork's nest on the summit of the gable; for we can't do without the stork. The walls of the house are sloping, and the windows are low, and only one of the latter is made so that it will open. The baking-oven sticks out of the wall like a little fat body. The elder-tree hangs over the paling, and beneath its branches, at the foot of the paling, is a pool of water in which a few ducks are disporting themselves. There is a yard dog, too, who barks at all comers.

Just such a farm-house stood out in the country; and in this house dwelt an old couple—a peasant and his wife. Small as was their property, there was a single article that they could do without—a horse, which made a living out of the grass it found by the high-road. The old peasant rode into town on this horse and often his neighbors borrowed it from him, and rendered the old couple some service in return for the loan of it. But they thought it would be best if they sold the horse, or exchanged it for something that might be more useful to them. But what might this something be?

"You'll know the best, old man," said the wife, "It is a fair day today, so ride into town, and get rid of the horse for money, or make a good exchange, which ever you do will be right to me. Ride to the fair."

And she fastened his neckchief for him, for she could do that better than he could; and she tied it in a double bow, for she could do that very prettily. Then she brushed his hat round and round with the palm of her hand, and gave him a kiss. So he rode away upon the horse that was to be sold or to be bartered for something else. Yes, the old man knew what he was about.

The sun shone hotly down, not a cloud was to be seen in the sky. The road was very dusty, for many people, who were all bound for the fair, were driving, or riding, or walking upon it. There was no shelter anywhere from the sunbeams.

Among the rest was a man trudging along, and driving a cow to the fair. The cow was as beautiful a creature as any cow could be.

"She gives good milk, I'm sure," said the peasant. "That would be a very good exchange—the cow for the horse."

"Hallo, you there with the cow" he said. "I'll tell you what—I fancy a horse costs more than a cow, but I don't care for that; a cow would be more useful to me. If you like, we'll exchange."

"To be sure I will," said the man; and they exchanged accordingly.

So that was settled, and the peasant might have turned back, for he had done the business he came to do; but as he had once made up his mind to go to the fair, he determined to proceed merely to have a look at it; so he went on to the town with his cow.

Leading the animal, he strode steadily on; and after a time he overtook a man who was driving a sheep. It was a good fat sheep, with a fine fleece on its back

"I should like to have that fellow," said our peasant to himself. "He would find plenty of grass by our paling, and in the winter we could keep him in the room with us. Perhaps it would be more practical to have a sheep instead of a cow. Shall we exchange?"

The man with the sheep was quite ready, and the bargain was struck. So the peasant went on in the high-road with his sheep.

Soon he overtook another man, who came into the road from a field, carrying a great goose under his arm.

"That's a heavy thing you have there. It has plenty of feathers and plenty of fat, and would look well tied to a string and paddling in the water at our place. That would be something for my old woman; she could make all kinds of profit out of it. How often she has said: 'If we only had a goose!' Now, perhaps, she can have one; and if possible, it shall be hers. Shall we exchange? I'll give you my sheep for your goose, and thank you into the bargain."

The other man had not the least objection; and accordingly they exchanged, and our peasant became proprietor of the goose.

By this time he was very near the town. The crowd on the high road became greater and greater; there was quite a crush of men and cattle. They walked in the road, close by the palings; and at the barrier they even walked into the toll-man's potato field, where his one fowl was strutting about, with a string to its leg, lest it should take fright at the crowd, and stray away and looked very cunning. "Cluck, cluck" said the fowl. What it thought when it said this I cannot tell you; but as soon as our good man saw it, he thought, "That's the finest fowl I've ever seen in my life! Why it's finer than our parson's brood hen On my word, I should like to have that fowl. A fowl can always find a grain or two, and can almost keep itself. I think it would be a good exchange if I could get that for my goose."

"Shall we exchange?" he asked the toll-taker.

"Exchange" repeated the man; "well, that would not be a bad thing."

And so they exchanged; the toll-taker at the barrier kept the goose, and the peasant carried away the fowl.

Now, he had done a good deal of business on his way to the fair, and he was hot and tired. He wanted something to eat, and a glass of brandy to drink; and soon he was in front of the inn. He was just about to step in when the hostler came out, so they met at the door. The hostler was carrying a sack.

"What have you in that sack?" asked the peasant.

"Rotten apples," answered the hostler "a whole sackful of them—enough to feed the pigs with."

"Why, that's terrible waste! I should like to take them to my old woman at home. Last year the old tree by the turfhole only bore a single apple, and we kept it on the cupboard till it was quite rotten and spoilt. 'It was always property,' my old woman said; but here she could see a quantity of property—a whole sackful. Yes, I shall be glad to show them to her." "What will I give? I will give my fowl in exchange."

And he gave the fowl accordingly, and received the apples which he carried into the guest-room. He leaned the sack carefully by the stove, and then went to the table. But the stove was hot; he had not thought of that. Many guests were present—horse dealers, ox-herds, and two Englishmen—and the two Englishmen were so rich that their pockets bulged out with gold coins, and almost burst; and they could bet too, as you shall hear.

"Hiss-s-s, hiss-s-s." What was that by the stove? The apples were beginning to roast.

"What is that?"

"Why, do you know—" said our peasant.

And he told the whole story of the horse that he had changed for a cow, and all the rest of it down to the apples.

"Well, your old woman will give it to you well when you get home!" said one of the two Englishmen. "There will be a disturbance."

"What—give me what?" said the peasant. "She will kiss me, and say 'What the old man does is always right!'"

"Shall we wager?" said the Englishmen. "We'll wager coined gold by the ton—a hundred pounds to the hundred weight!"

"A bushel will be enough," replied the peasant. "I can only set the bushel of apples against it; and I'll throw myself and my old woman into the bargain—and I fancy that's piling up the measure."

"Done—taken!"

And the bet was made. The host's carriage came up, and the Englishmen got in, and the peasant got in; away they went, and soon stopped before the peasant's hut.

"Good evening, old woman."

"Good evening, old man."

"I've made the exchange."

"Yes, you understand what you're about," said the woman.

And she embraced him and paid no attention to the stranger's guests, nor did she notice the sack.

"I got a cow in exchange for the horse," said he.

"Heavens be thanked!" said she. "What glorious milk we shall have, and butter and cheese on the table! That was a capital exchange!"

"Yes, but I changed the cow for a sheep."

"Ah, that's better still!" cried the wife. "You always think of everything. we have just pasture enough for a sheep. Ewe's milk and cheese, and woolen jackets and stockings. The cow cannot give those, and her hairs will only come off. How you think of everything!"

"But I changed away the sheep for a goose."

"Then this year we shall really have roast goose to eat, my dear old man. You are always thinking of giving me pleasure. How charming that is! We can let the goose walk about with a string to his leg, and she'll grow fatter still before we roast her."

"But I gave away the goose for a fowl!" said the man.

"A fowl? That was a good exchange," replied the woman. "The fowl will lay eggs and hatch them, and we shall have chickens; we shall have a whole poultry-yard! Oh, that's what I was wishing for."

"Yes, but I exchanged the fowl for a sack of shriveled apples."

"What? I must positively kiss you for that," exclaimed the wife. "My dear, good husband! Now, I will tell you something. Do you know, you had hardly left me this morning, before I began thinking how I could give you something very nice this evening. I thought it should be pancakes with savory herbs; I had eggs and bacon, too, but I wanted herbs. So I went over to the schoolmaster's—they have herbs there, I know—but the schoolmistress is a mean woman, though she looks so sweet. I begged her to lend me a handful of herbs. 'Lend!' she answered me, 'nothing at all grows in our garden, not even a shriveled apple. I could not even lend you a shriveled apple, my dear woman!' But now I can lend her ten, or a whole sackful. That I'm very glad of. That makes me laugh!" And with that she gave him a sounding kiss.

"I like that" exclaimed both the Englishmen. "Always going down hill, and always merry, that's worth the money." So they paid a hundred weight of gold to the peasant, who was not scolded, but kissed.

"Yes, it always pays, when the wife sees and always asserts that her husband knows best, and that whatever he does is right.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, MARCH 20, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—113 CAMP ST., NEW ORLEANS.

Death Settled That Question for Him."

So writes a minister of a brother who was perplexed about his duty to enter the traveling ministry. He was taken away from the scene of all perplexing questions. Before he had made up his mind on one there came an end to all. In his case it was well, for he was a conscientious and faithful Christian man. It may be otherwise sometimes. Halting and hesitating, and wasting the precious years, the opportunity passes, and life ends before the mind is made up. Death settles the question as to the performance, but the responsibility travels on, and meets us hereafter. The call to preach may be sometimes settled in this way, because there has been waywardness and perverseness in resisting it. The call to other religious duties—to enterprises for the furtherance of the gospel, building of churches, devotion to specific church work—are revolved, and remain long unsettled, until death comes in to decide. The last hours of Christians bring revelations of what had been thought of and meditated, and partly purposed, and of what they would have done had life been spared. Gifts and legacies for benevolent objects have occupied the mind, and the conscience has been troubled about the stewardship of money which might be devoted to the advancement of Christ's kingdom. Plans are, however, not matured, conclusions were not regarded as urgent, the debate between conscience and covetousness has gone on, and death comes in to settle the question.

Often while men are revolving the subject of making their wills, and considering what disposition to make of their estates, there comes a knock at the door, and there is no further trouble about it. The rich man thought within himself: "What shall I do, because I have no room where to bestow my fruits?" His plans to pull down and build greater, and then to enjoy his abundance, were determined on. But he was never permitted to carry them out. God settled all for him in a single night. How many dreams of pleasure and of prosperity are thus dispelled by the dread summons? Thousands of young men are trying to decide upon the business of life, but, before the next Christmas bells ring, the matter will be determined for many of them in a way they do not now think of. Parents are anxiously thinking of the careers that their children will enter, and the probable success that will crown the choice. In many cases there will be a sad intervention thought of, but not seriously considered, and there will be no further care as to their future in this world. Men are debating with themselves concerning business enterprises, investments, and the best methods of making and taking care of their fortunes. Some are planning a trip to Europe, a summer in the mountains, the purchase and embellishment of new and beautiful homes. Laudable projects they may be, and reasonable, but the dark shadow will fall upon some of them.

And in mercy this will sometimes be. Nearly wound up in his affairs, and at the end of his row, the unfortunate toiler sees no way out of his troubles. It looks like want, humiliation and endless turmoil ahead. There are storms breeding, calamities impending. But they are not certain to reach us. The worried and baffled are taken from the evil to come. The concern of some is for old age, with its poverty and infirmities, but in the majority of instances this matter will be settled for us before the trial comes. As things are in this world, the ministrations of death are often strikingly benignant. They come in to solve many difficult complications, and to save from troubles that have no other cure. In deaths that seem most afflictive, in that of the young, prosperous and successful, there may be the settlement of questions which could only be settled best in this way. In almost every case death settles many questions for us. It comes to the most in the midst of purposes and plans not consummated—often not begun—and there is a wisdom and a mercy in it not always revealed to the bereaved.

The settlements of death, however, in regard to matters of religious duty, may be clouded by our unfaithfulness. Delay to act in the service of Christ, to promote religious enterprises, and to consecrate ourselves and our substance, may work irreparable damage. The matter will be settled, but in the wrong way for them who have been slack in their doing. Neglected opportunities, slothful and churlish stewardship of the Lord's goods, and a spirit of vacillation in regard to the calls of duty, will be settled. Thoughts, convictions, plans, intentions, will all be settled. But how? The most serious aspect of the subject is in its application to those who have delayed repentance. It is a question with which all have to do. The choice is not made. There are years of struggle with conviction, with the strivings of the Holy Spirit, and the decided step is not taken. The matter is fixed for some future time, indefinitely put off, or left to the chances of the death-bed. This is a question that death settles—the momentous question of accepting or of rejecting Christ. If we have not settled it for ourselves, it is then settled quickly and forever.

This, at least, is a question that should not be pending when that last call comes. In whatever condition our business affairs may be, and however circumstanced in regard to temporal things, the spiritual house should be in order. The invitation has been given to come out on the Lord's side, the opportunity for special prayer and instruction has been extended to inquirers, but the services of the Sabbath, or those of the camp meeting, close, and no decision has been reached. The sermon, the voice of conscience, the still small voice of the Spirit, the passing privileges, all urge to an immediate decision. But the occasion passes, and the choice is not made. And then days, or weeks, or years of unrest and inward debate follow, and at last death decides the question. The tree lies where it falls. There ends the suspense, and salvation is no longer open to the fitful and changing convictions of a procrastinating spirit.

God.

God is illimitable, immutable unconditioned. Forgetfulness of these stupendous facts is one principal cause of our misapprehension of the Divine Being. We are so prone to look at Him from our human standpoint, and suppose Him conditioned much like ourselves. We can grow wiser, better and happier, and in our haste and thoughtlessness we are apt to think God can make progress too. It is hard for us to conceive that it is impossible for God to become any happier than He now is—than He has been from everlasting and shall be to everlasting. When we do a beneficent and benevolent deed it relatively increases our blessedness, and to our finiteness, it seems so natural to conclude, it ought to increase the blessedness of God. For example, over a wide area, a drought is prevailing, vegetation is withering, the streams are running dry. Animated nature mourns, and men's hearts fail with fear; but, anon! the clouds arise and spread their sable wings from horizon to horizon, and the rain pours down in ample and refreshing flood. The brooklets awake and sing, the woods and fields rejoice in new and verdant robes, and all animated life is glad. Now such an extended scene of happiness, spreading out like a beauteous picture under the eye of God, and exhaling the odor of thankfulness to Heaven, ought, to our mere finite conception, to make the heart of God thrill with sensations of new and intensified rapture. But it is not so. He is infinitely self-sufficient in Himself—perfectly and eternally happy. It is really a higher and more worthy conception, which revelation gives us, that God lavishes all this blessedness without any purpose or expectation of increasing His own; but from the overflowing of an infinite lovingness.

As revelation is made to finite creatures, it must of necessity be let down to the level of our capacity; and hence it is that God is so humanized. He is an infinite Spirit, and, as such, necessarily without body or parts; yet, to help our humble thinking, He is represented as having bodily members. We read of His "eyes," His "ears," His "arm" and His "hand." So also the Infinite is represented as having affections and intellectual attributes like our own. He is declared to be "angry," not that we suppose the divine complacency is perturbed and diminished as it is with us when we are angry, but, perhaps, no better word in the speech of the millions for whom revelation is designed, so well expresses the opposition and disapprobation of God to that which is evil in His sight. So the Lord is represented as trying men to see what was in them, that He might know their hearts. We suppose that this by no means implies that God has learned something He did not know before, but simply that God, by His dealings with men, was developing what was in their hearts, which He already knew to be there. So, too, the pictured scene of the last great day represents God as opening "books," as though He sought among the records of the past what had been the lives of those who stand before His judgment seat. But all who reflect on the character of God, as He has revealed it, know that the final inquisition is not to teach God anything. He will get no additional information, but the judgment is for the information of finite creatures, and to vindicate before all finite intelligences the ways of God to man. God has no need to study, he never reasons to arrive at conclusions, but with one all-comprehensive and exhaustive glance He sees all that has been and all that shall be. The remotest future is as the present, for with him "One day is as a thousand years, and a thousand years as one day." As He is present from infinity to infinity, so He is from everlasting to everlasting. In our expressions, and in our conceptions, it is wise and important that we clearly discriminate between the finite and infinite, otherwise we shall minify and degrade the sublime ideal of the Infinite as it is presented to us in His own inspired word. We rejoice that it has pleased the Great I Am, in His gracious intercourse with men, to speak to us as a loving Father, in language let condescendingly down to our level. While we inhabit material bodies, and live in a material world, we have no words with which to describe the spiritual, for in our present circumstances we cannot conceive of the spiritual. So it was when St. Paul was permitted to gaze with spiritual eyes, and hear with spiritual ears, he said it was impossible to utter these things in speech. This explains why the descriptions of God materialize and humanize Him, so that we may in some sort approximate and apprehend Him; and not to think that He is a man as ourselves. W.

The Death of Elisha.

Death is said to bring "the honest hour." This is, however, to be doubted. A proverb nearer the truth is that the ruling passion asserts itself in death more distinctly if possible than at any other time. In this way death may be the honest hour in furnishing the world with the great motive from which the actions of life arose. In this respect the death of Elisha furnishes us with an instructive lesson. He had no estate of goods and chattels, stocks, bonds, houses or lands, to dispose of by will, His only earthly possessions had been sacrificed long ago, when he first became the pupil and servant of Elijah. He had no accounts to settle with God and conscience; no regrets or sighs for a misapplied life; no advice to friends to profit by his failures; not a word or thought of self. This obliviousness of self is the sublime part of the death scene. Joash, the king of Israel, comes in weeping and repeating the words which Elisha had uttered at the ascension of Elijah: "My father, the chariot of Israel and the horsemen thereof;" but the dying man says: "Take bow and arrows." "The arrow of deliverance of the Lord" now became the watchword.

The scene which followed is best described in the simple words of the inspired narrator. All attempts to adorn it weaken its unaffected grandeur. Royalty though present plays but an insignificant part in the scene. Little souls would have asked that the hand of the king might condescend to perform some slight ministration, but the old prophet simply says: "Open the window eastward." It is done. "Shoot." He is obeyed "Smite the earth." Three times is his command executed, and then a pause. "Thou shouldst have smitten six times—now thou shalt conquer but thrice." The great lesson to be learned from this: The principle which has governed a man's life will govern his death. As the principle of unselfish patriotism and rigid devotion to God had been the mainspring of the prophet's life, so it shone out in his death. He had not been anxious about his success in life, and he had no concern upon that score now. His people's welfare was at his heart. Future ills which he should not see or feel troubled him; future happiness to be enjoyed by a succeeding generation was a boon to be secured by him before he closed his eyes.

There is often much selfishness displayed by Christians who in a fit of pious forebodings say: "Thank God, I shall not live to see those sorrows." This is not religion—it is selfishness. Such persons will shirk the burdens of the present if they can without public shame or dishonor. They will lay down the cross if nobody is watching them. They will evade paying a debt if there is a chance offered. Their maxim is: "Let posterity work out its own hard problems"—narrowed down it is: "Let others take care of themselves." But the dying prophet bore one burden through the gates of death—the anxiety for posterity's welfare.

As has been stated, the principle governing life is manifest in death. A selfish life is certain to be followed by a selfish death. How often are well-meaning and sympathetic preachers and pious people imposed upon by this selfish class! It is no uncommon thing for people whose whole life has been one of selfishness to send for ministers or pious persons when they are about to die. Many of the most fervent petitions are these offered for those who never thought of supporting religion, either materially or spiritually, and who do not even think of leaving any tangible proof of a change of disposition in their wills. They are making all they can out of pious people and God, even in the article of death. I have seen some very selfish people dying, and I have seen some of the unselfish die. I have ministered and prayed by the bedside of both classes. The former are trying to pump every sign of life out of you, and appropriate it to themselves; the latter leave you feeling as though your spiritual life were duplicated. Let men beware. God is not mocked. The selfish man cannot drop his selfishness just before he goes into the coffin. Balaam prayed: "Let me die the death of the righteous;" but he wanted to live the life of the sinner. As he lived, so he died. Elisha, on the other hand, spurning the paltry pelf of the world, and losing all thought of self in the good of his people, found a death in which every anxiety for self was lost. The death of selfish men is invariably a scene which mars whatever might seem glorious in their previous lives, but that of the unselfish throws light over even what seemed to be shadows; and as the blackest cloud reflects the brightest bow, so out of the darkest period of their life springs diviuest glory.

T. A. S. A.

"Faith Itself is a Method."

BY DOUBLE U.

One of the commonest rules in practice is to adapt means to ends. And so used to this habit is the human mind that to question its propriety would be to put in doubt your sanity; high or low in the scale of endeavor the rule operates.

Induction is the method of philosophy, experiment the method of science, and, may it not be added, faith is the method of righteousness. The end sought in philosophy is wisdom, the end sought in science is use, the end sought in religion righteousness; each is an acquisition made, and requires like capacities. Life is blank without an object, and no engagement can be proceeded with without a method. Righteousness is as much a human quality as knowledge or skill. The one is a quality of character, the other of mind, the other of sense. If philosophy is a legitimate pursuit, and rightly attractive to minds of a high order, if science is equally ennobling and compensative, flattering in its success to the highest ambition of personal distinction, is not righteousness as rational an attainment, more persuasive to its pursuit on account of its excellence and rarity than the others? What acquisition is more solid, or splendid, or ever was rated at so high a worth?

The capacity for righteousness is equal to that for wisdom or skill. Justness in all the dealings of life, purity of private manners, and piety toward God, are the elements, and in combination constitute righteousness. Now what attainment, under whatever view of life, is comparable to righteousness? But it is not innate, connate, nor comes in course of events, nor by sudden act or supreme fiat. We gain wisdom by method, the use of force by method, we must needs also gain righteousness by method. The theory of righteousness is that as a quality of human nature it was lost, and, if restored, must be regained, its acquisition being subject to the law that governs all human acquirements: "Seek and ye shall find," as direction and prediction covers the entire sphere of life. It is an object, and its pursuit is by method, and that method is discovered to be faith.

That faith is the method of righteousness is as little lacking in exemplary proof as in real fitness, though the reason for it be as difficult to assign as in other and like cases where the fact is not more evident, but that it is so adapted is signified by the usual sign affixed "by." If, however, it may not add to the conception of faith to call it a method, it nevertheless ranks it with the intelligible means used confidently and constantly in pursuit of the gains of life.

But faith itself is also of human quality—i. e., it partakes of the mental and moral states of the mind and sense that individualizes it. What there is of appreciation, acquisitiveness and will, expressed in faith, is of the inspiration of mind, its resources methodized and addressed to the object coveted. In this view faith is as subject to the desire and habits of the mind as any other method the same mind is in the habit of operating, else the definition of faith, the authoritative statement of its effects, the assigned causes and criticisms upon its smaliness, or insufficiency would not apply, personal responsibility for faith, assigns to it the use of an established method. What has been done through faith is held to be possible still, and always to faith; by faith righteousness of life has been attained, and this through a provision of grace and mercy that illustrates most strikingly God's mindfulness of man, not above what we are able to do, but within the actual compass of every capacity in which faith can find a ground, and excite an application, righteousness and final salvation are made accessible.

Archbishop Purcell, of the Roman Catholic Church in Cincinnati, is involved in financial difficulties. It seems that he has received more than six millions of dollars from all classes of his Catholic subjects. This money was deposited with him for safe-keeping, and was used by him for the purpose of building churches, convents, and for various ecclesiastical purposes. It was a sort of savings bank, and we suppose a good deal of the money was invested in various securities. But the business was managed in a very singular way. No books were kept, and the money was received and paid out in a reckless and haphazard manner. Now the money is gone, the most of it nobody seems to know where, and the assets to pay depositors amount to not more than five hundred thousand dollars. A bad failure this, and due to management that appears to have been most criminally negligent. Such a defalcation ought to be thoroughly investigated and exposed, but neither the secular press nor the Catholic authorities seem to care to give the public light on the subject. The Independent speaks of the matter in a tone of great moderation when it says:

We do not now speak of the childish way in which the accounts of the deposits were kept, or rather not kept, and of the total ignorance of the Vicar-General as to the amount of his liabilities. We only speak of the use to which the Brothers Purcell put moneys they received, and the excuse they give for their failure.

They say, and every one believes them, that they have not used the money on themselves; that they have not eaten nor drunk it, nor spent it in extravagant luxury, or in speculation. They have only used it for ecclesiastical purposes, to build and support churches and convents, and monasteries and schools.

But this is precisely what the money was not given to the Brothers Purcell for. It was given to them as a trust fund, because they were supposed to be trustworthy priests, to keep safely for the use of the depositors. The depositors gave what they wished to give for the support of the church. What they wished to keep for themselves they deposited with the Brothers Purcell. But the Brothers Purcell had a deep and commendable interest in the church, of which they were high dignitaries. Instead of keeping the money deposited with them in such a shape that it could be returned when the depositors wished, and instead of putting it where it would draw an income sufficient to pay a reasonable interest, these ecclesiastics put it into lands and buildings, from which it could not be withdrawn at the demand of the depositors, and where it would not return a cent of income. They had no way to pay even interest, except out of the fresh deposits of their victims. This was an absolute robbery of their depositors; as gross and as absolute as any that can well be imagined. The money which was deposited for one purpose was used for another. So far as productiveness was concerned, it was extinguished. It might as well have been cast into the sea. A catastrophe was inevitable.

It seems almost incredible that this could have been done, and that the excuse can be given that the defalcation was committed for religious purposes. And yet this is all the excuse that can be given, and it must be accepted, we suppose, as freeing the Brothers Purcell of intentional fraud. Whether under criminal proceedings it would relieve them from conviction we are not sure. Men have gone to prison for much less offenses. But we have no doubt that in their pitiable incompetence, and their overmastering love for the church, they thought they were doing right. They did not see the danger before them. But it is no less a defalcation.

Elihu Burritt, whose death, says the Independent, occurred on the 7th inst., will be missed by a host of true friends and admirers. He was one of those honest, earnest men whose aims command universal respect. He was born in New Britain, Conn., in 1810, and was known as "The Learned Blacksmith." He wrote much, especially for temperance and cheap postage and against slavery. He also published several works.

Notice of meeting of trustees of Seashore Camp-ground will be found on eighth page. Let all interested refer to it.

Please Read This.

The postoffices of all the preachers of the patronizing Conferences, and the places at which they will represent the interests of this paper, are desired the earliest day possible, to enable the publisher to send forward the lists of subscribers for correction and collection.

The publisher also wishes to be notified of any change in postoffices, failures to receive the paper promptly, or other matters of interest that have not received prompt attention. It is his wish to correct all errors in accounts, and that every agent and subscriber shall be satisfied.

In ordering changes be sure and give the place *from* as well as that *to* which the paper is changed. Attention to this is of the very highest importance.

Among the Editors.

Christian Neighbor.

—Walking so many miles in so many hours by a class of men who probably could not be better employed, has been, off and on for several years, of world-wide interest to rings of other people of equal worth to the progressive Republic of America. Besides that fool rolling a wheelbarrow across the continent there has been a woman or two on the turf, and why not she too? for both sorts of horses run races. A little further along the line of progress they may go on "all-four." Then, with correspondents from enterprising dailies, trotting or wheeling along at the side or in the rear of the racers to send dispatches every hour to a reading world waiting in breathless anxiety to hear the very latest news from a dog-trot—then, the *elite* with such appetizing can relish their breakfast and discuss the merits of the *all four* mode of running *versus* the old bi-ped style.

Central Methodist, Ky.

—There are some mysteries we shall probably never be able to solve, one of which is, why the secular press has so *much* to say about the short-comings of Protestant ministers, and so *little* about those of the Catholic church? For instance, we mention the case of Archbishop Purcell, of Cincinnati, who has made way with four million dollars of money belonging to his people.—All sorts of crookedness is reported, but the papers make bare mention of the fact, and in terms of tenderest sympathy. Such conduct upon the part of a Protestant minister would call forth column after column, with startling head lines, and fearful denunciations. Why the difference? We will be debtor to the paper which will enlighten us at this point.

Texas Christian Advocate.

—In a certain town in Texas, after an able address from a temperance lecturer, the audience called on the prosecuting attorney to address them. He commenced by protesting against the call as unreasonable. He reminded them that he was the prosecuting attorney in that court. He made his living by prosecuting crime. If there were no crimes committed, no criminals to be indicted, no fighting and broils, no shooting nor murder, his occupation would be gone. And then if there was no liquor sold in the saloons and corner groceries, no whisky drank to drive men into reckless deeds, there would be peace and harmony in society, and the prosecuting attorney would find but few men to prosecute and would have but few fees to collect. The grog-shop furnished him the best practice his office could have. "And now," said he, "you ask me to make a speech against that business which puts money in my pocket." The crowd saw the point and that speech was the most successful of that hour.

Northern Christian Advocate.

—That he might impress the sublime thought of the omnipresent and ever-working God on the mind of his son, Dr. Beattie wrote with his cane the name of the boy in the rich soil of his garden, and sowed mustard seed in the channels. After a few days he led the lad into the garden and showed to him his own name growing green and fresh from the soil. "How is this?" said the young and wondering lad. "O, it is mere chance," replied the father. "The winds and rains have sported with the seeds and have intelligently done this." "Not so," said the young, intuitive and unsophisticated philosopher. "Somebody has done it. Why is it *my* name; why *here* and nowhere else; and why *now* for the first? The reasoning was natural and sound. Now, the infinite somebody in nature, in history and in grace, is God. We have only to recognize the fatherhood of God, and all analogy teaches that He *would* make, that He *has* made a *revelation* to His intelligent, moral and responsible creatures. A father communicates to and advises his children; a master, to his servants; the learned and benevolent, to the ignorant and needy; and a governor, to his subjects. *God who has spoken to us.* "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." "Holy men of old spake as they were moved by the Holy Ghost." This style of faith is grand. It is a source of strength. Unbelief is occasion of weakness and the root of all infidelity. "Have faith in God." "They that trust in the Lord shall be as Mount Zion, which cannot be removed." Perfect peace, a mind stayed on God, and trust in Him are correlatives. "O Israel, trust thou in the Lord."

Wesleyan Christian Advocate.

—It is time for sober people, and sober people are in the majority, to take hold of this question of the whisky traffic with both hands

Press and pulpit should show it up in its true colors. There is no occasion for soft words and velvety criticisms. Let us use words that speak the truth. The whisky traffic is a shame to those who are engaged in it, and a curse to the country that tolerates it. Moral suasion is a farce when applied to men who care for nothing so they make money. There are people we should talk to of their evil ways with tears in our eyes; the whisky seller is not one of them.

We are persuaded that good people should unite to make war—unending war—upon the traffic. They should employ every weapon known to the law. They should use, vigorously and wisely, every legal means for crippling and destroying the business. All legal preventive measures should be employed. Sober, working people should not allow a bar-room opened when they can prevent it. All legal repressive measures should be employed to the fullest extent the laws of the land allow. Every violation of the law by whisky sellers should be punished to the full extent of the law. Especially should selling intoxicating drinks to minors be visited with swift, certain, condign punishment. We have laws to meet this horrible abuse of the rights of business—laws to punish men for making drunkards and criminals of our minor children. Let them be enforced. Let the honorable judges and solicitors do their duty; let the grand juries investigate, without fear or favor, every probable violation of the law on this subject. Put the young men, the boys, on the stand. Ninety-nine in a hundred of them will swear the truth and tell where the whisky was sold to them. Let the grand juries find true bills, and then let solicitors, petit juries and judges do their duty faithfully and fearlessly.

Since our first notice of the new Quarterly Review we have been able to examine it with some degree of care, and the favorable impressions formed at first have been fully confirmed and strengthened. There is a good variety in the topics, embracing subjects of theology, science, literature, philosophy and exploration. The articles are all of them able and instructive, and the most of them are written in a popular and entertaining style. We are well satisfied with this initial number, and we congratulate the editor, contributors and publishers on the excellence of their work. There can be now, we believe, no reasonable doubt of the success of the undertaking. If the preachers will take some pains to obtain subscribers, and to extend the circulation of the Review, it will be an assured success. A great church like ours ought to have a periodical of this sort, and must have it. The resources for its production are abundant, and its publication will develop and bring out writers whose pens will honor the church, and do much to vindicate our doctrines and institutions. Let us give the Review a hearty support. It should have readers in every pastoral charge, and we should be glad to see it in every Southern Methodist home.

There is no end to the marriage notices that we have published during the last three months. Judging from these, the Advocate must be a very popular paper, indeed. We congratulate the many happy pairs whose consummated bliss has been recorded in our columns. We think that they ought to regard these notices in the light of a premium for one year's subscription, and add the weekly visits of the Advocate to their already brimming cup of happiness. There is no better domestic investment than this. Then, there is no sort of news so eagerly sought as that of who are getting married. Ours is the paper in which to keep posted in this line. Therefore let the recently married subscribe, and those that expect to be, and those who have been long settled in the "honorable estate." The mention of the Advocate will not dampen the joys of the wedding hour. We are anxious that the young people start right in this lifetime partnership. The Advocate should always come in when people join the church or get married. The preachers all think so. May they not forget to mention the matter.

Our esteemed brother and welcome contributor, Rev. T. A. S. Adams, in a note of recent date, informs us that the institution over which he presides—Soule Female College, Murfreesboro, Tenn.—is six weeks advanced in the spring session, and that the pupils are making good progress. From what we hear of this institution, it is vitally important to Methodism and to her educational interests that it meet with a hearty and extended patronage. The location is beautiful and salubrious, and at a point where a large and prosperous school should, by all means, be maintained. The advantages which Methodists neglect and waste are enough to endure success to rival enterprises. They ought to patronize their own schools and their own literature. These are the most potent auxiliaries of the church in giving permanence and character to her work; and in maintaining and extending her influence among the more intelligent of the people.

Death of Rev. P. H. Napier.—The workmen are falling. The following note from Rev. L. Carley, written from Enon, Perry county, Miss., March 7, 1879, brings us the sorrowful tidings of the death of a most worthy and devoted minister:

"*Dear Brother:* I write to inform you of the death of Rev. P. H. Napier, a superannuated member of the Mississippi Conference. He died on the third of March of asthma, at his residence in Jones county, Miss. He had been afflicted with nervous gout for more than a year, and was superannuated at our last Conference. He died in great peace, and the burial services were attended by a large number of friends, which fact evidenced their high appreciation of him. Please give notice of his death in the Advocate."

To the Conference Societies of the Woman's Missionary Organization.

The General President, Mrs. Juliana Hayes, of Baltimore, has called a meeting of the General Executive Association, to be held at Louisville, Ky., May 15, 1879. By reference to the Constitution, Conference Societies will find they should prepare to send two delegates, elected for the purpose, in addition to the Corresponding Secretary of each Conference Society. Please do all that is necessary to secure a full attendance.

By order of the President,

Mrs D. H. McGavock,
Cor. Secretary.

The Rev. Dr. B. M. Palmer, of New Orleans, preached, says the Nashville Christian Advocate of March 15, in the chapel of Vanderbilt University last Sunday afternoon. The sermon was worthy of his reputation and of the large and intelligent congregation present. It was full of thought and fervor. The discourse had special adaptation to young men, and will not be forgotten by the large body of students who heard it.

Dr. Palmer visits Nashville in the interest of the Southwestern Presbyterian University.

The meeting at Ashland, says the Richmond Christian Advocate of March 13, continues, and a number, from fifteen to twenty, have professed faith in Christ. The most of these are from the students at college. This will carry joy, or ought to, to the hearts of parents, and beget an earnest spirit in all who love the church, the young men and the college—to pray for the further outpouring of the saving power of the Holy Ghost.

Books.

The Christian's Secret of a Happy Life. By H. W. S. Willard Tract Depository, Boston.

This is a practical explanation of the blessing of a full salvation. Substantially, it is consecration and trust. The author vindicates the scripturalness of such an experience, treats of the difficulties concerning consecration, faith and the will, and sets forth the nature of growth, service, guidance, temptations, failures, doubts, and concludes with chapters on practical results, the joy of obedience, the joy of union. The style is clear and simple, the spirit of the writer earnest and tender, and the work is free from all extravagance. Those who are seeking pardon or a deeper work of grace, and all careful and troubled and tempted believers, will find it a profitable and helpful work. The volume is a 12mo of 199 pages. We are indebted to Mrs. Jefferson Hamilton, of Mobile, for the copy in our possession. She has found it a means of great spiritual good to herself and to many others, and would heartily commend it to all who hunger and thirst after righteousness.

Scotch and Irish Seeds in American Soil. By Rev. J. G. Craighead, D. D. Philadelphia Presbyterian Board of Publication.

The object of the work is to give the early history of the Scotch and Irish Churches, and their relations to the Presbyterian Church of America. The work is of peculiar interest to readers of the Presbyterian faith, but it is a work of value and interest to all who have a taste for ecclesiastical history. We have been able only to glance at the several chapters, and cannot, therefore, indulge in extended criticism. The Presbyterian Board would hardly send it forth with its endorsement if it were not a work of merit. The volume is a 12mo of 418 pages. Our friend, D. L. Mitchell, 91 Camp street, New Orleans, has it on sale.

The Temperance Reform, and its Great Reformers. Edited by Rev. W. H. Daniels, A. M. With an introduction by Rev. Theodore L. Cuyler, D. D. Nelson & Phillips, New York: Hitchcock & Walden, Cincinnati.

The volume is a stout one of 612 octavo pages, and is an illustrated history of the temperance movement in this country from the earliest inception of it down to the present day. The "Temperance Blue Laws of the New England Colonies," the liquor laws of the States, and a sketch of the various temperance organizations, are given. Portraits and biographies of the most noted advocates and workers in the temperance movement are also given, with selections from their writings and addresses. The "Crusades," the evangelistic temperance work, and the Murphy temperance movement, are fully exhibited. We know of no single work that gives such a complete account of the history and literature of the temperance reform. It is a volume to be read, and one that will interest from beginning to end. People who have not given the subject of temperance much thought will do well to buy the book, and it will be a treasure to our temperance friends. For sale by G. T. Lathrop, 112 Camp street, New Orleans. Price, $2 postpaid.

Home Comforts, or Things Worth Knowing in Every Household. Edited by Edwin T. Freedley. Philadelphia: Claxton, Remsen & Haffelfinger, 1879.

The editor claims that the work is a digest of facts established by science, observation and practical experience respecting the art of living well and cheaply, preserving health and prolonging life. It certainly covers a great deal of ground, and treats of important matters pertaining to housekeeping, diet, disease and medicine. There is in the book much valuable information. The foot note at the beginning of Chapter 15 is decidedly objectionable—the last part of it on moral grounds. For sale by F. F. Hansell, 3836 Camp street, New Orleans. Price, $1 50.

MARRIED.

MOSELY—HODGE.—At the residence of the bride's father, Rev. C. W. Hodge, March 6, 1879, by Rev. J. F. Patterson, Mr. H. E. Mosely to Miss Lou. E. Hodge, all of Union parish, La.

SMITH—HOLLAND.—At the residence of the bride, in Martinville, Miss., February 27, 1879, by Rev. N. E. Young, Mr. L. M. Smith to Mrs. Josephine Holland.

HARMON—ESKRIDGE.—At the residence of the bride's father, in Montgomery county, Miss., March 4, 1879, by Rev. A. W. Langley, Mr. W. S. Harmon, of Sulphur Springs, Texas, and Miss Hattie J. Eskridge.

WILLIAMS—GEORGE.—At the residence of the bride's father, Travis George, Esq., Mobile county, Ala., March 9, 1879, by Rev. C. H. Kelley, Mr. J. S. Williams and Miss E. A. George.

WILLIAMS—FULLER.—At the residence of R. H. Cross, Sr., March 5, 1879, by Rev. J. L. Skipper, Mr. Clayton C. Williams to Miss Julia Fuller, all of Montgomery county, Ala.

OTT—POWELL.—At the residence of the bride's father, in Amite county, Miss., February 26, 1879, by Rev. J. W. Sandell, Mr. J. D. Ott and Miss Rosa E. Powell.

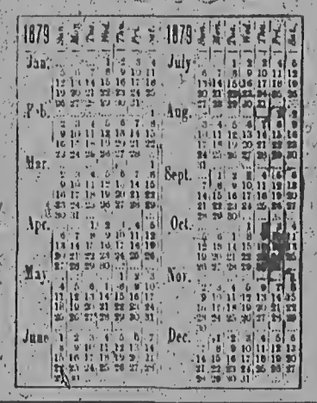
FLYNN—BRYANT.—At the residence of the bride's father, in Clarke county, Ala., January 29, 1879, by Rev. B. D. Gayle, Mr. Ed. Flynn and Miss Mollie E. Bryant.

DUNN—ANDERSON.—At the residence of the bride's mother, in Clarke county, Ala., February 16, 1879, by Rev. B. D. Gayle, Mr. Josiah Dunn and Miss Maria Anderson.

TURNER—DENNY.—February 10, 1879, at Jackson, Ala., by Rev. B. D. Gayle, Mr. M. H. Turner and Miss Helen Denny.

ADVOCATE CALENDAR.

1879



Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the Advocate, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* Advocate.

SPECIMEN COPIES.

Specimen copies of the Advocate will be mailed to any one desiring to look over the paper with a view to subscribing. Pastors will confer a favor by announcing this fact and forwarding the names to the publisher.

CLUB WITH THE CENTRAL ORGAN.

Having made arrangements to that effect, we will hereafter receive subscriptions for our own Advocate and the Nashville Christian Advocate together for $3 50, each paper to be mailed from its own office. Send subscriptions to

G. T. Lathrop, Publisher.

CLUB WITH SUNDAY MAGAZINE.

Subscriptions for Frank Leslie's Sunday Magazine and our Advocate will be received at $4 00 for both papers; or $3 50 for ministers' regular rates for both papers $5 00. Each paper to be mailed from its own office. Send subscriptions to

G. T. Lathrop, Publisher.

We refer to parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 9 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

The air of perfection, cleanliness and home-like comfort which is apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this point, the hotel offers an opportunity seldom found, of securing highly first class house for $2 and $2 50 per day, reduced rates to $2 and $3 per day.

W. C. Shepard & Co. sell chain, for sash, white stone, $1, fancy, $2; flower pots, white stone, 1c. each and up, $5 and $6, china, $21 dozen, $3.

For particulars regarding Electric belts address Pulvermacher Galvanic Company, Cincinnati, Ohio. sew

Photographs.—Washburn's, corner Canal street and Exchange Place, is one of the best places in this country to have your likeness taken, at least they say so.

Dry Goods.—For everything in the dry goods line call on that reliable firm, D. H. Holmes. They have just received an elegant assortment of fresh goods. See advertisement.

Shirts.—For shirts and gentlemen's furnishing goods go to that reliable gentleman C. Leighton, corner Canal and St. Charles streets. Orders from the country will receive prompt and careful attention.

Louisiana Ice Company.—The above company have an advertisement in our issue of to-day. Offices, 27 and 29 Front 12 Crossman and 50 Bienville streets. This is one of the largest concerns of its kind in the country.

Plantation Hardware and Agricultural Machinery.—The merchant or planter who comes here in quest of hardware and agricultural implements will find that B. J. West can supply their exact wants with goods that come from the best-known manufacturers, and at prices that give our market a decided advantage over other and more remote points of trade. Mr. West has been prominently identified with the business for the past twenty-two years, and is undoubtedly the foremost man in his line to-day in the city. His stock of steam engines, saw mills, steam pumps, sugar-mills, horse powers, evaporators, reapers and mowers, wood-working machinery, saws, plows, etc., cannot be surpassed in the South. The reader should make a note of this house when visiting or ordering merchandise, and he will be supplied upon the very lowest and most liberal terms governing the trade here or elsewhere.

Lhote & Co.'s Lumber Establishment.—The representative of the Advocate visited, a few days since, the above establishment, which covers four squares of ground on St. Louis, Franklin, Toulouse and Marais streets. It has a frontage of 1,000 feet, and runs back 600 feet. The buildings upon the grounds number some forty—manufactory, warehouses, supply houses, dwellings, stables, etc. The manufactory is an immense building of two stories, with 180 feet front by 180 feet deep. Here machinery of all kinds for planing, sawing, etc., is in operation. On the ground floor are to be seen handsome double engines of 50 horse-power, each with double steamboat boilers. It would take several columns of our paper to do justice to this concern. As we cannot spare that number, suffice it to say that as regards convenient location, central position for delivery and shipment, as well as for the general excellence of the materials furnished by this old house, their facilities are unexcelled. Contractors and dealers can always rely upon having the best of work by skilled workmen, and ready made stock of sash, doors and blinds can be had in any quantity. One important feature of this establishment is the plantation cabins, which are below the prices of any other concern. Their knowledge of the wants in this line, as well as their large means, give them this advantage. Their up-town office is at 32 Carondelet street, where a telephone connects it with the yard. The Advocate is under obligations to Mr. George Lhote for courtesies extended the representative in giving him information, on which this article was written. See advertisement.

BUSINESS NOTICES.

National Surgical Institute.

The annual visit of an examining surgeon from this well known institution will be made to New Orleans on March 15th. He will bring with him skilled assistants and workmen from the Home Institute, and will remain until April 15th. The preparations now making for this visit are extensive and elaborate, and, when completed, will be amply sufficient to meet increased demands.

In its chosen specialities, paralysis and its results, deformities, diseases of joints, plastic surgery, hemorrhoids fistula, etc., this institution is unexcelled.

Refers, by permission, to the many well-known citizens of New Orleans, who are its patrons. For further information write to National Surgical Institute, Indianapolis, Ind.; Philadelphia, Pa., or Atlanta, Ga. Headquarters 163 St. Charles street. 4

Pozzoni's Medicated Complexion Powder is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

Sisters of the Good Shepherd.

St. Louis, January 3, 1878.

We have been using Maguire's Cundurango for some years past, and always with most astonishing success. As a remedial agent in derangement of the Liver, we believe the Cundurango to be unsurpassed by any other preparation in the market.

Sisters of the Good Shepherd.

Multitudes of People require an Alterative to restore the healthy action of their system and correct the derangements that breed into it. **Ayer's Sarsaparilla** tones and vitalizes the blood, and restores the vigor of health.

What is Chyle?—It is the nutritive portions of the food, or the products of digestion, that furnishes the material that not only sustains life but supplies the waste the system is constantly undergoing. Hence, when there is a derangement of the digestive organs, and an impairment of the nutritive functions, there is usually a deficiency of this element and a corresponding waste of the body. This is the characteristic feature of Consumption, Scrofula and all Wasting Diseases. Therefore it is imperative, that a nutriment should be taken that is largely Chyle producing, and that will not tax the organs of digestion. **Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites of Lime and Soda** is not only a nutrient but a tonic for the nervous system, and in all wasting diseases as a remedial agent has no equal; is also agreeable to the taste.

Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic trouble in the Throat. **Twenty-five cents a box.**

Wilbor's Cod Liver Oil and Lime.—The great popularity of this safe and efficacious preparation is alone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Wheezing Cough, Scrofulous Humors, and all Consumptive symptoms, it has no superior, if equal. Let no one neglect the early symptoms of disease, when an agent is at hand which will cure all complaints of the Chest, Lungs or Throat. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

American Enterprise.

The greatest success attending any commercial house, is that of the American Jewelry Company, Cincinnati, O., whose energy in utilizing the late discovery of the Intrigat-French chemist, Lemoyne, by which jewelry dais found in the Sierra Nevadas are transformed into a most perfect and indistinguishable imitation of the real diamond, which this company is furnishing jewelry made in solid gold for $5. It has attracted attention all over the lands throughout the entire United States, and in every instance these gems are pronounced perfectly wonderful at this price.

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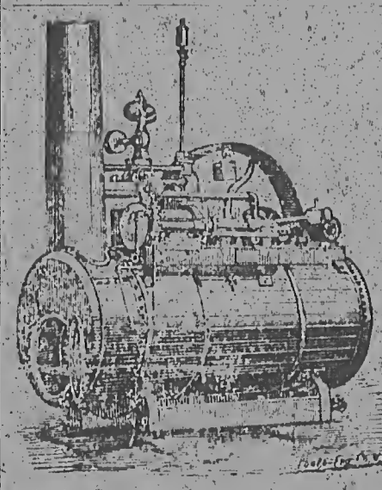
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Including the Temperance Blue Laws of the New England Colonies; Liquor Laws of the States. A Sketch of the Various Temperance Organizations; Biographies of *John B. Gough, Lyman Beecher, Dr. Crowell*, etc. The Evangelical Temperance Work under *Messrs. Moody, Sankey*, etc. The Crusades: The Woman's Christian Temperance Unions, etc.

Thrilling experience of reformed and converted drunkards, with over twenty portraits of the chief reformers, and selections from their best writings and addresses.

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CLOTHING & FURNISHING GOODS
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We invite visitors from the country to look at our stock. We keep good goods, sell at one price and mark it in plain figures. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department up stairs. 5p

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WANTED—EVERYBODY TO know that LAPLACE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation; its efficacy being due to the Indian Turnip, as set forth in its pamphlets. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist, 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at T. C. Demouy & Co. Depot in St. Louis at Richardson & Co. 5p

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Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

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A large and complete assortment of these Celebrated SAFES on hand and for sale at prices to suit the times. Parties dealing anything in our line are respectfully solicited to address the undersigned for estimates, etc., as he feels confident of being able to give them satisfaction both as regards price and quality of work.

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DEALER IN ALL KINDS OF

Farm, Garden and Household.

Woman comes to the front in scientific horticulture as well as in the learned professions. At a late meeting of the Illinois Horticultural Society, as reported in the "Prairie Farmer," Miss Emily A. Smith, an accomplished entomologist, gave a lecture on bark lice, the result of her own investigations. The insects infesting apple trees, orange trees and maple trees received special notice. Bark lice have little foe of their own, which prey upon them and keep them in check, and the field spiders and lady bugs are particularly fond of them also. In the way of artificial preventitives, hellebore in solution, lime dust and crude carbolic acid are the best. She had used the latter successfully with a Babcock extinguisher, at a cost of twenty cents per tree, where kerosene had failed.

At the same meeting tree blight was discussed, and Professor Turner made a suggestion that will attract attention in these diphtheritic days. He said that the black patches of blight were full of living organism bacteria just as is the "false membrane" in cases of diphtheria and it was possible that these bacteria were the causes of the blight. Another member was inclined to accept this idea. Since he had been careful to remove these patches and anoint the wounds with lamp black and turpentine his trees had escaped. In trimming trees affected with blight he always dipped his knife in turpentine before beginning on another tree.—Christian Union.

FRIED CAULIFLOWERS.—Clean and wash the cauliflower well and throw into salted boiling water, boil for about ten minutes if the head is large or until half cooked. Drain and cut into small portions, dip those in batter for frying vegetables and fry in hot fat. Take them out with a skimmer and lay in a colander, sprinkle with salt and serve hot. These will be found excellent if not allowed to cool.

THE USEFUL DOGS.—We do not understand why the sheep growers who are clamoring so loudly for a stricter dog law, do not ask the Legislature to exempt the shepherd dog from taxation. This dog, when promptly trained, is the friend and protector of the sheep, and worth as much as a boy would be to watch over them and bring them to the fold at night. A friend reshing in this country, who has kept sheep for forty years, says he would not part with his shepherd dog for $50. For the past thirteen years, during which time he has owned such a dog, he has never had a sheep killed by dogs, and considers his flock as safe from damage in this way as any other kind of stock he raises. Besides taking care of the sheep, the dog brings up the cows and horses from the pasture when told to do so, and makes himself generally useful about the place. He is worth almost as much as a hired man and he is considered invaluable on the farm. The breeding of such dogs surely ought to be encouraged by law, and farmers and breeders ought to insist that a discrimination be made between their canine friends and foes. Watch dogs are often very useful in protecting the women and children in the absence of the men, and property too, at night, and when the family are away from home. It would seem that such dogs should pay a smaller tax than the useless curs so common throughout the country. The terriers, as has been shown by some of our correspondents, are very valuable where rats abound, and all farms are liable to be infested with these pests. Some encouragement ought to be given to those who are raising this breed. We have no sympathy with the common, useless dogs of the country, but would like to see a discrimination made between them and breeds of dogs which are useful to farmers and others.—Rural World.

GLYCERINE IN DIPHTHERIA.—According to the Medizin Zeitung, of Vienna, Professor Clar's success with the use of glycerine in diphtheria admits of no doubt. He first prescribes a gentle aperient, either in the form of a manna draught, or of a few grains of calomel, which last he holds to be a powerful antiphlogistic remedy, and when properly used of great value. Coincidentally he directs cold compresses or cloths to the neck and head, or even to the chest, carefully renovated according to the elevation or depression of the temperature, cold or iced water being at the same time given as a drink, and then commence at once the use of iron-glycerine, which consists of two ounces of anhydrous glycerine and twenty drops of the liquor sesquichloride of iron. Of this mixture, half a teaspoonful is given every half hour throughout the day and night. As soon as the symptoms appear to be mitigated, the quantity is diminished to a teaspoonful every second hour, and in the intermediate period, a mixture composed of glycerine two ounces, borax two grains, is similarly given by a teaspoonful at a time. The iron-glycerite is progressively given at longer periods, and is gradually replaced by the borax-glycerine.

CEMENT FOR PRUNING.—Dr. T. H. Hoskins, of Vermont, who has had much experience in orchard management, finds the following composition for a cement to defense wounds made by pruning, the best he is acquainted with: One quart fine North Carolina or pine tar is to be boiled slowly for three or four hours. Add to the boiling tar four ounces of tallow and one pound of bees-wax, and stir all till well mixed. Remove the vessel from the fire and stir the contents till partly cooled. As soon as the cement begins to thicken, stir in a pound of powdered and sifted clay, previously prepared. Stir till nearly cold, to prevent the clay settling. In summer, this cement is just soft enough to be easily spread with the point of a knife. It excludes moisture, and does not harden or crack. The boiling of the tar is necessary to drive out the turpentine. This application is similar to, but better than the simpler mixture of pine tar and brick dust, the editors of the Country Gentleman say they employed many years ago for the same purpose.—Southern Cultivator.

SOUR MILK CAKES.—One quart sour, or "loppered" milk; about four cups sifted flour; two teaspoonfuls soda, dissolved in boiling water; three tablespoonfuls molasses; salt to taste. Mix the molasses with the milk. Put the flour into a deep bowl mix the salt through it, make a hole in the middle, and pour in the milk, gradually stirring the flour down into it with a wooden spoon. The batter should not be too thick. When all the milk is in beat until the mixture is free from lumps and very smooth. Add the soda-water, stir up fast and well and bake immediately. "Loppered" milk, or "clabber," is better than buttermilk.

To make Washington pie, take one half cup of butter, two of sugar, three eggs well beaten, (better with the yolks and whites beaten separately,) one cup of sour milk, one teaspoonful of soda, four cups of flour. If *prepared flour* is used, then *soda* need not be mixed. Bake in jelly pans. When done, pile two or three layers of the cake one above the other, spreading jelly or jam between each cake.

Tubs and pails saturated with kerosene will not shrink and dry up, the hoops will not fall off, and there will be no necessity for keeping these articles soaked.—Scientific American.

CLEANING SILK.—White or light silk may be cleaned by rubbing it on both sides with bolted meal, and carefully dusting it with a bit of silk or a fine handkerchief. The same process may be used on kid gloves.

TOBACCO CLOTH.—Two ounces of fine cut tobacco boiled in a gallon of water is used by dealers for renovating old clothing. The snuff is rubbed on with a stiff brush, the goods are well cleaned, and, strange to add, no tobacco smell remains.

MISCELLANEOUS.

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(Successors to A. Levi.)

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AND COMMISSION MERCHANTS,
No. 82 CARONDELET STREET,
New Orleans, January 20, 1879.

Mechanics' and Traders' Ins. Co

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JNO. C. WOOD, Marine and River Clerk.
F. AUZOUT, Inspector, etc.
J. Y. H. HASKELL, Collector.
Capt. S. B. FROST, Marine Inspector.

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Ben. Gerson,	Meyer Well,
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M. Johnson,	C. W. Wood,
Lloyd R. Coleman.	

Amendments to Charter
OF THE
MERCHANTS' MUTUAL
Insurance Company.

NEW ORLEANS, Feb. 10, 1879.

AT THE REGULAR MEETING OF THE Board of Directors, held on the thirteenth of January, 1879, the following members being present:

Messrs. P. Fourchy, P. Maspero, D. Faijo, J. B. Lallande, M. W. Smith, Ed. Toby, John Geddes, J. J. Fernandez and Charles Lallie.

Upon the petition of a large majority of the stockholders the following amendments to the charter of the Company were unanimously adopted, under the powers vested in the Board of Directors by the fourteenth article of the charter:

ARTICLE EIGHTEENTH.

The first article of the charter is so amended as to postpone the expiration of the charter until the thirty-first day of May, eighteen hundred and ninety-nine, unless the affairs of the Company be sooner liquidated, by a vote of two-thirds of the members of the corporation.

ARTICLE NINETEENTH.

The capital stock of the Company is fixed at six hundred thousand dollars. This change to take effect from the first day of June next, when new certificates of stock will be issued. The new shares to be one hundred dollars each. Certificates to be issued for fractional parts of a share to be ultimately consolidated into full shares by purchase or sale.

I, the undersigned, Recorder of Mortgages in and for the parish of Orleans, State of Louisiana, do hereby certify that the within and foregoing amendment to the charter of the Merchants' Mutual Insurance Company is this day recorded in this office, in book 142, folio 295 and 296.

J. G. RICHARDSON,
Deputy Recorder of Mortgages.
New Orleans, Feb. 10, 1879.

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Gentlemen's Furnishing Store.

SHIRTS AND UNDERWEAR
MADE TO ORDER.

Cor. Canal and St. Charles Sts.

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BOOT AND SHOE STORE,
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A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

TRUNKS, TRUNKS,

HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest Ladies' TRUNK, Gents' Sole Leather, Zinc, and in fact every kind made; also Patent Tray, (this you need not take the tray out to get at the bottom of the trunk), also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Childrens' and Misses' SHOES, of the best Philadelphia makers. Call and see for yourself at

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$25.00 to $35.00

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Great Reduction in Prices!
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We warrant all our machines to be New Latest Improved and PERFECT for

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Our NEW MACHINE is supplied with a Loose Balance Wheel, which is a great improvement over the old SINGER, as it enables the operator to *wind the bobbin without running the machine*, or removing the work from the needle. This is the most important improvement ever put on the Sewing Machine.

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General Sewing Machine Agent,
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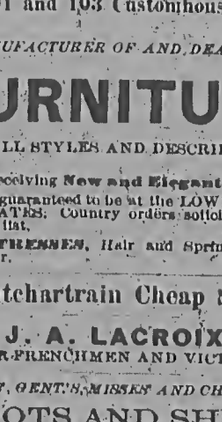
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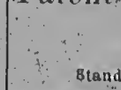
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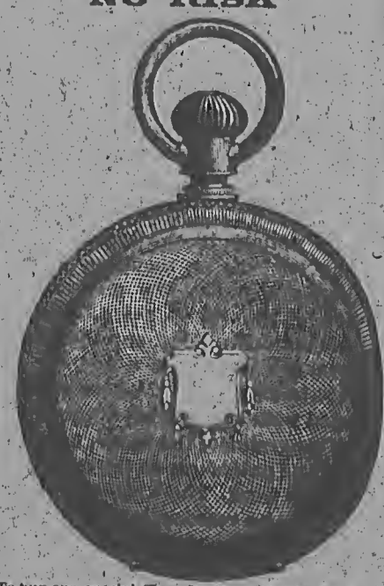
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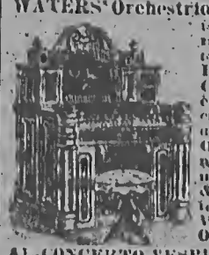
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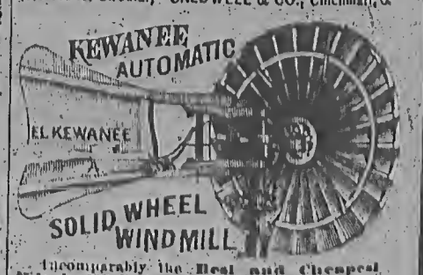
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"Where was Bishop Latimer burned to death?" asked a teacher in a commanding voice. "Joshua knows," said a little girl at the bottom of the class. "Well," said the teacher, "if Joshua knows, he may tell." "In the fire," replied Joshua, looking very grave and wise.

A preacher in Kentucky, the other Sunday, becoming exasperated, paused in his discourse to say: "Ladies, if you will give me your close attention, I will keep a lookout on that door, and if anything worse than a man enters, I will warn you in time to make your escape."

Jonathan says: "There's a sleigh, I guess." John—"You shouldn't say, 'I guess,' you know." Jonathan—"But you say, 'you know,' I guess." John—"But if I say, 'you know,' you say, 'I guess,' you know, but I don't say, 'you know,' you know."

"Editors can do anything." Of course they can—read, write, speak, preach, print and sing, without previous preparation. We know an editor who has never touched his hand to a type in his life, but we have seen his foot-print many a time.—Commercial Bulletin.

Narvaez was a Spanish soldier, and a devout Catholic. As he was about to die the priest asked: "Do you forgive your enemies?" The reply was a grim one: "I haven't any; I shot them all."

A citizen of a country town, noted for his dishonesty, was lately taken very ill, and, becoming alarmed, sent for a clergyman, who came to see him, and laid down the divine law to him with great faithfulness and emphasis. The sick man was much affected, and said: "Well, parson, I think you're right, and I've made up my mind that if I get well I shall in the future live principally honest."

Lord Campbell, it is well known, was fond of a joke, and sometimes had the tables turned upon himself. A few days before his death he met a barrister, who had grown very stout of late, and remarked: "Why, Mr. ——, you are getting as fat as a porpoise." "Fit company, my lord, for the great seal," was the ready repartee.

A GENERIC DIFFERENCE.—First school-girl (sweet eighteen): "I *am* so tired of walking along by twos and twos in this way! It's as bad as the animals going into the ark!" Second ditto (ditto, ditto): "*Worse!* Half of *them* were masculine!"—Punch.

When the barometers became so cheap as to induce agriculturists to buy them, a worthy farmer in Kilbride, Scotland, became the possessor of one. On a certain occasion it continued to rain while the mercury was rising, when the farmer, losing all patience, carried the instrument to the door, held it up toward the sky, and exclaimed: "In the name o' guidness, will ye no' believe your ain een?"

The cobbler's last words: "I feel that I wax weaker each succeeding day, and that I am fast approaching my end; a few more stitches and all will be over; and I shall go where there is rest for the weary sole, and every sorrow will be healed." Having said awl he wished, he calmly breathed his last.



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OFFICE AUDITOR OF STATE.

New Orleans, June 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies, in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor and for other purposes."

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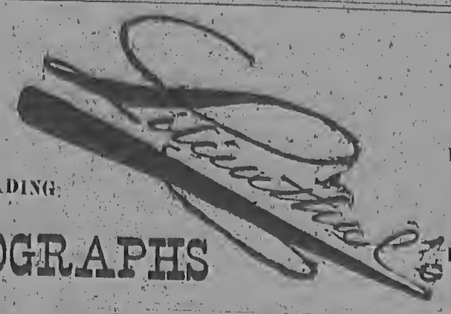
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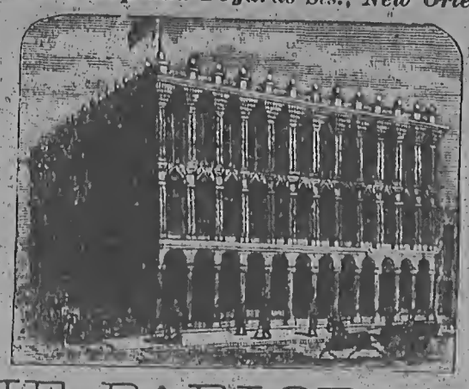
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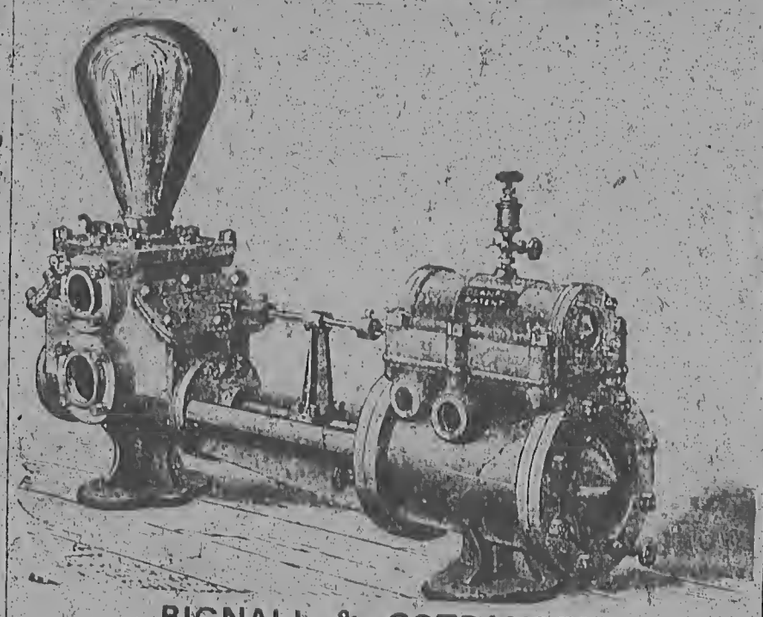
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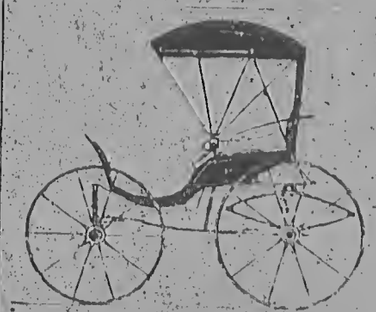


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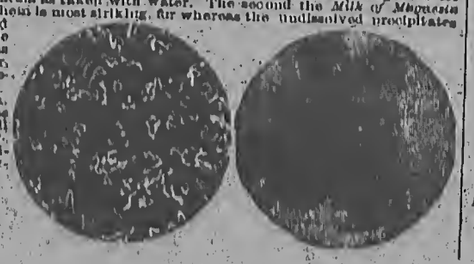


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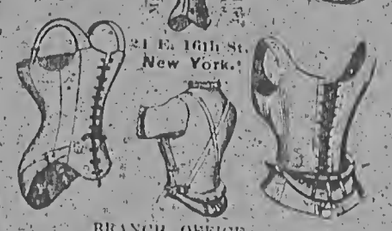
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Western	11	16
New York, good to creamy	24	28
Coffee, ₩ lb.:		
Rio, fair	13¾	13¾
Rio, good	14¼	14¼
Rio, prime	15¼	15¼
Candles, ₩ lb.:		
Star, best brands	11¾	12
Corn Meal, ₩ bb.:		
Best, K. D.	2 40	2 50
Cheese, ₩ lb.:		
Factory	5½	6
N. Y. cream and English dairy	5½	6½
Fish:		
Mackerel, extra No. 1, in bbls	— —	6 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl:		
Superfine	4 50	— —
XX	4 25	— —
XXX	4 50	5 12½
Choice XXX	5 50	5 62½
Choice family	5 25	5 87½
Fruits:		
Dried apples, ₩ lb	2¾	3
Dried peaches, ₩ lb	3	4
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	6	6
Butter	6	7
Sugar	8	9
Gingersnaps	6	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	19
Insurance, in cases	— —	85
Insurance, in barrels	— —	85
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	20	22
Fair	25	26
Prime to choice	30	35
Golden and Roquet strups	— —	— —
Half bbls. 5c. and kegs 10c. more		
Rice, Louisiana, ₩ lb.:		
No. 2	5½	6
Ordinary	6¼	6¾
Fair	6¾	7
Prime to choice		8
Soap, in boxes, ₩ lb.:		
XXX Palm	6¾	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₩ lb		6
Salt, in sacks:		
Fine	1 45	1 50
Coarse	92½	95
Sugar.		
Good fair	6¼	7¼
Prime	7¼	7¾
Choice	8¼	8¾
Yellow clarified	8¼	9
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	40	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	75	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2	3
Medium	3	3
Good to fine	3	3
Low leaf	4	5
Medium	5	6
Good	7	7½
Fine	7½	8
Selections	10	11

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	46	— —
White	45	— —
Mixed	45	— —
Oats, ₩ bushel:		
St. Louis	37	38
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	82½	— —
Hay, ₩ ton:		
Prime	14 00	15 00
Ordinary	11 00	11 50
Cow Peas:		
Whippoorwill	—	— —
Mixed	1	1 10
Clay	1	1 20

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7	8
Shoulders	5½	5¾
Sides, clear rib	— —	— —
Sides, clear	6½	6
Hams, sugar-cured	9	10
Mess Pork, ₩ bbl	9	9
Dry Salted Meat:		
Shoulders	5¾	6
Lard, ₩ lb.:		
Choice, in kegs and pails	8½	8½
Choice, in tierces and bar rls	7¾	7¾

ESCULENTS.

Potatoes, ₩ bbl	2 00	2 25
Onions, ₩ bbl	3 50	4 00
Apples, ₩ bbl	3 50	4 00
Cabbages, ₩ 100	2 50	3 00

WOOL.

Burry	9	10
Louisiana, clear	21	22
Lake, clear	25	28

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	9½	11
Ties, Arrow best, per bundle of ties and buckles	— —	2 25
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 50	— —
Young	— —	— —
Ducks	— —	3 00
Geese	4 00	5 00
Turkeys	4 00	5 00
Eggs, ₩ dozen:		
Western	13	17
Louisiana	14	16

Anxiety about salvation is the most reasonable thing in the world; and we feel ready to ask, can that man have a soul, or know that he has one, who is careless about its eternal happiness? Is he a man, or a brute? Is he in the exercise of his reason, or is he a maniac?—John Angel James.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him *for* mankind.—Rev. Phillips Brooks.

When I think of the agencies which are ceaselessly at work to make this bad world better, I am thankful that I live.—W. M. Punshon.

BENSON'S CAPCINE POROUS PLASTER.

FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements, such as is found in no other remedy in the same form. It is far superior to the common porous plasters, the merits of electrical appliances and other exterior remedies. It relieves pain at once; strengthens and cures where other plasters will not even relieve. *For Lame and Weak Back, Rheumatism, Kidney diseases* and all local aches and pains it is also the best known remedy.

Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists.

Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, March 18, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

Under the influence of stimulating advices from abroad, and an advance of 6@10 points in futures at New York, a good demand prevailed throughout the day, and prices ruled firm, with sales of 6,200 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	8¼	8¼
Ordinary	8¾	8¾
Good ordinary	9	8¾
Low middling	9¼	9¼
Middling	9¾	9¾
Good middling	10¼	10¼
Middling fair	11	10¾

Sales to-day, 6,200 bales. Market firm.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	6,655	15,657	8,642
Galveston	2,068	2,279	8,280
Mobile	2,087	1,875	4,752
Savannah	1,841	2,502	3,727
Charleston	1,805	1,262	1,834
Wilmington	240	775	1,276
Norfolk	2,425	2,790	2,894
Baltimore	85	520	173
New York	1,281	1,904	2,406
Boston	1,701	1,676	1,918
Philadelphia	412	854	857
Other ports			
Total	19,850	31,194	29,789

FUTURES.

The position of the market at New York may be seen by the following:

Middling	To-day.	Saturday.
January		
February		
March	9.98@ 9	9.02
April	10.04@10.0	9.98@ 9.99
May	10.22@10.23	10.15@10.16
June	10.38@10.39	10.3 @10.32
July	10.51	10.48@10.45
August	10.58@10.59	10. 1@10.52
September	10.3 @10.59	10.3 @ 0.52
October	10.14@10.16	10.04@10.05
November	10.0 @10.03	
December	10.00	

Tone of the market strong. Sales 85,000 bales.

An Englishman was accosted thus:—"What would you take to stand all night in the tower of St. Paul's?" "A beefsteak and a pint of beer," was the frank reply. The next one thus accosted was a Scotsman. Says Sandy, "What'll ye gie?" Lastly came along Patrick, and when asked what he would take to stand all night in the tower of St. Paul's, he wittily answered, "An' sure an' I'd be apt to take a bad cowld."

Every good and holy desire though it may lack the form, hath in itself the substance and force of a prayer with God, for he regards a prayer the moanings and sighings of the heart.—Hooker.

A German Jew was eating a pork-chop in a thunder storm. On hearing an unusually loud chap, he laid down his knife and fork and observed: "Veil, did any boty efer hear such a fuss about a little piece of pork?"

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera, Diarrhea, Dysentery, Croup, Colic and Sea-Sickness, taken internally (it is perfectly harmless; see oath accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so; many stating if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 40 cents. Depot, 42 Murray street, New York. 6p

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VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

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Patentees and Manufacturers,
376 PEARL ST., NEW YORK.

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THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon* coca,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

No. 72 William st., New York.

8p

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Trenton at Boykins	Mar. 22, 23
Forest, at Lake	29, 30
Carthage, at Conway	Apl. 5, 6
Walnut Grove, at Good Hope	12, 13
Newton, at Spring Hill	19, 20
Union, at Decatur	26, 27
Leaf River	May 3, 4
Rankin	10, 11
Franklin	17, 18
Brandon	24, 25
Prairie	26, 27

WILL H. LAIRD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez	Mar. 29, 30
Kingston	Apl. 5, 6
Fayette, at Bethel	12, 13
Port Gibson	19, 20
Rocky Springs, at Steele's Chapel	26, 27
Cayuga, at Reeve's Chapel	May 3, 4
Warren, at Red Bone	10, 11
Mount Olivet, at Shiloh	17, 18
Sunflower mission	17, 18
Rolling Fork, at McVille	24, 25
Clover Hill	31, June 1
Chotard	31, June 1
Vicksburg	June 7, 8

12 W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Ellisville mission, at Shady Grove	Apl. 19, 20
Enon, at Enon	26, 27
West Pascagoula, at McLendon's	May 3, 4
Moss Point, at Zion	10, 11
East Pascagoula, at Caswell Springs	17, 18
Seashore, at Handsboro	24, 25

12 J. A. ELLIS, P. E.

Religious Notices.

SEASHORE CAMP GROUND.—There will be a meeting of the trustees of Seashore camp ground held on the camp ground on Thursday and Friday, April 10 and 11, 1879, when business of importance will be attended to preparatory to the annual camp meeting to commence on the sixteenth day of July, 1879.

A full attendance of members is requested, and all persons desiring to secure lots for building, or having business with the trustees, are invited to be present.

By order of the board.

W. H. FOSTER, President.
P. HALLARAN, Secretary.
NEW ORLEANS, March 17, 1879. 12

GREENSBORO DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Keener will hold the District Conference at Gainesville, commencing March 21, 1879. A full attendance from every charge is urged. Let prayer be made by all the charges for the outpouring of the Spirit upon the Conference. Hope all the pastors will bring the amounts to be raised for Bishops with them.

S. H. COX, P. E.

The District Stewards for Greensboro District, Alabama Conference, will please meet me at Gainesville, Ala., March 22, 1879.

S. H. COX, P. E.

THE Alexandria District Conference of the Louisiana Annual Conference of the Methodist Episcopal Church, South, will convene in Alexandria, La., April 16, 19, 20, 1879.

The preachers of the district will please bring with them their Quarterly Conference journals, and their Bishop's collection, with full statistics. Bishop Keener will preside.

C. KEENER, P. E.

INDIAN "IDOLATRY DOOMED."—An educated Babu was lately asked by Mr. Phillips of Jellapore what he thought the religious future of India was to be. The Babu considered the question a hard one, but said that "*idolatry was doomed.*" It is impossible for the Hindoos to remain idolaters. Atheism could never satisfy a people for any considerable length of time. I have little hope of Brahmaism. Its votaries are already very much divided against themselves. I myself could be a Christian, if I could believe in the Divinity of Christ."

"Such testimony," says the missionary, "is not frequent now."

The Indian Evangelical Review says: "There is no city in India which manifests such energy in evangelistic work as Calcutta. The latest thing we have heard of in this line is nothing less than a thorough house-to-house visitation of the whole city, in the course of which a gospel and tract are to be delivered at each dwelling, and, so far as practicable, the inmates of every house to be conversed with on religious subjects."

He whom no losses impoverish is truly rich.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A

TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head, with a dull sensation in the back part, Pain under the shoulder-blade, fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness with fitful dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, flesh good, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. L. SIMPSON, Louisville, Ky.

The first effect of **TUTT'S PILLS** is to **Increase the Appetite,** and cause the body to **Take on Flesh,** thus the system is **nourished,** and by their **Tonic Action** on the **Digestive Organs, Regular Stools** are produced.

DR. J. F. HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its normal functions, and for this purpose no remedy has ever been invented that has as happy an effect as TUTT'S PILLS."

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a NATURAL COLOR, acts INSTANTANEOUSLY, and is as HARMLESS as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5, or to accompany the order and balance to be paid when medicine is delivered.

205 NORTH SIXTH ST., up stairs.
St. Louis, Mo

MISCELLANEOUS.

PINE ISLAND GUANO

FOR SUGAR CANE

—AND—

ALL QUICK-GROWING CROPS.

PINE ISLAND

Ammoniated Phosphate,

FOR COTTON

—AND—

ALL SUMMER AND FALL CROPS.

The Best Fertilizers in use, and prepared with great care for the Southern market.

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CROP 1878,

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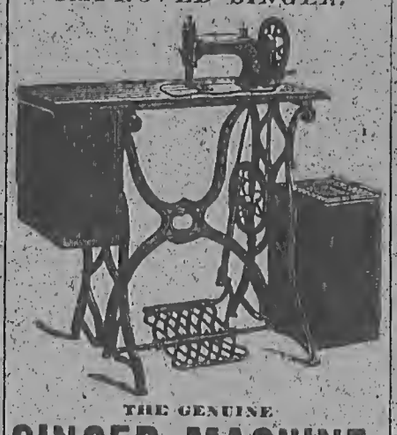
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CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 8-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists 6p



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Has re-opened and established the Factory for manufacturing Dr. Bly's patent

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Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

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TOOTH WASH FOR THE

TEETH, GUMS & BREATH

Warranted Pure, Harmless and Infallible, imparting the most fragrant Perfume to the breath (Attar of Roses and Swiss Myrrh), gives a healthy tone to the gums, cures all sores in the mouth, and by the action of its antiseptic curative qualities removes all offensiveness of the breath, cleanses, beautifies and preserves the teeth; applied to decayed teeth, it annihilates the pain almost immediately. Endorsed by the most Eminent Physicians and Dentists of Europe and America. It contains no injurious ingredients, such as used in other preparations now in the market. Price $1.00 per box (containing a large bottle Rose Wash, and box of finest Powder). Sent to any address on receipt of price. Manufactured by *Aeropean Salicylic Medicine Co.* of *Paris* and *Leipsic.* Address *Washburne & Co.*, Sole Agents. Only Importers' Depot, 23 Cliff Street, New York, U. S. A. For sale by Druggists, Perfumery and Fancy Goods Dealers.

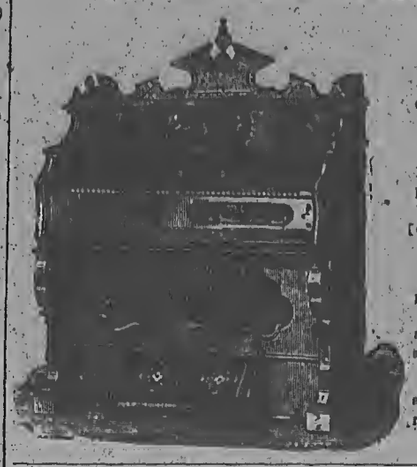
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AFTER three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest price for cash, $275, on payments of $5 per month until paid. ALL CASH, $250. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

Seven Stops, $125 style, for $120, on $5 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make any

SUITABLE PRICE AND TERMS

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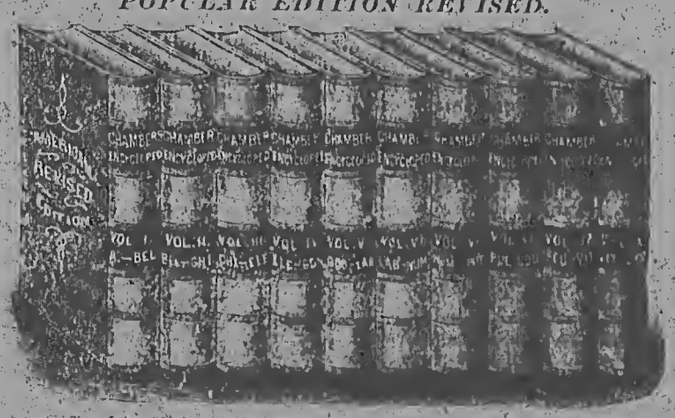
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the only perfect fac-simile of the real Diamond, which for *Wear, Brilliancy, and Beauty* is not excelled by the natural gem. Either of which will be sent by registered mail to any address,

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LOSS OF VITALITY Feebleness of constitution, exposure to mass, or the exhausting effects of climate, and especially

IN SOUTHERN LATITUDES to the low reaction which attends convalescence, and which dooms so many to permanent invalidism.

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QUININE HAIR TONIC.

(EAU DE QUININE.)

WILL preserve, cultivate beautify, arrest the fall of and restore a silken softness to the Hair, and will not soil the most delicate fabric. Price, $1.

Cassebeer's Ammonia Lozenges.

For irritating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 57 Sixth avenue, New York.

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CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages BRIGHT'S DISEASE.

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The Christian Advocate.

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INSIDE.

No father's house is full,
Even though there seem to rest a place for more;
Forgiving arms and doors do open wide,
If there's a penitent child to store.

Outside.

No mother's heart is full,
Unless it be with love for the erring wild—
Dear, throbbing heart that cherishes, forgives,
The wish to clasp her sinning child.

Outside.

God's flock is never full;
Fear not to enter lest it be your sin,
No one ever went to heaven who applied;
He hath abiding place for more
Inside.

—Home Journal.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, March 18—The vice President called the senate to order at noon. The president's proclamation convening congress was read. The members elect were then sworn in. The iron clad oath was administered to those who were not and the modified oath to those who were engaged in the rebellion.

On motion of Mr. Wallace, the credentials of Mr Bell, of New Hampshire, was laid over till to-morrow.

On motion of Mr Bayard, a committee of two was ordered to be appointed to join such as may be appointed by the house to wait on the president and inform him that congress were prepared to receive any communication he may be pleased to make.

Messrs Bayard and Anthony was appointed such committee, and the senate, at half past twelve took a recess till one o'clock.

At noon the house was called to order by Mr. Adams, the clerk who read the proclamation of the president convening congress, and stated that the time designated having arrived, the would call the roll, which, as clerk of the last house, he was required by law to perform. He there upon proceeded to call the roll by States, beginning with Maine.

The call of the roll showed the presence of 285 members, three members—O'Reilly and James of New York—being absent.

Mr Randall, on Proxy vote, Mr Garfield, of Ohio, and Mr Wright of Pennsylvania, were then put in nomination for speaker.

The vote resulted: Randall 143; Garfield 125; Wright 13; Wm D. Kelly, of Pennsylvania 1. Necessary to elect, 143. S. Randall having received a majority, was declared duly elected speaker.

NEW YORK, March 19—The New York Times, to day, publishes several columns of dispatches and letters, setting forth the present condition and future prospects of trades, manufactures and other branches in a large number of States. It says that the condition of business interests of the country, as compared with the outlook a year ago at this time, gives promise of a profitable season and the beginning of a return of national prosperity.

GALVESTON, March 20—A special to the Galveston News from Tyler says: A fire, at three o'clock this morning, destroyed fourteen business houses on the west side of the Public Square valued at 40 000. Insurance $10 000.

NEW YORK March 20—Over 1,000 000 was sent to New Orleans to-day from this city. The seven banks here which hold depositors of New Orleans banks, were called on to money, and promptly responded.

MEMPHIS, March 22—A storm of the severest nature swept over Memphis just after midnight. It came from the south-west and continued for three hours. During its progress lightning struck the Memphis Cotton and Woolen Mills, situated in the southern portion of the city, which were entirely consumed. The mills were valued at $90 000 and employed a force of 125 persons, who are thrown out of employment.

MACON, March 22—A tornado struck Milledgeville at two o'clock, to-day. The Ocouee River bridge was totally demolished. The loss is $9000. A negro and two mules were killed on the bridge. Stores were unroofed and, several small houses were blown down. The general damage about the city amounts to $80 000.

ST. LOUIS, March 23—About four hundred of the plantation negroes who recently arrived here from the South, left last night for Kansas, and about two hundred arrived by the steamer Helena from Mississippi this afternoon.

NEW YORK March 24—Talmage has secured the services of Rev. Dr. Spear as his counsel. His trial before the impeaching presbytery commences this afternoon, in the Clinton Street Church.

CLINTON, LA., March 24—At three o'clock yesterday evening, two of Lawyer Kernan's houses burned down and another house, belonging to Mayor Morris, and occupied by Mr. Welsh, was badly damaged. The fire is said to have originated in the kitchen flue of the house occupied by the Misses Nettles. Loss, $3,500. No Insurance.

FOREIGN.

LONDON, March 19—The correspondent of the Daily News at Szegedin telegraphs: Do not credit any statement of the exact number of deaths. The loss of life must have been enormous. I witnessed the whole disaster. The houses fell mostly in such a manner as to hold the corpses down.

LONDON March 19.—The situation at Szegedin is gradually improving. The population bear up bravely against their misfortunes. The Emperor Francis Joseph and Herr Tisza, Hungarian Premier, passed through the town in boats on Monday. 8 200 houses out of 10 000 houses in the town have fallen, and 1 900 persons were drowned.

LISBON, March 20—Pinto, the Portugese explorer, who has arrived at Pretoria, telegraphs to the Portugese government as follows: In concluding my journey across Africa I struggled with hunger, thirst, natives, floods and dronth. I have saved all my papers, twenty geographical charts, many topographical maps, three volumes of notes meteorological studies, drawings and diary of the complete exploration of the Upper Zaihsi with its seventy-two cataracts.

Doctors of Medicine.

The forty-fifth annual commencement of the medical department of the University of Louisiana took place at the Varieties Theater in New Orleans, March 20. The following were the graduates:

DEGREE OF DOCTOR OF MEDICINE.

Paul D. Berard La., Wm. Childs, La., Alex. G. Coleman, Ark., Jos. E. Collado, Cuba, Thos. S. Dabney, La., Louis F. Donaldson, La., Geo. T. Gunnip, Ky., Hugo A. Gabert, La., John C. Gazzo, La., Arthur Gulbeau, La., Rich'd F. Harrel, La., Thos. J. Hutson, La., Geo. Holman, Texas, Joseph S. Jones, La., James T. Kilpatrick, Tex., R. C. McCullough, La., P. S. McCutchon, La., G. W. Martin, La., Jesse B. Moody, Texas, Abraham H. Moss, La., Fred. W. Parham, La., Olin F. Quinn, Miss., Sam'l W. Rawlins, La., F. G. Reid, Fla., R. Sauvage, La., Chas. E. Schuppert, La., J. A. Sneed, Texas, C. P. Tobin, Ark., Wm. B. Vance, La., W. L. Van Horn, La., J. N. Williamson, Texas, J. A. Wright, Iowa.

DEGREE OF MASTER OF PHARMACY.

Wm. H. Silkman, La., John Behrend, La., Henry Berlin, La., Domingo Borrio, La., Michael T. Breslin, La., Chas. Gehlbach, La., Wm. Greve, La., Julius Icke, La., Emile de Lavigne, La., George McNulty, La., Jacob M. Matter, La., Abraham H. Moss, La., J. H. O'Niemeyer, La., Robert Thiem, La., Wm. J. Van Horn, La., Chas. Wright, La., Simon Courege, La., J. N. Williamson, Texas.

Baltimore Annual Conference.

We give the following items from report in the Baltimore Episcopal Methodist:

The Baltimore Annual Conference of the Methodist Episcopal Church, South, convened in annual session in the Methodist church in Salem, Virginia, at nine o'clock on Wednesday, March 5 Bishop Wightman in the chair. The opening religious services were conducted by the president. The roll was called and near two hundred members answered to their names.

The character of Thomas B Sargent, S Kepler, A A Eskridge, F H Boehm, J W Tongue, Henry Hyman, W H Wheelright, Wilson Hedges, Eda Welz, John Hank, E L Kregelo, E J James and George Stevenson were examined and passed, and they were continued on the superannuated list.

The following were admitted on trial: W P Orr, J Porterfield, J O Parker, W H Lefevre, J W. Grubb, O W Hammond and J T. Hawkins. John W. Jolliet, a local preacher, was elected deacon.

When the name of one of the candidates for ordination was called the bishop said, *"Is he married?"* and continued by saying "a Methodist minister to marry the right sort of a lady at the right time of life *doubles his resources*" (laughter) and when informed that some of the young brethren were not married, he said he was glad that there was a faithful few able to resist temptation in that direction.

A communication from Rev. Wm. A Harris, D D., president of the Wesleyan female institute, at Staunton, Va., was read. From fifteen States there are near one hundred pupils at the institution and it was reported in a prosperous condition. Rev. Dr. Sledd of the Virginia Conference, was introduced and addressed the Conference in the interest of a forthcoming monthly magazine of which he is the editor.

Among the distinguished visitors on the Conference floor to day were Rev. A. W. Wilson, D. D., missionary secretary, Rev. J. B. McFerrin and Rev. Dr. Young, of Nashville, Tenn., Rev. Dr. Young made a strong appeal to the Conference in the interests of the Publishing House. The whole indebtedness is about three hundred thousand dollars, and it is intended to dispose of four per cent. bonds to relieve the institution of its embarrassment. Quite a large amount has thus been raised. The Conference subscribed for bonds to the amount of $5,000.

The statistical report was presented as follows: Local preachers 116; white members 29,519; Sunday-schools 435; officers and teachers 4 228; scholars 24,750; churches 361; value of churches $728 226; indebtedness $50,916; parsonages 72; value of parsonages $102 575.

The report of the Joint Board of Finance, Rev. Dr. S K Cox, Chairman, was read. $4,380 was paid the present year to the claimants on the superannuated fund; $1 231 07 to the bishop's fund, and $1,173 to Randolph Macon College.

The collections for missions in the Conference amounted to $2,618 for domestic and 4,571 for foreign.

Front Royal was selected as the place for the next session of Conference.

The Great Will Case Ended.

The Nashville Christian Advocate publishes the following in reference to this celebrated case. We are glad to see that justice has been done to that excellent Christian woman Mrs. Vanderbilt. Those who know her best, and especially her many friends in the South, have never doubted the purity and uprightness of her character and conduct.

The New York World, of March 5 says:

"The Vanderbilt will case came to an end yesterday with a suddenness that interested the audience in the Surrogate's Court. It was only the greatness of the booty in the Vanderbilt case that inspired an attack upon a will the justice and reasonableness of which have been vindicated by the contest. We fail to discover in the testimony the least proof of the original allegation that Commodore Vanderbilt was of weak mind, and that he was unduly influenced, rife as the speeches of counsel have been with repetitions of those assertions. It is to be hoped that the very distinct expression of public opinion which Mr. Lord has evoked by the 'offers to scandalize,' which he yesterday withdrew, may be useful to other lawyers in like circumstances, whether it is profitable to Mr. Lord himself or not. It is equally to be hoped that the fate of this case may supply a wholesome admonition to the heirs at law of other rich men who may be tempted to contest what they know to be a good will. Such contests in such cases are not carried on for nothing, as the present contestants have found."

Mr. Lord and Judge Black left no stone unturned. They even attempted to cast imputations upon that excellent woman who was the comfort and blessing of the Commodore's last years—his wife. It came out that her "influence" was all in favor of his children and the peace of his family—that the last will and codicils were more favorable to them than wills drawn before his marriage to his Southern Methodist wife. We add the concluding part of the World's report of the court scene:

"Mr. Lord: I offer a motion to submit the case without argument; and, first, I desire to make a statement in regard to one person before making a general statement. I desire to say in behalf of the contestant that I withdraw everything reflecting upon Mrs. Frank A. Vanderbilt, and shall make no further charge against her. I withdraw all statements affecting her character, and wish to say that the statements which I made were made in good faith, and those who know me know that I could not make them in any other spirit; but since then we have become satisfied that she is innocent, and therefore I move that all the offers relating to her by the contestant, and all statements which tend to strike at her character, in that regard, be stricken from the records of the court.

"Mr. Clinton: The motion is acceded to on our part. There was no testimony given.

"The Surrogate: It does the counsel very great credit, after their failure to prove the offers they have read, that they have seen fit to do justice to a person who seems to be entirely free from any such imputation.

"Mr. Lord: It was a great matter of regret on the part of my client that she was forced to assent to any such charges being made, but a great while ago we got on the track of certain information which led us to suppose there was truth in it.

"The Surrogate: The motion is granted.

"Mr. Clinton: We assent to submit the case without argument.

"Judge Comstock (wonderingly): The case is closed.

"The Surrogate (ecstatically): The case is closed; take an adjournment."

The facts in brief are that after various postponings Mrs. Lebau (a daughter contesting the will) brought the case in the Surrogate's Court, New York, November 12, 1877.

"Mr. Scott Lord opened the case on behalf of Mrs Lebau in a speech that counsel for Mr. Vanderbilt denounced as vituperative against her brother and stepmother. The trial itself occupied ninety days, irrespective of thirty days taken up in motions. It is said that contesting counsel charged $500 per day, which would give them about $70 000. They examined 108 witnesses. On the twelfth day of November, 1878, Mr. Scott Lord rested his case, and since that time proponents have called 26 witnesses."

The first called was Bishop McTyeire, who was two whole days on the witness stand. The importance of his testimony was seen in his intimate acquaintance with the Commodore during the years when the contested will was made. Ex-governor Morgan, bankers and physicians followed, and finally Judge Rapallo, who wrote all the wills and codicils. The decision of the Surrogate is not yet formally announced. The World says:

"People would abdicate their own intelligence and insult that of Surrogate Calvin, by affecting to doubt what the decision will be."

The New York Herald says in comment:

"We notice that some of our contemporaries commend Mr. Lord for his public retraction of the atrocious calumnies he has uttered during these proceedings against a lady whose connection with the contest was involuntary and accidental. It was, no doubt, his duty to withdraw those abominable calumnies; but his tardy confession that they are false cannot be accepted as an atonement for having made them. Nothing short of the most indubitable evidence that they were true and an absolute necessity of alleging them in the interest of his clients could have reconciled it to the sense of decorum of any lawyer who was also a gentleman to allow such beastly charges to defile his lips, especially when the reputation they assailed was that of a respectable lady. The object of these revolting calumnies was to prove that this lady had been the instrument of undue influence in the making of the will. This calumnious pretense was utterly exploded by the production in court of former wills made in the same sense long before she had any acquaintance with the Commodore. Her vindication is perfect; but what shall be said of a lawyer who could so far prostitute his privileges as to be the vehicle of such unfounded charges? His late retraction cannot atone for so vile, so atrocious an offense against decency, against morals, against the chivalric sentiment due to the gentler sex. Mr. Lord's abominable, unproved and unretracted calumnies against the late Commodore deserve the same condemnation, though not to the same degree."

The Pastoral Instruction of Children.

Previous to the last General Conference, the third question in the proceedings of a Quarterly Conference read thus: "Is there a written report from the preacher in charge of the number and state of the Sunday-schools, and of the pastoral instruction of children?" The General Conference removed the words "and of the pastoral instruction of children." The question, as it originally stood, was somewhat oddly framed, and was really two questions; though they were numbered as one, and were expected to be answered in a single report. We have seen more than one pastor surprised when, on reading his report in answer to this question, he was reminded that he had said nothing about "the pastoral instruction of children." The latter part of the question was treated as a matter of minor importance, and was not unfrequently overlooked, while the number and state of the Sunday-schools occupied the pastor's mind. But as many small things are of greatest moment, and especially those that grow to be large, so no part of a pastor's work is more weighty or worthy to be told than that which he bestows on the pastoral instruction of children. The fact is some pastors rarely attend their Sunday-schools, and a larger number have neither the taste nor the tact, neither the natural aptitude nor the acquired skill requisite for the successful discharge of the difficult duty implied in the "pastoral instruction of children."

The question, however, is not whether children should be specially instructed by the pastor, but whether that work is of sufficient importance to be particularly inquired after and distinctly reported on at each Quarterly Conference. We find among the duties of presiding elders the following: "To inquire carefully, at each Quarterly Conference, whether the rules respecting the instruction of children have been faithfully observed?" We find also prefixed to the section of the Discipline which treats, "Of the children of the church," the following italicized directions, the only directions in italics in the Discipline: "*Things especially to be noticed in the written report of the preacher in charge to the Quarterly Conference on the pastoral instruction of children.*" From all which we conclude, either that the General Conference has left the Discipline quite inconsistent with itself, provided the intention of that body was to exclude all that might require a special report from the pastor, of the instruction of children by him, or that the words "and of the pastoral instruction of children" were unintentionally omitted altogether from the Quarterly Conference questions. Why require the presiding elder at each Quarterly Conference to inquire carefully after, and the preacher in charge to notice especially in his report to each Quarterly Conference the pastoral instruction of children, if it was not intended that a report on that subject should be called for at each Quarterly Conference? The fairest and most natural construction of the Discipline seems to be that the law yet requires a report from the pastor, every quarter, of his work among the children. No report on Sunday-schools, gathered from hear say, or handed to the pastor by the superintendents can fill the measures of the pastor's duty in the case. His work among the children must neither be done by proxy nor regarded as of slight importance. It must be done by the pastor himself and not be forgotten in the quarterly report. Do not the highest efficiency, growth and perpetuity of the church demand the utmost diligence in this direction? Does not the Church of Rome derive most of its strength from its wise, skillful and unremitting attention to the indoctrination of the young? Take away its schools and priestly catechisings, and the Church of Rome would die in a century. Did not our Saviour think this duty worthy of special mention and emphasis? When, after His resurrection, He appeared to His surprised and delighted disciples at the sea of Tiberias, He began His last charge to His apostles with the injunction: "Feed, my lambs." If "lambs" be supposed to signify young Christians, yet are children not excluded, but the more emphatically included, since in Christendom all children should be young Christians and all young Christians should be children? Let all our pastors then give special attention to children, and make special mention of this part of their work (too apt to be neglected) in every quarterly report.

W. L. C. HUNSICKER.

Irreverent Familiarity.

"Safe in the arms of Jesus,
Safe on His gentle breast."

It was truly wise in Mr. Wesley to guard our theology from the familiarity and irreverence to which "the children of disobedience" are prone, and which is subversive of the purity of thought and humility becoming the Christian; but there is enough of undisguised evil in the world without seeking to discover it where it is latent, or does not exist as in the quotation above. To the pure all things are pure. Dr. Wentworth does not give us *many* examples of what he considers the gross and indecent familiarity which "would have brought Mr. Wesley's indignation to the boiling point." Such compositions may be exceptional, but surely are not to be found in our own collection, which, with few exceptions, will bear comparison in purity of thought and expression with anything in modern literature.

The doctor is unfortunate in the lines he selected for criticism, unless he also condemn the words of inspiration, which doubtless suggested the subject to the author. "He shall feed His flock like a Shepherd. He shall gather the lambs in His arm and carry them in His bosom." Isaiah xl, 11. Whether St. John literally leaned on the Saviour's breast or not, the figure is so often used in Scripture to denote intimacy and protection that it were wise for us to assign to it no other meaning. Whether the freedom from temptation, corroding care and sin refer to the soul *while* in a state of sanctification, or after death, the idea is equally remote from a "guilty one." It *would* be a great evil to suppose our highly spiritual hymns by those which *only* address the sympathies, but each bears its part in the work of salvation, and by wise selections should aid instead of hindering the other.

Many instances might be recorded of the skeptic whom argument had failed to move, yielding, by God's blessing, to the power of feeling.

Woman's Missionary Society Shreveport, La.

MR EDITOR: As a matter of information and encouragement to others, I desire to tell you of the prompt action of our godly women relative to missionary matters. On the ninth of February, in answer to a call of the pastor, quite a number met in the church. After religious service, and a brief statement from the pastor, on the subject of the Women's Missionary Society of the Methodist Episcopal Church, South, the ladies present resolved to organize a society auxiliary to our Conference Society. The following organization was then had, viz:

Mrs. Jane M. Jordan, president; Mrs G. C. Walters, Mrs. Capt. Thatcher, vice presidents; Mrs. William H Wise, corresponding secretary Mrs. John Shuttlesworth, recording secretary; Mrs. Lou. Tally, treasurer.

The officers and members have entered upon the work with considerable enthusiasm. I trust the church at large will hear something good from our Shreveport women.

With a little attention and effort on the part of the preachers, there is not an appointment, having as many as ten female members, in which a Woman's Missionary Society could not be organized. As a church, the neglect of the mission work, the lack of the mission spirit, is the secret of our comparative failure in work at home. The Lord infuse into the church at large the true mission spirit.

JOEL T. DYES.

Woman's Missionary Society.

An Auxiliary Society of the Woman's Missionary Society of the Methodist Episcopal Church, South, was organized at Felicity Street Church during last month. The following ladies were chosen as the officers of the society for the year: Mrs V. Foster, president; Mrs. H. Booth, first vice president; Mrs. J. Kirk, second vice president; Mrs. E. E. Rawls, third vice president; Mrs. J. S. Hallaran, recording secretary; Mrs. S King, corresponding secretary; Mrs. Q. Walker, treasurer.

It is to be hoped that, in accordance with the resolutions of the General Conference, this work is going on everywhere. By the close of 1879 a perfect constellation of these stars should be shining in our ecclesiastic heaven.

J. HANNON.

Hiwassee College, Tennessee, seems to be doing well. It deserves success and we pray that it may prosper more and more. The card of this institution is to be found in our columns now, as heretofore. Prof. F. M. Grace will pardon an extract from a private note recently received from him:

Your Louisiana boys have uniformly done well here, and have usually been benefitted in health as well as in studies. There is a softness and sweetness about them which needs toning up under the influence of our stronger scenery and tougher modes of living. We like them well, and want to see more of them.

Our thanks are due to Bishop Keener for his magnificent poem on the "Transfiguration" as well as for his just tribute to Dr. Munsey. I had read the Transfiguration myself, but could do no more than versify the Scripture narrative for our Sunday School Visitor. It always seemed to me the resting point in it was as a type of the resurrection.

To the Conference Societies of the Woman's Missionary Organization.

The General President Mrs Jollaba Hayes, of Baltimore, has called a meeting of the General Executive Association, to be held at Louisville, Ky., May 10 1879. By reference to the Constitution Conference Societies will be entitled to send two delegates elected for the purpose, in addition to the Corresponding Secretary of each Conference Society. Please note all that it becomes necessary to secure a full attendance.

By order of the President,

MRS D. H. MCDAVOCK,
Cor Secretary.

The Christian Advocate.

THURSDAY, MARCH 27, 1879.

For the New Orleans Christian Advocate.

THE THRICE HAPPY DEAD.

O the dead ! the thrice happy dead;
Honored is the earth that covers his head;
Honored the flowers and the fragrance they shed,
Their language as plain as if they said
Sweet peace to the dead,
The thrice-happy dead.

Honored the bird as it warbles its lay,
And swings in the air on the nearest spray,
As if at the spot it would so love to stay—
With its gladsome song it seems to say,
Sweet peace to the dead,
The thrice-happy dead.

Can not we, too, join in the glad sweet strain,
And rejoice that his heart is free from all pain;
And remember that our loss is his happy gain;
Can not we, too, gladly take up the refrain—
Sweet peace to the dead,
The thrice-happy dead,

O God forgive if impatient we be,
His joys to share and Thy glory to see—
If from the cares of this world we would flee—
(O! that some one to-day could say this of me,)
Sweet peace to the dead,
The thrice-happy dead

Forgive us, we fain would be freed from earth too,
But help us our Father our duty to do.
That the stars in our cladem may not be few,
And those words of us may be said and be true,
Sweet peace to the dead,
The thrice-happy dead.

A.

Rev Stephen F. Pilley.

LATE OF THE ALABAMA CONFERENCE, DECEASED.

Mr. Editor: This good brother, whose name heads this article, died a few years ago, sustaining to his Conference, at the time, a superannuated relation; and from the memorial notice given of him in the minutes of that Conference, and also from a short biographical sketch published in your paper subsequent thereto, by Rev. J. W. Shores, I find a correct account was given of him after he entered the ministry and became connected with the Conference. But as to his early history, his conversion and labors before he joined the Conference, and his untiring and ardent devotion to the cause which he had espoused, for the two or three first years of his itinerant life, nothing was said; in consequence, I presume that nothing was known.

Will you allow me, even at this late date, to give a sketch of facts and incidents connected with this part of his history, and thereby supply a defect which exists in those notices referred to. I am the only preacher now living who knew him before his conversion, and was associated with him intimately for several years afterward. I was present when he was converted, and the next day took him into the church. I write this, Mr. Editor, for the benefit and satisfaction of his aged widow and large family of children, several of whom are in the ministry, and this I do without their knowledge or solicitation.

At the Conference held in Tuscaloosa, Ala., in the latter part of 1832, I was admitted on trial in that Conference, and appointed junior preacher on the Chickasawha circuit, in connection with Bro. Joh. Fosler, preacher in charge. This circuit extended at that time from Washington Court-House, in Alabama, to near the coast on the Pascagoula river, in Jackson county, Miss.

On my first round on that circuit I met Mr. Pilley at the house of Father Wells, on the lower part of the circuit, spent a pleasant night with him, found him a man of intelligence, apparently gifted in conversation, and disposed to talk on the subject of religion. I asked him to accompany me the next day to my appointment, to which he readily consented. My appointment that day was at a private house—Sister Cumbust's. Here I observed Mr. Pilley appeared very attentive to what I had to say, and manifested some interest in the services, and which was more fully shown by his continuing with me, and going to my next appointment, six miles below, which was the extreme southern appointment on the circuit. We reached the neighborhood that evening, and were sojourned at the house of an old friend and acquaintance of mine, Jesse Graves, who was then blind, but whose soul was filled with love and the fire of the Holy Ghost. He proposed that we have meeting or services of some kind that night at his house. And here let me say, Mr. Editor, that in those times, where the preacher made his four week's rounds on his large circuit preaching generally every day in the week, and, when not preaching, riding, that it was no uncommon thing for him to have to preach also at night, and often in private houses. The good brethren demanded it. So, in this case, old Uncle Jesse Graves' wishes must be attended to accordingly. Mr. Pilley volunteered his services to go around and notify the community. A small congregation assembled in due time; the timid young preacher did the best he could, and at the close called for inquirers, the first one who approached was my traveling companion, Mr. Pilley, who knelt at my feet in the chair behind which I had stood while trying to talk to the people. Earnest prayers were offered for him and others who had approached. Here Mr. Pilley was converted. Here he consecrated himself to God and his cause. The next day I had service at the church; opened the door, and Mr. Pilley immediately came forward and gave me his hand and name, and he was enrolled as a probationer in the Methodist Episcopal Church.

This church was called Graham's Church, and Bro. William Graham had been class-leader, but who unfortunately had been drowned a few weeks before, and to whose daughter Bro. Pilley was engaged to be married, and which was consummated soon after.

Such was the geographical shape and arrangement of the circuit that my colleague and I met every round. I informed him of the fact of the loss of the class-leader at this appointment, and told him of Bro. Pilley's conversion, etc., and intimated that I would not be surprised if he (Pilley) would not yet fill the place of leader, and that he had better see to it when he got down there. Said he: I will give that matter up to you, and on your next round, if you find he (Pilley) will fill the place, although a probationer, appoint him, as there are no others that would probably do.

So before I got to that appointment, on my next round, I heard that Pilley was married and preaching. The facts were these: As soon as he married he had family prayers in his mother-in-law's family, and he and old Bro. Graves met at the church every Sunday, and held divine service, he reading and commenting on some parts of the Holy Scriptures; and such was the character of these lectures that it was reported he could beat any of the preachers, and no doubt this was true in regard to many of us. I appointed him leader, and some time afterward, by the unanimous recommendation of his society, licensed him as an exhorter, and at the last Quarterly Conference of that year he obtained license to preach, if my memory is correct. He exercised as a local preacher until the fall of 1835, when he obtained a recommendation to the Annual Conference to join the traveling connection, which Annual Conference met in Tuscaloosa, Ala. Here his recommendation was presented; objections to his admission were urged by some of the preachers, principally the old ones. First, on the ground that he had a wife and child; secondly, that he had at one time in his life been connected with the theater, and was a great fiddler, loved fun and frolic, etc., but it was asked if he had been a drunkard, a profane man, a murderer, etc. No, nothing of this kind could be alledged against him. Well, has he been in the theater, or done anything wrong of this kind since he embraced religion? Not that we know of; but here's that wife and child coming in to tax the church, etc.

It was somewhat unfortunate for the good brother that there were very few in the Conference who knew him—Bro. T. Moody, Bro. Daniel Barlow, his presiding elder, and myself. Some discussion took place, mostly from the opposing wing of the Conference, Bro. Moody and Bro. Barlow advocating strongly his admission into the Conference. And now, Mr. Editor, don't charge me with egotism when I speak of my first speech that I had ever made in a Conference. I took the ground that some of our old brethren were certainly very inconsistent in opposing this brother because he had once been a sinner—had been an actor—whereas I had no doubt that *they* had once been sinners, probably very bad ones, too, guilty of worse sins than playing the fiddle, or acting on the stage, and yet they professed to be changed, converted, their sins forgiven, but would not admit that the same divine power could be efficient in the conversion of Bro. Pilley. That he was a changed man, I had no doubt. And as to the wife and child, I did not think there was any sin in that; and if it was wrong to take a married man into the Conference, they ought to adopt the rule of forbidding the preachers marrying at all; for I saw but little difference in taking one in already married, than to allow them the privilege to do so as soon as they chose afterward. In addressing the Bishop I recollect making this remark: "That if he thought me worthy of a circuit and colleague the next year I would as soon risk Bro. Pilley as any one on that floor untried." He was admitted, and when the appointments were read out by Bishop Soule, who presided in that Conference, it was: "*Leaf River Circuit*, A. C. Ramsey and Stephen Pilley."

This circuit embraced a large territory in eastern Mississippi, commencing at Dwire's ferry, on the Pascagoula river, in Jackson county, passing through that county into Green county, thence through Perry into Wayne, thence into Clark, and through Jasper to Garlandsville, in Newton county, returning through the western part of Jasper into the corner of Covington, through Jones into the western portion of Perry, and thence through Hancock to Jackson, the starting-point. Bro. Pilley was on hand in due time, obtained board for his wife and child at Bro. Willis Holder's, on Red Creek, in the lower part of the circuit, near the starting-point. Here Bro. Pilley entered the itinerant college, to be absent from his family five weeks at a time—no chance, as is now, to come home during the entire round—and when the round was made, but only a few days with his family, and while out riding or preaching every day, contending with swollen rivers and creeks, on many of which were no ferry-boats or bridges, consequently had to depend on foot-logs upon which to convey over his wardrobe and library and traveling accouterments, and swim his horse, this, Mr. Editor, was itinerancy in earnest of the olden times. But, notwithstanding all the obstacles and privations that constantly loomed up before him, he never flinched or murmured, never missed an appointment when he could possibly get to it, pursued his studies faithfully, doing a great deal of his reading on horseback, improved constantly in preaching, universally beloved, and did a good work, so that the presiding elder (Bro. Elisha Calloway) was enabled to report him a good, safe case, at the next Conference.

At the close of that year our Conference was held in Mobile. Bro. Pilley was on hand before the Committee of Examination, who reported him up with his studies, and recommended his continuance on trial. At this Conference, presided over by Bishop Morris, when the appointments were announced, to my surprise it was again: A. C. Ramsey and Stephen Pilley, to the Cedar Creek circuit.

This circuit embraced a part of Monroe, Wilcox, Dallas, Lowndes and Butler counties, in Alabama. Bro. Pilley, as before, was prompt in getting to the circuit; and, after obtaining a boarding place for his family, went to work, as usual, did a good year's work, made many friends, and left this circuit one boy richer than when he came to it. Here during that year (1837) his son, now the Rev. Stephen Abiezer Pilley, of the Alabama Conference, was born, who bears the name of his father, and the writer of this sketch, whose name on the list of appointments is generally written and known as S. A. Pilley.

Bro. Pilley traveled the Bellevillie circuit in 1838, since which time I have not been as intimately associated with him as formerly; but of his life and history after this his family and the church have them.

I shall only add that I met with him several times during the interval between my intimate connection with him and his death, and invariably found him the same quiet, reflecting, firm, conscientious Christian gentleman that he was in early life. Hoping and praying that the blessings of Almighty God may continue to rest upon his widow and children, and that the mantle of the father may have fallen upon his sons, and that they may wear it with honor to his name, in honor to themselves and to their God whose cause they have espoused, I bid them farewell. A. C. Ramsey.

My address is Gadsden, Ala.

Camden, Ark., Feb. 20, 1879.

Letter to a Young Friend.

I beseech you to ponder well ere you decide what course you will henceforth pursue, what path you will henceforth tread. I think you know more of your own spiritual condition than any one else, except your Maker. I know your retiring nature, and that you are prone to conceal your deeper feelings from other eyes. Perhaps you have spoken more freely to B. than to any one else in regard to your spiritual state. I think God's Spirit has been speaking to you for some time, wooing you to paths of righteousness. Do not slight the kind voice. I am interested in you—how much you perhaps neither know nor appreciate. I know that you went in to talk to Dr. S. when he was here. I told Bro. W. of it, and asked him to talk with you. I thought he could give you instruction that would be worth much. I remembered how much I wished for some one to instruct me when I first commenced thinking of the interest of my immortal soul. I wished it, and yet (like you, perhaps,) I was too proud to show how deeply interested I was. I have seen since that this was a very wrong and foolish pride, and that I would have been saved much, much trouble, had I been the recipient of the counsel and instruction of those who were older and wiser and better than myself, and had taken my stand on Christ's side long before I did. I know Mr. W. conversed with you on Saturday in reference to joining the church, and had some hopes of your doing so on Sabbath. He spoke to me about it. If you can conscientiously do so, please join on next Sunday. All persons are not converted in the same way. All persons have not the same things for which to repent, though all are sinners, and all must repent. Perhaps you are expecting some mighty outpouring of God's Spirit, some overpowering evidence that your sins are forgiven. God does not impart His grace to all alike. To some souls He speaks in a "still small voice," none the less powerful and convincing because it does not come as comes the rushing whirlwind. Do not wait for faith sufficient for a whole life before you commence the Christian warfare. He has said: "As thy day is, so shall thy strength be." "Day by day the manna fell." When God was leading the children of Israel through the wilderness He gave them manna daily. Perhaps He did it to teach them their immediate dependence upon Him, and in journeying through the wilderness of this world He will feed those who are striving to reach heaven—who are trying to do His will with the daily manna of His sustaining love and grace. Faith, like the muscles of the body, is strengthened by exercise. You must discard self entirely when you come to God. The best of us could never have been saved by pleading our own righteousness. Salvation is God's free gift. We have done, and can never do anything to merit it, but we can show our appreciation of His goodness by devoting our lives to His service—by accepting as sufficient the atonement made by Christ Jesus, the Lord of glory. He left His Father, and the pure angels, and His bright heavenly home, and came to earth, and suffered poverty, and indignity, and outrage, and at last ignominious death for us. For us who had no claim upon His mercy we forfeited it by our sins. And yet He loved us freely. "Herein is love, not that we loved Him, but that He loved us, and gave His Son to be a ransom for us." Do not fear that God will fail to give you all needful blessings if you serve Him. Assuredly, if in the first instance He gave us His very best, His most precious gift in the person of His Son, He will doubtless give us all needed lesser blessings. Does it not look reasonable? Did you ever think of this? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Not that my walk has been such as to show forth the beauty and truth of the religion of Christ do I write to recommend it to your favor, but I desire your happiness here and hereafter, and wish to tell you how much it will be enhanced by giving your heart to God in your fresh young years.

It is one of the greatest regrets of my life that I did not yield my heart to God long, long ago, when the strivings of the Spirit were so powerful, and the way of duty so plain. When conscience was tender, and the cares of the world were fewer than they are now. You have read, and heard again and again, no doubt, that the pleasures of the world are very fleeting and unsatisfying. There is no real enduring happiness out of Christ. Did you ever think of the fact that in the Bible there is a special promise to the young? "They that seek Me early shall find Me." These are God's words, and you know they are true, for He has said: "Heaven and earth shall pass away, but my word shall not pass away." Death and the judgment and eternity are realities, realities to which we would sometimes fain shut our eyes, and know, child, that our doom in eternity will be determined by our conduct here. Think what is comprehended in that word, eternity! For you and for me it means endless happiness or endless woe. Shall we not strive to make our eternity a blessed one? Think how beautiful a character modeled after that of Jesus Christ would be! Meek, gentle, forgiving, pure and holy. Happy is the one who feels a delight in the service of God, who loves to follow in the footsteps of Him who went about doing good. Heaven is worth striving for, but we can never reach it except by putting away our sins, and believing in Christ as one able and willing to pardon our guilt. "He is able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them." We are sometimes very particular about our associates here. Do we ever think of the character of those with whom we will spend our eternity if we fail to reach heaven! Murderers, thieves, drunkards, the depraved and outcast of earth and heaven. Eternal misery or eternal woe! which shall be our portion! God or Satan, which will you take for your Master? "Choose you this day whom you will serve." I know not what your future will be, but I do know that unless you are a child of God you will be poorly prepared to combat with the cares and sorrows of life. Then make God your friend. He is "a friend that sticketh closer than a brother." I shall remember you in my prayers.

Affectionately,

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

Died, near Summerfield, Ala., February 25, 1879, after a distressing and lingering illness, in the twenty-first year of her age, Miss. Mary Lou Callen, wife of Mr. R. C. Callen, and daughter of Dr. R. D. Jackson, and granddaughter of Rev. A. H. Mitchell, D. D., of the Alabama Conference. The deceased united herself with the church in early girlhood, while a student in Centenary Female College, from which institution she graduated with high distinction in 1876.

As a student, possessed of excellent mental endowments, she was devoted, earliest and faithful in the highest degree, exemplary in life and conduct, of gentle and affable disposition, possessing great force of character, and winning the love, regard and confidence of all who knew her. No shadow from the schoolroom falls upon her memory. Her girlhood was a good preparation for a noble Christian womanhood. As a daughter she was loving, obedient and kind, ever solicitous about the welfare of those she loved, and her devotion to her parents had in it all the tenderness and strength of true filial affection. As a sister she exerted an influence felt for good, contributing her full share to the charm and sweetness of the home-circle, and making home attractive by her presence and pure example.

She was married in September, 1878, and her character as a loving and devoted wife gave the promise of great future usefulness and happiness.

Her life, it is true, was short; but long enough to develop a beauty of character, and to illustrate true Christian girlhood and womanhood.

Her long and trying illness proved the richest blessing God conferred upon her, through its tedious hours of suffering she ripened for heaven and her preparation was complete. Such resignation and calmness, such peace and faith, such submission, such death-bed reading of hope, nothing but the religion of Jesus can impart. She loved life, it is true, to live, as it had been God's will. She wanted to live to accomplish more for God and the salvation of those she loved. It was a refreshing experience to be at her bedside, and the writer could not leave it without repeated visits, with the closing prayer. "Pray," she would say, "as you would for a poor, humble sinner, with no other hope but Jesus." She gave as the reason for the strong, abiding faith in her Saviour as her only hope of salvation, and her only source of peace and comfort. She realized a clear consciousness of her acceptance and forgiveness, and felt sure of salvation, so that all dread of death vanished, a complete resignation to God's will possessed her, and she peacefully fell asleep in Jesus.

She has been called away by a higher voice than earth could give to retain her, to a better clime, whence, if her voice could be heard, she would urge upon all she loved to follow more closely the Saviour she served, in the hope of a blessed reunion when earth and its shadows shall pass away.

A. D. McVoy.

Southern Christian Advocate please copy.

Mr. Absolom Grant died, in Oak Ridge, Miss., on the night of the thirteenth of October, 1878, of yellow fever, aged about seventy-nine years.

Many good and useful men have been taken from us, the young as well as the old, among them our respected Christian friend. A daughter had but recently recovered from the fever, and next a wife a dear companion for many happy years, was taken, while other members of the family were away and perhaps providentially hindered from even coming and ministering to the wants of his last illness.

We know but little of Mr. Grant's early life. He was a native of North Carolina, in which State he spent the early years of his life. He possessed a remarkable spirit of energy and enterprise, and gave up his native home and friends while in the buoyancy of life, and moved West when Mississippi bloomed with prosperity, and settled in North Warren county, where he spent the remaining years of his life. He was a member of the Methodist Episcopal Church when he came to the country, and was until his death a strong pillar of the church in Oak Ridge. He lived through many trying times, and would often speak despondently regarding the cares of the world, but his faith in Christ and his service for his Master were always the same. He lived a long life-time in the service of God, and a soldier of the cross of Christ, and died with the way open to his eternal reward. He leaves many friends, a devoted wife and a large family of children to mourn for him.

Thomas H. Hawkins was born in Jones county, North Carolina, November 2, 1802, and died in Sumpter county, Alabama, February 24, 1879. He has been a resident of Sumpter county and a member of the Methodist Church for near half a century. I have been his pastor and presiding elder, have known him long and intimately, and can say truly that he was the friend of God and His church. He was a man of uniform faith, of a well cultivated conscience, of sound Christian principles; he lived right and encouraged all others to do so. In his last sickness he realized the precious promises of God's word: "Lo, I am with you alway," "When thou passeth through the waters I will be with thee." Without a doubt or a fear calmly he awaited the Master's call. "Other refuge have I none," he quoted before he left us for his home in glory. He has been the principal stay and support of his own church, Wesley chapel, and among the last acts of his life was to pay his yearly quarterage to his pastor, making his contribution larger than usual, and made his annual contributions also to the benevolences of the church. He was my friend—a friend in need. He was the friend of all God's ministers, and all that knew him will say with me: "Help Lord; for the Godly man ceaseth; for the faithful fail from among the children of men." How natural such a prayer, for he alone can turn such a disaster to a blessing. God grant that his mantle may fall upon his sons. May his bereaved widow and children find comfort in this sad affliction in Him who is a very present help in trouble, and imitating his consistent Christian life and example make His God their God and meet him at last, where there is no more death, is the pray of their friend. S. H. Cox.

Dr. Tuzevant de Graffenried died of paralysis November 11, 1878, aged seventy-nine years, two months and twenty days. He was born in Union District, South Carolina, August 22, 1799, graduated in medicine at the University of the State of New York April, 1825; was married to Miss Rebecca C. Hill March 25, 1828, by whom he had six children, three sons and three daughters, all now dead except the sons. He moved to Green county, Ala., in 1832, from there to Sumpter county, Ala., in 1839, and from there to Noxubee county, Miss., in 1872, where he died. He made a profession of religion under the ministry of the Rev. Eugene V. Levert, about the year 1835, and joined the Methodist Episcopal Church South, of which he remained a faithful and consistent member until his death. In his latter days the Bible was his constant companion and study; he might be said to be thoroughly conversant with it.

As a neighbor, father and friend, he was kind and indulgent, and he was respected, esteemed and loved by all. He died as he had lived, a faithful, devout and consistent Christian, with a full assurance of a blessed immortality.

The subject of this has left three sons to weep over his memory, but they sorrow not as those who have no hope. Then farewell dearest to her, associate, friend, until we meet upon the shining shores of immortality. We trust in that sweet bye and bye we shall meet to part no more. R.

At a meeting of the Female Financial Society of the Methodist Episcopal Church, South, held at the parsonage in Fayette, on the twenty-third day of January, 1879. The undersigned Committee appointed to draft resolutions relative to the death of Mrs Sethia Terry, made following report:

Whereas, On the fourth day of August, 1878, it pleased an all-wise Providence to remove from our midst Sister Sethia Terry, in the sixty-seventh year of her age. She was one of the oldest and most zealous members of our church and society, one who was ever ready to the fullest extent of her ability to extend the hand of charity to the needy, and to encourage by her counsel the weak and despairing, and whose unassuming Christian virtue, character and life are worthy to be imitated by all; therefore be it

Resolved, That in the death of Sister Terry this society has lost one of its brightest ornaments and the community one of its most worthy citizens.

Resolved, That we tender to the family and friends of our deceased sister, our heartfelt sympathies in this their hour of bereavement.

Resolved, That a copy be sent to the family of the deceased, and a copy to the New Orleans Christian Advocate for publication.

Mattie Key,
For Committee.

John A. Nelson, of Abbeville, Mississippi, born March 25, 1848, aged thirty years ten months and five days.

At a meeting of Abbeville Lodge No. 139 of Free and Accepted Masons, held January 30, 1879, the following resolutions were unanimously adopted:

Whereas, It hath pleased an all-wise Creator to remove from our midst our esteemed brother, John A. Nelson, who departed this life at his residence, January —, 1879.

Resolved, That the lodge has sustained the loss of one of its main pillars, the community a good citizen, and his family a kind and indulgent husband and father.

Resolved, That we sincerely condole with the family in this their irreparable loss, and can but express the hope that he has gone to the Grand Lodge above, where all good Christians hope and expect to meet on the glorious morn of the resurrection.

Resolved, That a copy of these resolutions be spread upon the minutes of the Lodge and a copy be sent for publication to the Oxford Falcon and to the New Orleans Christian Advocate; and a copy of each be furnished the widow of the deceased.

A. A. Horston,
For Committee.

A Business Idea.—Heathendom can never make a great commerce because the heathen have but few wants. A man who can get a breakfast out of an ant's nest with a shaving stick, and dresses himself a year for ten cents, cannot create a commerce. Civilized and Christianized, he will multiply the world's wealth.—C. H. Fowler, D. D.

The Christian Advocate.

THURSDAY, MARCH 27, 1879.

"THE DAYS THAT ARE GONE."

BY DORA GREENWELL.

"Do you think of the days that are gone, Jeanie?
As ye sit by your fire at night,
Do you wish that the morn might bring back the time
When your heart and your step were light?"

"I think of the days that are gone, Robin,
And all that I loved in them,
Had the fairest that ever arose on me
I have never wished back again."

"Do you think of the hopes that are gone, Jeanie?
As ye sit by your fire at night,
Do you reckon them o'er, as they faded fast,
Like buds in an early blight?"

"I think of the hopes that are gone, Robin,
But I mourn not their stay was fleet,
For they fell as the leaves of the red rose fall,
That even in fading are sweet."

"Do ye think of the friends that are gone, Jeanie?
As ye sit by your fire at night,
Do ye wish they were round you again once more,
By the hearth that they made so bright?"

"I think of the friends that are gone, Robin,
They are dear to my heart as then,
But the best and dearest among them all
I have never wished back again!"

Ecclesiastical Gimcracks.

BY THE REV. C. A. STORK, D. D.

I suppose you have heard of the going over of Dr. Gans, of the Reformed Church of this city, to the Church of Rome. It has made quite a stir in religious circles here; and, as he was a near neighbor and acquaintance of mine, it seems to bring the matter of going toward Rome close home. He was, I believe, thoroughly honest in his convictions, and, though I deplore his error and the scandal his going has made, I have nothing severe to say of him. I have no doubt he has suffered very deeply in the step he has taken. He has gone, and a great chasm separates us, and with him I have no more to do.

But now comes the question of how he came to go. To answer that, we should have to get inside of his breast; there are so many invisible influences that unite to impel a man to such a step. But at the very time his departure was announced I received by mail a publication which set me thinking about the path by which nearly all these converts to Rome take their departure.

I will copy the title of this document, and then make some comments on its contents: "Cox & Sons' Illustrated Catalogue of Church Furniture, Decoration, Gothic Metal Work, Including Church Plate and Lightning Arrangements, Altar Cloths, Carpets, Hangings, etc."

It is a quarto pamphlet of fifty pages, crowded with a vast collection of church belongings, the most of which, I think, might be classed under the title of Ecclesiastical Gimcracks. I do not wish to be disrespectful to my brethren, who look upon these belongings as sacred and essential to God's service; but, as I look over these pages, crowded with things the meaning of many of which are buried in deepest mystery to my mind, there is only one word expresses my feeling about the matter. I say to myself: "*Gimcracks.*" I want to be reverential and sympathetic; but I cannot help it—the word will steal to my lips: "*Gimcracks.*" I think of the time when Christ took a fishing-boat for His pulpit, and preached to the crowd on the shore; of the first church that met in the upper room at Jerusalem; and it seems a long way we have come to "Messrs. Cox & Sons' Illustrated Catalogue of Church Furniture."

I know we must not think of the simplicity of the Early Church in its arrangements as anything essential. We may be as gorgeous and elaborate in our churches as the New Jerusalem pictured in St. John's Revelation, and still be as truly Christian as any conventicle in a barn. But the trouble with these brethren who are sidling off to Rome, and on the way patronize Messrs. Cox & Sons with their "Illustrated Catalogue," is that all their gorgeousness and elaborateness of church furnishing is something very sacred to them. These wonderful articles of church furniture, with the wonderful names and occult uses, are as awful, in their eyes as the Urim and Thummim and the Sacred Ark and the Mercy Seat to the Jew.

I look down this index of 176 separate articles of church belongings, and I am lost in the abyss of my own ignorance.

Let me tell you some of the sacred things I find here. Near the top of the list I read: "*Affinity Tables.*" And pray what is an "Affinity Table?" Do you know, my brother, who are learned in all things that pertain to the church? I know what chemical affinity is, and elective affinity we understand; but what is an "*Affinity Table?*" What do they do with it? Can it mean a table that has a leaning to a certain direction? But a table in the house of the Lord ought not to lean at all, but stand bolt upright.

"*Credence Brackets.*" I turn over to the page where these are printed; but I cannot see how a "*Credence Bracket*" differs from the things my wife sticks in every corner to hold vases and flower-pots. What is a "*Credence Bracket?*"

"*Faald Stools.*" Who knows what a "Faald Stool" is? Is it only a churchly way of spelling folding stool? I suspect "faald stool," after all, is only our common camp stool used in crowded churches.

Then there are "*Litany Desks,*" though what one wants with a special desk for the litany passes me. And there are "*Manipules,*" whatever they are; and "*Chalice Veils,*" and "*Pastoral Staves,*" and "*Pede Mats.*" What can a "*Pede Mat*" be? And then there are "*Sedilia.*" That, I take it, means seats. But how do "*Sedilia*" differ from vulgar benches and chairs, and stools and pews? And there are "*Fontlets*"! That, of course, means little fonts, and we all know the use of fonts. But what is the peculiar function of "*Fontlets?*" Do they baptize adults at the "*Fonts*" and infants at the "*Fontlets?*" That is putting a very fine point on the matter of baptism.

But the thing that puzzles me most of all in these sacred pages is a picture of what is entitled a "*Polished Oak Font Bucket.*" Here it is, as much like an ordinary well-bucket as one pea is like another, only on the metal hoops are engraved the words: "*One Lord, One Faith, One Baptism.*" Now what is that "*Font Bucket*" for? Do they draw the water out of the well with it for baptism; or do they carry the water to the font in it; or do they use it to take the water out of the font after the baptism is over?

And so I might go on. There is food for thought in this "catalogue." But, among the many puzzling things in the collection, there is one I have made out, and I confess it fills me with admiration. It is called a "*Devotional Chair.*" "A Devotional Chair!" And what can that be? Is it according to antiquity and the fathers to perform one's devotions sitting in a chair? In the Scriptures the saints did not sit in chairs when they approached God. They stood up to adore, or kneeled to supplicate, or fell on their faces to confess. But I turn to the picture. It is a chair with a double seat. That is, there is the usual seat in the ordinary place, and below it, where the lower rounds should be, is another seat. And what is that lower seat for? I will tell you, and then you may admire with me this bit of sacred ingenuity. When you begin your devotions you meditate or read your Bible. This you do seated on this upper seat. But presently it is time to pray. Then you rise, turn back the upper seat, which is hinged at the back, and lo! there is the lower seat, just the right height for your knees, while on the top of the chair-back is a convenient rest for the head.

Now that is ingenious. That is one article in this great catalogue of High Church furniture which a thorough going Evangelical need not be afraid to use. If there is anything in the way of church furniture our congregations need above all else it is "*Devotional Chairs.*" How hard it is to get our people to kneel in our prayer meetings; and when you look at the floors, how can you blame them? But if we have "*Devotional Chairs,*" the most delicately dressed lady need not fear she will soil her silks and laces. When the leader says "Let us pray," we rise, we turn back the upper seat, and there is the clean stool raised just high enough from the floor for our knees. I declare, I am in love with Messrs. Cox & Sons for this happy thought of theirs. I could embrace them with gratitude. I must urge our Ladies' Contributing Society to buy, at once, fifty "*Devotional Chairs.*"

Well, I have finished Messrs. Cox & Sons' elegant help to churchiness. And this is part of the machinery by which Protestants are led on to Rome. It seems absurd to say it; but is it not true that ecclesiastical millinery and *bric-a-brac* help to swell the stream that bears good men away? It is humiliating to think that "Affinity Tables," and "Credence Brackets," and "Manipules," and "Sedilia," and "Fontlets" are some of the arguments that prevail on serious men to change their faith. But they only go to their own. They go where they can have "Ecclesiastical Gimcracks" without end—whole museums of *Gimcracks*. What was Sydney Smith's description of Romanism? "Posture and imposture; bowings to the right and curtsings to the left; and a great deal of man millinery."—Independent.

Science and Religion. Faraday's Ideas of Their Relation.

Faraday's religion was of the life rather than of the lips. "In my mind religious conversation is generally in vain," he said, yet he was never ashamed to express his religious belief. "I am," he wrote in answer to a lady who wished to study science with a view to its bearing on religion, "of the very small and despised sect of Christians known, if known at all, as Sandemanians, and our hope is founded on the faith that is in Christ." Again he wrote: "The Christian is taught of God, by His Word and the Holy Spirit, to trust in the promises of salvation through the work of Jesus Christ. He finds his guide in the Word of God, and commits the keeping of his soul into the hands of God. He looks for no assurance beyond what the Word can give him; and if his mind is troubled by the cares and fears which may assail him, he can go nowhere but in prayer to the throne of grace and to Scripture." "The Christian religion is a revelation. The natural man cannot know it. . . . There is no philosophy in my religion! . . . But though the natural works of God can never by any possibility come in contradiction with the higher things that belong to our future existence, and must with everything concerning Him ever glorify Him, still I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow-creatures that which is religious and that which is philosophical have ever been two illustrious things."

In 1854 he delivered a course of afternoon lectures at the Institution, Prince Albert in the chair. In the opening sentences of the lecture on deficiency of Judgment Faraday said: "I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the highest; I am content to bear the reproach. Yet even in earthly matters I believe the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him, and those higher things concerning his future, which he cannot know by that spirit."

Faraday came to the study of the laws by which God governs the forces of nature, fully convinced that there could be no more noble subject for the exercise of man's intellect. But he approached the Deity in his rule over man now and forever, saying: "The Lord is in His holy temple, let all the earth keep silence before Him." In that sense the devout philosopher did keep his religion and his science apart, but he could not, and probably had no wish to keep them absolutely separate. Take, for instance, the following extract: "When I consider the multitude of associated forces which are diffused through nature, when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur beyond our language to express of the Great Disposer of all."—Sunday Afternoon.

Erasmus.

His Greek Testament alone was a daring innovation as well as a marvel of critical research for its time. The project created alarm among his friends as well as his enemies. They saw in it the utmost dangers to the faith—so settled and unreasoning was the belief in the inspired authority of the text of the Vulgate. "I adhere to the Latin," wrote his friend Dorpius, "because I cannot believe that the Greek are more correct than the Latin Codices. In very deed, my dear Erasmus, there is great harm in your work. If any error should be admitted to have crept into the Holy Scriptures, what authority would be left to them?" But he is not to be moved from his task by such ignorant clamor. "How is it," he asks, "that Jerome, Augustine and Ambrose all cited a text which differs from the Vulgate? When Jerome cites a text according to the Greek version, when the oldest Latin versions do the same, when this reading suits the sense much better than that of the Vulgate, will you, treating all this with contempt, follow a version perhaps corrupted by some copyist?" In his introduction he lays down clearly the great Protestant principle of a free and popular use of Scriptures. "Utterly dissent," he says, "from those who are unwilling that the sacred Scriptures should be read by the unlearned, translated in their vulgar tongue, as though Christ had taught subtleties only to be understood by a few theologians, or as though the safety of Scripture rested in men's ignorance of it. I wish that simple women should read the gospels and also the epistles of St. Paul. Would that the Scriptures were translated into all languages, that they might be read and known not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should say portions of them as he follows the plow, that the weaver hum them to the time of his shuttle, and the traveler beguile with their stories the tedium of his journey."—Good Words.

Religious Intelligence.

—The Divinity School of Harvard needs an endowment.

—Mr. Spurgeon, who has suffered severely of late from his distressing complaint, is to go to Mentone for a vacation for three months.

—A convention of Methodist laymen, of Brooklyn, who favor a removal of the limitation to the Methodist pastorate, is to be held soon in Simpson Church in that city.

—The Rev. Agson Green, D. D., in charge of the Canada Methodist Publishing House at Toronto, died recently aged 78. He was a native of the United States and was fifty-five years a minister.

—Miss Thoburn, for two years past Lady Superintendent of the Anglo Vernacular Girls' School in Lucknow, India, has resigned that position and Miss Easton, late of this country, is her successor.

—Rev. Dr. F. T. Lee, a clergyman of the Church of England, has written a book against the Protestant Reformation, and in favor of the Church of Rome. He believes in Romish miracles, and all the mummeries of that corrupt communion.

—The twenty fifth anniversary of the definition of the dogma of the Immaculate Conception is to be observed by Catholics this year by the institution of pilgrimages, the formation of unions of prayer to the Virgin, and the solemnization of the 8th of December.

—At the anniversary of the Turkish Mission Aid Society in London, which has done much in aiding the American missions in that empire, several speakers stated that if errorism was removed the Mohammedans in large numbers would embrace Christianity.

—The Free Church of Scotland has lately come into the possession of a bequest of $135,000 for missionary purposes. Some persons have agitated the establishment of a mission in Asia Minor, under the English protection; but the general thought is that it should go to India.

—Mr. Spurgeon regards his Pastor's College as his favorite work. It began with one pupil and now numbers nearly a hundred. The first requirement for admission is, that a man shall have preached two years. No special standard of literary excellence or social position is enforced.

—A General Conference of the Evangelical Alliance, similar to that held in New York in '73, has been called to meet at Basle on August 31 of this year, and the seven following days. An elaborate programme has been prepared, the city American speakers being, as we notice, Drs. Schaff and Hurst.

—His majesty, the king of Siam, has at length determined to have a system of education for his people. Seeing the success of the mission schools at Petchaburi and elsewhere in the country, he has resolved to imitate the example. This is regarded by all who are interested in the elevation of the people of Siam as the most important move that has been proposed during the present reign.

—The Northern Methodist mission in Mexico has held its second annual meeting. It employs now six missionaries, and five of these, with ten of the eleven native preachers, attended the meeting. The missionaries reported prosperity at every point, though the year had been one of persecution. One new congregation had been organized. The Rev. Charles W. Drees succeeds Dr. Butler as superintendent of the mission.

—Lord Penzance, as judge of the Court of Arches, has pronounced judgment against the Rev. T. Pelham Dale, of St. Vedast's, London, for illegal practices. Mr. Dale, who is saddled with costs, did not attend court at all. Lord Penzance remarked that he afforded the not very dignified spectacle of a gentleman and a clergyman of the Church of England running down a narrow flight of stairs as soon as he caught sight of the officer of the court, with a paper in his hand.

—Superintendent Maclay, of the Methodist Episcopal Church of Japan, under date of January 29, writes: "We are now busy negotiating for the erection of the building for the Training School. We want to have it completed by the time of our next annual meeting in July, so that we may be able to initiate this important enterprise in the presence of all its members who will then be in attendance. If possible, secure in some way, for the principal of the school, a supply of school appliances, such as maps, charts, telescopes and other scientific instruments. They cannot be obtained here."

—The sixth annual session of the Wesleyan Conference of Victoria and Tasmania began in Melbourne on the 22d of January. It was composed by ninety-five ministers and ninety-five lay representatives. Rev. Spencer Williams was elected president, and Rev. G. Daniel secretary. The following public services were held: Annual meeting of the Home Mission Society in Wesley Church, Wednesday, the 22d; Conference Love feast at Emerald Hill, Thursday, the 23d; Temperance meeting on Friday; and Ordination service at Brunswick Street on Tuesday, the 28th.

—In view of the approach of another draft for military service, the Mennonites of Russia, in council at New Halbstadt, decided to ask of the government information as to the nature of drafting, and the positions and management of the young men who may be drafted. One of the churches subsequently sent a deputation to the Czar, who received them graciously, read their address attentively, and told them he regretted that so many had emigrated to America. "The service," said he, "we ask of you is not military service; it is not contrary to your confession. We have done what we could for you," he added.

—A Conference of English Churchmen interested in Father Hyacinthe's mission was held recently in London, the Bishop of Winchester presiding. Several other bishops were present. It was unanimously agreed that a public meeting should be held at an early day, to give opportunity for the expression of sympathy and the offer of pecuniary help to the Pere, and that he himself should be invited to be present, in order to explain the need which he considers to exist for reform in the Gallican Church and to give detailed information as to the progress which has been made in the movement with which his name is associated.

—Among the many benevolent and missionary societies in New York which are doing good service, with the means intrusted to them is Bethany Institute. It was organized seven years ago for the training of young women for Christian work, of whom 156 have had the advantages offered by the Institute. The amount of missionary work done through the Institute is large. Last year of missionary visits there were 13,993, visits to the sick and to prisoners 2,250, of children gathered into Sunday-schools 398, into churches and missions 301. A great deal of religious literature was distributed, and many religious meetings were held. Nearly one hundred conversions were among the fruits of these labors.—Independent.

—The annual meeting of the Wesleyan Chinese Mission in Victoria was held December 18. Alderman M'Arthur, M. P., presided, and among those present was O. M. Spencer, Esq., United States Consul. It appears that there are 73 members of society, with 10 upon trial, 200 regular hearers, and as many again who are occasional hearers. There are two ordained Chinese ministers, and two catechists in charge of stations at Talbot and Creswick, with three under training, who are resident upon the church premises in Little Bourke Street. The Revs. J. F. Horsley and James Moy Ling give regular instruction to these men. An interesting Bible-class for the Chinese has been lately held at Mr. Horsley's house.—Wesleyan Christian Advocate.

—The gains of the Methodist Episcopal Church in 1878 are larger than was at first reported. There was a net increase of 407 itinerant and 212 local preachers; 33,810 members; 147 churches; 159 parsonages; and 73 Sunday-schools, with 17,379 scholars. The probationers decreased by 7,126. When the communicants are all at public worship, 11,676 itinerant ministers preach to 1,505,577 members and 192,705 probationers in 16,648 churches, for which there are 5,514 parsonages. In the 19,931 Sunday-schools there are 1,531,017 scholars. Allowing three adherents, for every communicant, the Methodist Episcopal Church has a population of 6,723,328 which is more that the Roman Catholics claim.

Our Young People.

THE SHINING LITTLE HOUSE.

It hung in the sun, the little house,
It hung in the sun, and shone;
And through the walls I could hear his voice
Who had it all for his own.

The walls were of wire, as bright as gold,
Wrought in a pretty design;
The spaces between for windows served,
And the door was clear and fine.

There was plenty, too, to eat and drink,
In this little house that shone;
A lucky thing, to be sure, you'll say,
A house like this for one's own!

But the door was shut, and locked all tight,
The key was on the outside;
The one who was in could not get out,
No matter how much he tried.

'Twas only a prison after all,
This bright little house that shone;
Ah, we would not want a house like that,
No matter if 'were our own!

And yet through the walls I heard the voice
Of the one who lived inside;
To warble a sweeter song each day,
It did seem as if he tried.

To open the door he never sought,
Nor fluttered in idle strife;
He ate and he drank, and slept, and sang,
And made the best of his life.

And I, to myself, said every day,
As his cheery song I heard,
There's a lesson for us in every note
Of that little prisoned bird.

We all of us live a life like his,
We are walled in every side;
We all long to do a hundred things
Which we could not if we tried.

We can stupefy our strength all foolishly
In a sea of sensual strife
Or we can be wise and laugh and sing,
And make the best of our life.

—HOPE, in St. Nicholas.

From Our Little Friends.

ANOTHER DOLLAR FOR CHINA.

BASTROP, LA., March 5, 1879.

Mr. Editor: Please excuse my omission, in the first letter, of giving my whereabouts. I cannot understand how I could have omitted it, unless being very late at night, and I had been writing so much, I guess I must have been sleepy. I hope that my mite may be like the widow's. Herein please find as before $1 for Mr. Lambuth, of China. The weather being delightful now the flowers are profuse and abundant. I hope I shall not be mortified by another error. Very truly yours,

PEARL ANNIE PARSONS.

MR. EDITOR: At the late monthly meeting of our Sunday-School Missionary Society the following essay was read by a young lady of the school. Hoping that its publication may stimulate the purposes and efforts of other societies, I have secured it for the columns of the ADVOCATE. Our society is in successful operation and promises largely to increase the contributions of last year. We have an enterprising committee, who arrange a varied and interesting programme of exercises for each meeting. This has grown to be quite a feature of our church-work.

CHARLES D. GAILWAY.

YAZOO CITY, March, 1879.

Chinese Idols.

Many of the little children may not know the object of a missionary, or why we wish you to bring ten cents monthly. Perhaps it will interest you to know that the first missionary society was started by five young men, who loved to meet and talk about their Heavenly Father. One day, while talking together sitting under the trees, there came up a heavy thunder-storm, and they took refuge behind a neighboring hay-stack. While waiting there one proposed that something should be done for the heathen, and all agreed to do what they could to send them the gospel. They knelt together in prayer. While they prayed the dark cloud rolled away. The work was immediately commenced. Children as well as their parents gave them money. Soon a preacher was sent to tell the heathen about God. So we want you to bring your money to support preachers who have gone to heathen countries to tell the people about our God, who forbids the worship of stone and wooden images. There are many countries where idols are worshiped, but we will only mention those of China, as the money you contributed last year was sent to our missionaries there, where may be found one million heathen temples and thirty thousand different images, which annually cost the people $1,000,000,000.

Perhaps you would like to be introduced to some of the hideous figures these people worship.

There is one who holds a large umbrellar, and it is said when he spreads it out it darkens heaven and earth.

Another holds a large guitar, and he is supposed to awe and subdue the evil spirits by touching the chords of his instrument. A third holds in his hand a drum and hammer, with which he produces thunder. He is called the "Thunder God."

There are twenty-eight images of human figures representing the stars.

The "Cattle God" is a stone image, which must be worshiped before removing a corpse for any purpose. If this is neglected the god will punish the offender with violent pains.

Ancestral worship is, perhaps, more general than any other. When parents die tablets are made of wood, about one foot high, upon which is written their names, births and deaths. It is supposed their spirits reside in this tablet. They imagine the deceased need money and clothing, which are made of paper and sent to the spirits by burning them.

When a person is sick, a petition is written to the "Medicine-God," which is sent by way of the flames. The priest, by observing the process of burning, professes to be able to interpret the answer given by the god. Sometimes, when the paper is burned, the priest pretends to sleep, and it is believed his soul leaves the body, travels to the god and returns with an answer.

At the last of the year the gods are all said to take a ten-days' holiday. Paper-horses and other equipments are burned for their use. On the tenth day a candle is kept burning to welcome their return.

The offerings to some gods are only vegetables; to others pork, fowls, salt and wine. A picture of the god is bought and placed over the offering. A candle and paper money are also placed beside it. An explosion of fire-crackers is the signal for the spirits to disperse after the repast. They frequently burn a paper boat as a polite mode of conveyance for the spirits to take their leave.

Sometimes, when a baby dies, they think it was inhabited by the spirit of a deceased creditor. They cast the little unclothed body away, then sweep the house thoroughly, fire crackers and beat gongs to frighten away evil spirits. Oftimes they think the baby spirits exist in the beasts around them. One day a missionary was about to kill a roach, but desisted because the mother said it contained the spirit of her baby. She knew it did because the roach eating the very day her babe died.

Children, we have given you an idea of the superstition and idolatry of the Chinese. They know nothing about the God whose Bible we read. He does not wish us to observe a few of His laws, but intends for us to keep them all unbroken. There is none more binding than the last one given by Christ: "Go teach all nations." This law has been very imperfectly kept, as there are only two hundred and thirty-eight missionaries in China, which has a population of four hundred millions. This number is entirely too small. Only a few can hear of the Saviour's love; and Christ died His blood for them as well as for us. If you really love Jesus, you will want these heathen people saved, and you can help by bringing your dimes to send preachers to teach them. And you can pray for them too. Now we will read you a story of five kinds of dimes, and ask you to listen attentively, and tell us the kind of dimes you drop in the hat.

THE GOLDEN DIMES.

A little boy, who had plenty of dimes, dropped one in the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the neighbor or the missionary. His was a fun dime. It was as light as a cork.

Another boy put a dime in, and, as he did so, looked round with a self-approving gaze, as if he had done some great thing. His was a brass dime. It was not the gift of a loving heart, but of a proud spirit.

A third boy gave a dime, saying to himself: "I suppose I must, because all others do." His was an iron dime. It was the gift of a cold, hard heart.

As a fourth boy dropped his dime in the box he shed a tear and his heart said: "Poor heathen! I'm sorry they are so poor, so ignorant and so miserable." That was a silver dime. It was the gift of a heart full of pity.

But there was one scholar who gave his dime with a rejoicing heart, saying in his heart: "For Thy sake, O loving Jesus, I give this dime, hoping that the poor heathen, whom Thou lovest well, will believe in Thee, and become Thy children." That was a golden dime, because it was the gift of love.

How many of us give golden dimes?

The Brave Little Sister.

"There, don't cry any more, Arty, and he shall have Sissy's new wax doll to play with for awhile."

The little fellow dried his tears very quickly. The new wax doll to play with! He could hardly believe his own ears. Never since Santa Claus brought it on Christmas morning had she been allowed to more than just hold it for a minute.

"Here," said Mertie, as she placed it cautiously in his hands; "be very, very careful—remember the least little knock will break its head off."

"Will I?" said Arty, wonderingly. "What's made of?"

"Oh, I don't know, something soft, I guess. But do—do be careful, O, Arty, if it should get broken!"

"Arty'll be careful. Wouldn't take it for any thing."

And thus assured, Mertie went back to her book on the table. She was reading about a little girl whose mother had died and left her a baby sister to take care of. "Not a doll," thought Mertie, looking around at her little brother, who was playing as carefully with her treasure as her heart could permit—"but a real live sister, that would have to be fed, and kept quiet, and rocked to sleep like Arty when he was a baby. She remembered it well, and on dear! how could a little girl fill the place of a mother!" As she read on deeper and deeper grew the interest of the story. Mertie forgot all about Arty and her anxiety about the doll, till, on a sudden, recalling her senses, came a little doleful crash that went through and through her. She hardly dared to look around. But no, it surely could not be that.

Mertie jumped down from her chair and stood aghast, "O Arty." There lay the head of her doll on the floor, and the body in Arty's hands. Her beautiful new doll, that she hardly ever dared to play with, because it was so nice and she might to keep it all her life. How dreadful it was!

Arty's blue eyes filled in a moment, and his little lips quivered. "Arty didn't mean so," he cried out piteously.

Then Mertie showed what a brave girl she was. "O, I know it," she said, sadly. "There, don't cry, dear. It was dreadful, but it can't be helped—and it will have to be borne." It took all the courage that was in the brave little soul to say this. The words came from her lips in little gasps—but she did say them every one; and I call her a hero for it.

Just then mamma, who was entertaining a friend in the next room, heard the noise and came to the door.

Her quick eye took in the ruin at once. "O Arty!" she cried, reproachfully; "Mertie's beautiful new doll. How could you?"

"Don't mamma, please don't scold him," said Mertie, picking up with a sorrowful tenderness the severed head, and kissing her little brother as she took the body from his hands. "I gave it to him, mamma, to play with, and it was all an accident. If I can bear it, everybody else ought to," and with the poor remnants of her ruined world she hurried away to her own little room. How many tears she dropped over her broken treasure where no one could see her, I do not know, but however this may be, I think you will all agree with me in saying that a braver or kinder little sister is not easily found.

The Christian Advocate.

An Organ of the Alabama Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, MARCH 27, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE, 112 CAMP ST., NEW ORLEANS.

Filled With Violence.

Of late there has been an epidemic of violence so horrible as to remind us of those days of old when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." From all sections of the country, north, south, east and west, come reports of bloodshed. The rage for the use of weapons is not confined to the roughs and rowdies who regard it as a perfect euthanasy for a man "to die with his boots on," but among the better classes of our young men it is coming to be regarded as a coveted distinction to be engaged in rencounters, and to exchange shots in the thoroughfares of business. To have killed his man is as much the badge of manhood, in certain circles, as is the scalp of an enemy among the Comanches. We hear of instances in which the minds of the young have been imbued with this barbarism, and in which occasions of shooting and killing are eagerly sought. Mere boys carry pistols, and for the purpose of vindicating their courage by resenting the most trivial provocations. A false standard of honor and manhood is being set up, and the youth of the period are being led away, and in some instances crazed and hallucinated by the terrible passion for blood.

The evil assumes the form of a prominent social development, and has become so alarming in its proportions as, in some localities, to leave little security to the lives of the most peaceably disposed. The boys, under the prevailing influences, and with such pernicious examples, are imbibing false notions, and are largely partaking of the spirit of violence around them. Human life was apparently never held so cheap as now. The daily record of slaughter is sickening, in which, upon the slightest occasion, the victims are waylaid, or in which the combatants meet in deadly encounters in public places. The killing of a man is held in little more abhorrence than the killing of a brute.

There are laws against the carrying of concealed weapons, but these laws are but seldom enforced. Now and then a poor and friendless tramp is arrested, and fined or imprisoned, but respectable gentlemen, who are walking arsenals, go free. The laws against carrying concealed weapons ought to be enforced, but there are difficulties in the way. It is hardly practicable to search every man that travels the highway or walks the streets, and in many cases it is pleaded that there is no security to those who are unarmed. Recently we were told of a presiding elder in a country district, who, riding an unfrequented road on his way to an appointment, was met by a man on foot who halted him, and demanded his money. Being unarmed, he gave him what money he had. Next his watch was required, and it was handed over. Then the highwayman remarked to the preacher that he was riding a fine horse, and, if allowed to keep him, he would raise an alarm and have him arrested. He must have the horse, and the rider dismounted; but as he did this, and watching his opportunity, he felled the robber by a single blow, tied him, seized his pistol, and took him to the nearest town, and delivered him over to the authorities. Not many could have done what this burly Methodist preacher did. The assault was made upon a man whose calling gave assurance that he was unarmed.

On the frontiers of Texas our pioneer preachers sometimes carry Winchester rifles to defend themselves against the savages, and occasionally use them with effect. Where life is in peril, is it admissible to go armed? In the streets of New Orleans, especially in the suburbs late at night, peaceable citizens are not unfrequently waylaid, garroted and robbed. Most reputable gentlemen tell us that the police afford no adequate protection, and that they are compelled to carry weapons to defend themselves from assault. But a few nights ago a gentleman, escorting a lady, was followed by a villain, who would have killed her protector and outraged the lady but for the prompt and fatal use of the pistol. If arms must be carried, it would be better to wear them openly, and not concealed. The necessity ought not to exist, but we cannot say that in some cases it does not. At any rate, it is difficult to answer those who in some instances put in this plea of necessity.

The remedy is in more thorough police, and a vigilant and prompt enforcement of the laws. If bloodshed were swiftly and severely punished, and if robbery and violence were visited with sure and heavy penalties, there would be relief at once. The death penalty for murder is not often enough inflicted, the criminal classes accept the chances of escape, and killing is regarded as a thrilling, or, at worst, as a venial offence. The cheap estimate of human life is at the bottom of the violence and bloodshed which prevails so fearfully. The preciousness of life, as held by the Mosaic law, and as protected by its sanctions, is no longer duly regarded. The slightest insult, the smallest gain, are considered a sufficient reason for killing, and there is a growing sentiment, among the young men especially, that the carrying of arms, and the use of them, are among the credentials of an honorable manhood. The laws and their enforcement depend upon public opinion, and this, again, upon right moral character and conviction.

The evangelistic agencies of the churches were never more active, conversions never more numerous, and, we may add, bloodshed and crime never more common. Is the law preached as it ought to be? Is the spirit of the decalogue pervade the Sunday schools? In expatiating on the love of Calvary, is the sermon on the mount forgotten? There are several things that conspire to the reign of violence. Among them are education severed from religious influences, idleness and the pressure of want, intemperance, and, perhaps, not the least, defective presentation of religious truth in our preaching and teaching.

There is an urgent demand at this time for an uprising and general crusade, moral, religious and political, against bloodshed. We need a better public sentiment, the enforcement of the laws, and the disarmament of private persons.

Getting Ready to Die.

An ex-governor, once a candidate for the presidency, and passed his seventieth year, is reported as saying that he had bid farewell to public life, and that he was trying to close up his personal and business affairs, "that he might get ready to die." It is a very reasonable thing for people to arrange their business affairs so that others may not suffer loss, and so that what they leave behind them may be disposed of according to their wishes. But the notion that they must withdraw from active life in order to get ready to die is a false one. If this were a needful preparation, then all had better withdraw from secular pursuits at once; since all are liable to die at any moment. We have read of certain monks who were required to dig their own graves, each one throwing out, at least a shovel full, every day. Actual seclusion from worldly pursuits is not the true preparation. Monasticism, and all its kindred expedients, are so many cowardly ways of shirking duty, and of retreating from the battle of life.

He is getting ready to die most effectually who continues in the harness to the last, and falls in the midst of his work. A busy secular life does not necessarily mean neglect of the welfare of the soul. Many of the busiest men—those most employed in business pursuits—have also been the most devoted in their religious course. The readiest man for death may be he whose hands and brain are full with secular affairs. It seems hard for many to look at religion as something altogether inconsistent with the daily routine of buying and selling, of farming and mechanical labor. And yet Christianity is adapted to a busy, bread-winning, toiling condition. Its duties do not interfere, its principles do not embarrass, its experience, in no conceivable way, hinders. On the contrary, godliness is profitable for all things. It is a help in the worry and weariness, and in the care and labor of business. While it is no bar to enterprise, and enjoins industry, it contributes to patience, and secures repose of mind. Its success it is a check to covetousness and to worldly-mindedness, and in adversity it cheers and supports, and saves from discouragement and despair.

A political career may be most unfriendly to personal piety, but there have been statesmen and legislators who have lived unsullied and right-eous lives. We must have magistrates, governors, law makers, presidents, and it is needful that some should be called into the political arena. The avocation is a legitimate one, and indispensable in the working of free institutions. It is a degradation and perversion of politics to stamp them as inconsistent with the maintenance of personal piety. If they have become so corrupt that a good conscience cannot be kept in connection with them, the fault is in the low condition of public morals. A good man in political life is a public blessing, and nowhere is the example and influence of such a man more needed. That an honorable and upright man in his old age should bid farewell to public life, for the avowed purpose of getting ready to die, is a very significant comment upon the politics of the day.

Retirement from the world was the last thing which the Master desired for his disciples. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Rather he would have them thrust out into the thickest of the world's activities, and that the grace of God might be manifested in their preservation from the evil. The model Christian life is not that of a recluse. Hermits and anchorites are not the truest persons. Christian merchants, Christian politicians, Christian lawyers, doctors and printers, and Christian ladies in all honest pursuits, are the real and potent witnesses for Christ. It is a grave mistake which many well-meaning people make—that they must have relief from business before they can prepare for death. The best preparation is that in which religion and occupation go hand in hand, and in which the very trials and cares of earthly pursuits are regarded as testing and developing the graces of piety. He who is waiting for leisure to make this preparation shows that he is utterly ignorant of what he needs, and that he is building upon a fatal misconception. He who works and prays, is a man among men, and walks humbly with God, abides in his calling and walks by faith, is always ready.

The Lectures on Preaching by Bishop Simpson.

BY DOUBLE T.

It has often been remarked that if the addresses of our Bishops, on receiving the class into full connection, were put into print, we should have a literature, the model of its kind. And here, now, are the lectures of Bishop Simpson, which, though delivered to the divinity students of Yale University, are at once recognized as old acquaintances, and they afford proof of the justness of the oft repeated observation. The popularity of these lectures adds to the satisfaction that upon such meet the young Cæsars of the itinerancy are led. And the guarantee they afford the public of a well and wisely instructed body of ministers, those under the care of the Bishops of Episcopal Methodism, may be verified at the session of almost any Annual Conference.

The paradox of Bishop Simpson will exercise a good many in its solution. His personal experience and example is a testimony against the utility of lectures on preaching. But his lectures urging conviction and industry as proper in preparation for preaching, has ingratiated the public. The Bishop himself progressed without the advantages of instruction, and succeeds without reference to models or obligation to rules.

What produced him, it may be urged, ought to be left to produce the others needed, but he offers no encouragement to such a conclusion. The finest corps of preachers are not of such mettle as the rank. Genius wears seven league boots, but a pair can be bought at no price, so the less favored must cover the space with shorter strides—*i. e.*, do all the work needed to success. A successful mind does not suffer its lack of information or method as improving upon the course and methods of the schools—for it has success on another way only. Every one does not do so who is subjected to a similar exigency. Many contemporaries has the Bishop who have portrayed his line of action. But he is solitary among them in his greatness and popularity.

It is a curious coincidence that form and color are the main divisions of phenomena, and form and color are the main divisions of the subject of preaching also. The former the Bishop left to the loom and professor's note book, and chose the latter for discussion in his course of lectures. Why this show of roadsters once to form? Is it a designed slight put upon it, as of inferior importance to pract al work, in keeping with the old prejudice, that form matters nothing, so you have the sense? Or was it owing to lack of preparation to discuss form upon its own merits? It was an opportunity for gathering, at least, the instruments of construction and their use, which would have left nothing to want in these superficialities.

Many aspirants among the preachers will, from their great popularity, seek aid, but they will find no key to fit a single ward of the lock that shuts up and conceals the subject in a text.

Usage has established sermon as the proper name for discourses from the pulpit, and if a sacred discourse is best presented in the form of a sermon, then that form ought to be settled and respected.

Indifference to the form of a sermon is difficult to understand, for the presence of form is as bold in outlines, and as constant to the eye and mind, as the presence of color is.

It is certainly not true to nature to manifest a susceptibility to color, and to despise form. Where is there a better guide than nature? And it is not true to art to obscure form with a blaze of colors—form is first, and art is inseparable from the activity of construction. The claim to a higher liberty than nature allows—inspiration even—is without support. Grammar, rhetoric, logic and elocution are constant constituents of sacred oratory; their indispensable use reduces the art to which they so effectually contribute to their own standards. Homiletics, in its exaction of form, expresses its economy of resources, as rhetoric does in the allowable deviations from simple speech, and logic, in its exclusion of sophistry, and elocution, in its observance of true emphasis. Form concentrates, coheres and develops both sense and thought, and is the main aid to intelligible discourse.

To fix impression, to reduce instruction to principles, to lessen the contingency of result (the open fault of preaching), form is the true aid, as has been said; the earth may lose its color, but its form abides.

Mexican Border Missions.

Rev. A. H. Sutherland, superintendant of our Mexican Border Mission, in a communication to the Wesleyan Christian Advocate, says:

The twenty-five most southwesterly counties of Texas contain between forty and fifty thousand Mexicans, who, until within the last ten years, were absolutely under the domination of the Roman Catholic Church. Immediately on the other side of the Rio Grande, within the five hundred miles of its course included in our district, there are many large Mexican towns and settlements, all of which, with few exceptions, are accessible to and included in our work. This description gives the territorial outlines of our present field. But who shall set the bounds of its moral reach? The commercial travel and intercourse between this and the interior of Mexico in many directions are so many avenues by which we are constantly communicating light and new life to thousands of souls and localities which for generations have "sat in darkness and the shadow of death." While the migratory character of thousands of these people often causes our congregations to fluctuate in numbers, yet as these converts go out they generally carry their Bibles and their new profession with them to the illumination of other dark corners; and thus many large congregations have been formed where a preacher had never been. On this side of the line we have a stable and good government for the protection and encouragement of our work, while the frequent revolutions on the other side are a help to the cause by the exodus of thousands of Mexico's peace loving citizens to this side; and who, because of their sorrows and all alone in having to leave home and loved ones, are the more readily inclined to hear the consoling words of the gospel. When the "cruel war is over," the majority of them return, and with them often carry the pearl of great price.

But we are entering Mexico itself. One of our missions is now entirely on the other side of the Rio Grande, the others cross over from this side, and at this moment we are sending a preacher to Zaragoza, about forty miles into the State of Coahuila. Besides these we have six others exclusively in Texas. Of itinerant Mexican preachers we have thirteen, besides Bro. Norwood and myself. Six hundred adults are now members of the church, besides the hundreds of children baptized and the losses by death and otherwise. The work has so grown that the necessity of organization into an Annual Conference was provided for by the late General Conference.

Following the course of Methodism in Chicago, Annual Conferences will soon be proportionally as numerous in Mexico as in any other country. Methodist doctrine and economy are better adapted to Mexican character than are those of any other church. Roman oppression and villainy had borne down for three hundred and fifty years upon the Mexican people, until the miracle gave way and a general reaction set in, which would have landed them high up on the heretic shores of infidelity, had not Protestantism intervened. But while Protestantism has done much, as begun as it only been alleged, Mission work in Mexico is peculiar in some respects. Here we find the people generally dissatisfied with the religion of their ancestry. In most heathen countries it is not so, and to create a proper dissatisfaction is the herculean task that the missionaries have to perform. Here the laws favor us by placing us on an equal footing with the old religion of the country. Moreover, the forms—"the powers that be"—are the advocates, not the champions, of principles, social civil and religious in unison with those of our faith. Nearly or all of the army officers are liberals, consequently not clergy. In Mier, Mexico, one soulful Sabbath morning we witnessed the rather novel spectacle of a Mexican colonel marching in full uniform several companies of his troops to our preaching. The colonel himself with his major, captains and lieutenants were seated in the large congregation of citizens every evening listening to the pure gospel of our Lord Jesus Christ in their own sonorous tongue. Masonry is very prevalent among the higher classes of Mexicans, which is greatly in our favor. Besides all these, the contiguity of the United States with its triumphant vindication of Republican and Protestant principles has a powerful formative influence on the public opinion, civil and religious, of Mexico. When but a lad I remember one day saying to my teacher: "I believe that God will yet visit Mexico with the gospel; she has never had a chance, and I believe He will give her one." I now see the simple prophecy fulfilling every day. I then felt the first movings of a call to this work. It has grown with the years, and I feel in the right place.

Dr. Howard Crosby As a Temperance Reformer.

The Rev. Howard Crosby, D. D., Chancellor of the University of New York, and pastor of a large Presbyterian congregation in that city, is also the president of a temperance organization. His aim is not so much the support of temperance orators, and the distribution of wholesome temperance literature, as the practical work of enforcing laws in regard to the sale of liquor. These laws on the statute book of all our States have been a dead letter. They are disregarded or violated with impunity, and without fear of penalty or censure. To make them operative, and achieve the good purpose of their enactment in the State of New York, Dr. Crosby and his coadjutors have directed their powerful efforts. From the very first they have met stern opposition. The rum power has vast resources with which to employ strikers and corrupt men in office. They have hotly contested every field. But Dr. Crosby has been fearless and persevering. He has not sought to interfere with those licensed according to law, but has insisted that the law should be faithfully obeyed and vigorously enforced. Some temperance extremists and enthusiasts have questioned his methods and antagonized his views. Results, however, vindicate the wisdom of his course. In a report of the society's work last year he claims that the following has been accomplished:

1. Shaping and sharpening public opinion.

2. The vertebrating of officers and judges.

3. The snubbing of the insolent rum power.

4. The shutting up of the lewd theatres.

5. The closing of 1,739 groggeries, so that there are in New York city to-day 1,739 groggeries less than there were twelve months ago.

6. The laying bare of the source of the trouble; the cause of difficulty in enforcing law, to wit: (*a*) Weakness of judges in filling the least penalties; and (*b*) wickedness of excise commissioners licensing all the dens of infamy as "hotels."

7. The formation of a rallying center for law and order.

Those are the blessings which the Lord and $4,000 have brought us in a year.

That is practical and tangible. He has not contented himself with "perspirational rhetoric" and eloquent platitudes on the evils of strong drink, but has gone, with the courage of profound conviction, and demanded that law shall be respected and society protected.

Would God there was a Crosby in every city and village of our land, urged onward by the imperial command of duty, whose fearless and unremitting efforts would also result in "the shaping and sharpening of public opinion," and "the vertebrating of officers and judges." We need officials with strong spinal columns. Only such are worthy of public trust. The solemn oath of office "to honestly obey and execute the laws" should continually ring in their consciences, and make them disdain any compromise with wrong-doing. All honor to this brave, practical reformer! May his disciples, in the wisdom of their plans and the grand results of their undertakings, be numbered by multiplied thousands.

C. B. G.

A Study for the Preacher.

We have called attention occasionally to this subject. Next to the need of a parsonage is the need of a study for the preacher. The provisions for it ought to be made when houses are built or rented for the pastor. Rev. M. H. Wells closes an article in the Texas Christian Advocate with the following points:

My fifth and last reason is founded in fairness and justice. If you leave your preacher in the midst of his family to do his praying, thinking, composing, arranging, communing, and to hold all private interviews with solicitous friends, you do an injustice to all parties.

1. To his family. His demands are peculiar. He is the only one in the house called to preach. Upon his conscience is laid a special burden. Certain convictions and obligations concern him alone. The true wife will seek in every reasonable way to conserve and promote the interests of her husband's high calling, but I submit that it is an injustice to convert her room and the children's play-ground into a preacher's study. They have no sermons to prepare, and those seeking advice would rather they were not about. The wife and children want company, cheer and pleasure. To compel silence and stay the romp of the little ones is a wrong. To allow it precludes the possibility of his carrying on successfully his arrangements. Here is a serious conflict. A compromise is a heavy sacrifice to both parties.

2. To the preacher. He is cramped, confused and hindered. If he stops to help entertain every caller his life is dissipated. If he goes on with his reading or writing, he accomplishes but little besides is voted morose and unsociable.

3. To those seeking a private intercourse no place is provided and the poor man must go without help.

4. To the church he serves and the public generally. I have indulged no speculation. I have not dared to guess. I have not named luxuries. My reasons for urging every appointment to supply its pastor with a *study* are at the very bottom of his happiness and usefulness. No young man can grow in grace and knowledge without it. No middle aged or old man can maintain ground won in its absence. I can name and describe a case taken from average ministerial life. The one room is for family use, reception, parlor and study. All the company is to be received and entertained there. Add these to the noise and confusion incident to house-keeping, the coming and going of callers on business and pleasure. Add to these the coming of the washer woman, wood chopper, delivery man, agents, tramps, and persons inquiring for the residence of Mr. Jones and Mr. Smith, said to be living near the Methodist church, and I defy the ages to show me a preacher who, under these circumstances, has maintained a good temper and grown steadily in grace and knowledge. Bring your pastor from this bedlam to his pulpit on Sunday, and find a man prepared to edify an average congregation, and you will have produced the eighth wonder of the world. To arrange, methodize and beautify this thought is impossible. The thing can't be done. That man, woman or child who could dare to say an unkind word of a sermon prepared in the midst of these unfriendly and confusing conditions is capable of a superlative injustice. I write in righteous wrath. I pronounce this, my anathema, on the heads of congregations who make exravagant demands, and yet make no adequate provision for their pastors. You teach your children to abhor the character of Pharaoh and feel sorry for the poor Israelites. They were required to perform impossibilities. Here at your door is a repetition of the same injustice. You demand sermons and yet fail to supply the opportunity of their preparation. Preachers can't tell what they don't know. They can't know without study. They can't study without times and place for study. You demand in the pulpit accuracy, precision and readiness of statement. These can only be attained after laborious research and painstaking care in preparation. You demand fervor, pathos and piety in the deliverances of your preacher. These are the fruit of much secret prayer, meditation and heart communing. Without a study and these hours the preacher goes inevitably into generalizations, platitudes and ragged utterances. The laws of mind and of science compel this state of things. Somebody will have to account to the Lord Jesus for the good that might have been done. Your selfishness and want of attention to these prime needs of the ministry will be chargeable in the last day with the loss of souls. I fear many souls will be lost for the want of a *study*.

R. V. Young J. Allen, writing to the Wesleyan Christian Advocate, from China, says:

In this connection, therefore, I may be pardoned for referring to the status of the missionary work of the Methodist Episcopal Church, South, in China, for instance, we now have four missionary families and one unmarried female missionary, or five in all, to represent a constituency or membership of nearly eight hundred thousand. To these one is supplied by the Sunday-school contributions in the Missouri Conference, one by similar contributions in the Tennessee Conference; the labors of one are self supporting; and three is supported by the special contributions of the Woman's Missionary Society; thus leaving only one to be provided for out of the collections of more than thirty Conferences, among which there are more than twenty, perhaps each of which could easily support an additional missionary to China or to some other field, *e. g.* Brazil or Mexico. Nor are the doors waiting for this important work. During my recent visit, I met many at Atlanta, during the General Conference, at the Vanderbilt University, and at De Pauw College, commencement, who are ready, and waiting the authority and support of the church, to go abroad.

And what is more, the door is open wide. That was the message I bore from China to the churches, and now that I have returned, I renew the call, "come over and help us."

The Pastor's Visiting and Memorandum Book, issued by our Nashville Publishing House, and sold at twenty-five cents a copy, is a very desirable thing for our pastors. Dr. Littlefield, presiding elder of Brookhaven district, Mississippi Conference, in order to insure full and valuable information concerning the work, furnishes each preacher in his district with a copy. This memorandum book gives considerable space to the church paper, and is a reminder as well as a convenience to the agents. His general use would not only increase the circulation of

our church papers, but it would promote accuracy in the accounts, and secure complete statistics in regard to the number of families supplied. Referring to his own practice, Dr. Linfield says:

I would modestly suggest a like application to the presiding elders of our Conference, of what appears to be an altogether practical method of ascertaining what is so serviceable for an intelligent exhibit of the church, and of pastoral work, and what we may, by a conjoint and persevering movement, accomplish in behalf of the ADVOCATE carrying the claim of the ADVOCATE into every home, as this would necessarily require, could but result in a large collection of arrears and accessions to the subscriptions list. I am candid in this expression of interest, in behalf of the ADVOCATE, and submit the idea of the general use all over and throughout the Conference of the pastor's visiting manual, as a practical, simple scheme to unite us all in a direct and sustained effort to bring our Conference again into the largest service in our work.

The Pastor's Visiting and Memorandum Book can be ordered from Nashville, or from G. T. Lathrop, 112 Camp street, New Orleans.

Franklin Street, Mobile.

A CORRECTION.

MOBILE, ALA., March 18, 1879.

MR EDITOR: According to the minutes of the last session of the Alabama Conference there was no money collected for the Bible cause in Franklin Street Church; and as the minutes are incorrect in this particular it is but an act of justice to a most liberal church to correct the minutes. The secretary of the Conference is not responsible for the omission, as no report was made to him; and failure to make the report was the result of an oversight, not premeditation.

Franklin Street raised for the Bible cause last year $30.

Yours truly,

HENRY D. MOORE.

Death of Another Veteran.

The following note announces the death of one of the superannuated members of the Alabama Conference. He had been living for several years in Georgia. Rev. J. W. Lee, writing from Carrollton, Ga., March 18, says:

Rev. Hillard Hunter, a member of the Alabama Conference, died in January of this year. He had been on the superannuated list for the past few years. He was for a long while one of the most faithful, efficient men in the Conference. He died in great peace, and with bright hopes for the future. Some extended notice will be given of him by some member of his Conference at its approaching session.

The Jewish South, recently published in Atlanta, Ga., has been removed to New Orleans. It is issued weekly, and seems to be ably edited and rigorously conducted. E. B. M. Browne is editor in chief. The mailing before us stirs up the subject of organizing Jewish Sunday-schools. Here is a sentence which with a little change would be a word in season to Methodists or other Christians:

If there be not more than two Jewish families in your village, meet any way and start a Sunday school for your children.

We wish the Jewish South a prosperous career.

Rev. Dr. H. M. Smith, editor of the Southwestern Presbyterian, is announced to deliver two lectures at the First Presbyterian Church, of this city, on the Monuments of Egypt and the Exodus. The lectures are to be delivered on the nights of March 27 28. We have no doubt that Dr. Smith will handle his themes with agility, and in an entertaining way. The proceeds of the lectures go to the Sunday-school library fund. Price of admission to one or both lectures 15 cents. Weeks indebted to Mr. L. H. Gardner for complimentary tickets.

We regret to learn, says the Wesleyan Christian Advocate, that the Rev. George C. Leaver, an esteemed member of the Florida Conference, died at Clear Water, Fla., February 4. He was at the time of his death, superannuated. We have received following ordinary by the Conference from the Rev. W. H. H. Rogers:

The same mail that brought us the news of brother Leaver's death gave the sad information that Mrs. Frances E. Hampton, wife of the Rev. W. O. Hampton, of the Florida Conference, died at the parsonage at Lake Butler, Florida, the last day of January. Our new glorified friends were ready.

Mrs. Catherine Butler, widow of the late B. J. Butler, died at the residence of her son-in-law, Mr. G. T. Lathrop, in New Orleans, on Thursday, March 20, 1879. Mrs. Butler had been a long and patient sufferer, but she now rests in peace. We tender to the bereaved our sincere sympathies.

We have received a printed report of the relief work of the Young Men's Christian Association, of New Orleans, on the yellow fever epidemic of 1878. It is a record of generous donations from many sources, and of self-sacrificing labor on the part of the members of the association.

The chapel of Randolph-Macon College was destroyed by fire on the evening of March 12. It was an old wooden building. The contents were saved. The regular work of the college will not be interrupted.

The General Assembly of the Presbyterian Church in the United States will meet in the Second Presbyterian Church, Louisville, Ky., on the third Thursday (15th day) of May, 1879, at eleven o'clock A. M. The opening sermon is to be preached by the Rev. T. E. Peck, D. D., Moderator of the last Assembly.

The New Orleans District Conference meets at the St. Charles Avenue Church on Wednesday, April 2, at half-past seven P. M. Bishop Keener is to preside.

Rev. John W. White, a superannuated member of the Virginia Conference, died March 12, aged seventy-six years.

Rev. John W. Haskew, preacher in charge of Bartholomew circuit, Little Rock Conference, died March 2.

Decoy Subscriptions.

A very happy description is this of those subscriptions which are put down for effect. Sportsmen know what decoy ducks and geese are. Decoy subscriptions are among the modern devices for raising money to pay church debts. A case has recently come before the court in Brooklyn, and the man decoyed was released from payment. Here is the report of the matter as we find it in the New York Christian Advocate:

The courts have frequently been occupied with suits brought to enforce or avoid subscriptions to religious and benevolent undertakings. One of the latest has just been concluded in Brooklyn before Judge Reynolds and a jury. William J. Gleason, ex-Treasurer of the Brooklyn Tabernacle, brought suit against the society to recover $1 443 48 money advanced when he was treasurer of the church. The defense alleged, as a counter claim, that Gleason had subscribed $1 000 toward clearing the church from debt. Gleason admitted having made such a subscription, but claimed he had been induced to do so by misrepresentation, that the amount of the debt had been understated, and that decoy subscriptions had been announced. The court held that, putting out of the question the claim of the plaintiff that the whole amount of the debt was to have been paid within six months in order to render his pledge valid, the defendant was bound by the terms stated by Mr. Kimball, who solicited the subscriptions, that the whole amount of the debt should be provided for before the pledges were binding, and that defendant had not shown that they had complied with that condition. The court also held that the subscriptions by married women and minors were not legally binding, and that defendant had not, in accordance with the conditions of the subscriptions sufficiently to lay the foundation against the plaintiff for a counter-claim for the amount of his pledge. Judge Reynolds said he was sorry to have to come to that conclusion, and tried to find a reason for sending the matter to the jury, and put the responsibility on them, but there was no ground to warrant such a proceeding. He then directed the jury to find a verdict for the plaintiff for the full amount claimed, $1 443.48.

The device of "decoy subscriptions"—where a man puts down his name for a large amount upon a private understanding that he is not to be called upon to pay it, the only signing in the expectation that his example and influence will induce others to subscribe, has several times come up in the courts. It sometimes happens that the canvassers forget all about this private understanding, and the gentleman whose name heads the list is sued for defending on the ground that he was only a decoy. The fact of the decoy-ness is that bills will not be negotiated for it is a fraud on all subsequent signers. A man will not be allowed to falsify his written engagement by proof that he did not intend it in connection especially with other persons have believed it and to consequence have given their money to the cause of it. At other times some sufferer drags the case, and defends against his subscription, because he was enticed to make it by misrepresentations. The decisions in such cases tend toward the rule that the deception is a valid one. A person who is led to promise money to an enterprise of which he personally knows little by seeing that a fellow-townsman of good standing and judgment has subscribed liberally, is cheated, if the top subscription was in reality one. He may expose the fraud and repudiate the promise he is led him to make. In other words, a decoy subscription binds the subscriber and releases the honest ones.

Books and Periodicals.

THE SOUTHERN STUDENT'S HAND-BOOK OF SECRETARYSHIP, READING AND ORATORY. By John H. Jones, superintendent of Texas Military Institute, Austin. A. S. Barnes & Co. New York, Chicago and New Orleans. 1879.

This volume is a handsome 12mo of 121 pages. The selections are exclusively from the speeches and writings of Southern authors and orators. They are, for the most part, such as have not heretofore appeared in text-books, and the authors of many of the pieces are still living. The character of the selections is excellent, both as to literary merit, and as to purity and moral tone. It is a work that we can heartily commend to be used in our Southern schools. For sale by G. T. Lathrop, 112 Camp street, New Orleans. Price, postpaid, $1 25.

THE SECOND ADAM. By J. Oswald Swinney. St. Louis: Logan D. Dameron, manager. The Advocate Publishing House, 1879.

The author in fourteen chapters treats of the nature and work of man, man's sin and fall, the problem of salvation, natural evil a preparation for the gospel, processes of salvation by Jesus Christ, God's forgiveness of sin, the new life, and other cognate topics. Our examination of the work has been hasty and incomplete, but we infer that the author opposes the substitutional view of the atonement, and adopts the moral influence theory. This we regard as a most serious and fundamental error. Dr. C. W. Miller's exposition of the atonement in our Quarterly Review for January is much more satisfactory; and so are the views of Watson, and of our other standards. The volume is an 18 no, 151 pages. Price, fifty cents.

A SERIES OF LECTURES ON TRANSubstantiation and Other Errors of the Papacy, delivered in St. Louis, Mo., by E. M. Marcellus. St. Louis: Logan D. Dameron, agent, Advocate Publishing House, 1878.

We gave a notice of this volume more than a year ago. It will suffice now to say that the lectures were first published in 1860 and that they have been received with favor by the Protestant public. A more complete treatment of papal errors might be possible to-day, as there are scores of them that have appeared with special prominence since Marvin's lectures were delivered. But they cover the ground substantially, and are calculated to do much good. The work is for sale by D. L. Mitchell Religious Book Depository, 94 Camp street, New Orleans. Price $2.

A GOOD NAME A GODLY HERITAGE. By Mrs. Mary D. R. Boyd. Philadelphia: Presbyterian Board of Publication.

This is evidently a good story, both moral and religious, and one that boys in their teens can read with interest and advantage. The volume is a 12mo, 240 pages, handsomely bound.

—We are glad to welcome the "The dogmatic and Homiletical Monthly," edited by Dr. R. N. Sheid, and published at Richmond, Va. The outside and inside are both attractive, paper and typography are good, and the table of contents varied and instructive. We need just such a periodical as this and we thank Dr. Sheid for taking the enterprise in hand. All our preachers, traveling and local, should take it. It will be worth to them much more than the subscription-price. The following is the table of contents: Dogmatic Theology, by Bishop D. S. Doggett; The Conscience a Witness to a Personal God, by the Rev. W. E. Edwards; A Vital Question, Christian Intelligencer; New Testament Names of Ministers of the Gospel; A Mennonite Call to the Ministry, Christian at Work; The Conflagration of Doubt, the Interior; How to Reach the Masses in Our Cities, by the Rev. S. Rogers, D. D.; The Homily—Its History; True Place and Fundamental Rules of Homiletics, Dr. Lange; Rules Against Misreading, Misquoting and Misinterpreting the Scriptures, by the Rev. J. C. Granbery, D. D.; The Godly Man's Assurance that his Prayers are Heard, a Sermon by the Editor; The Cross of Christ; Exposition of Romans v, 1, 2 by the Rev. F. O. Summers, D. D.; Editorial Miscellany; Our New Enterprise; Book Notices; The Sunday-School; Brevities. Price, $2 50 per annum.

—The National Repository for April contains: The Upper Hudson, illustrated; Geneva, illustrated; Milton's Stone, the Meaning of Heavens; Versailles and its Associations; A Queer Letter; Charity; Un Conteur Malalaise; A Parable; Among the Thorns, continued; Songs of the Olden Time; Reign of Blood; Recollections of William Cullen Bryant; On the Big Horn Mountains; Earthquakes in Palestine; Editorial Miscellany.

—Wide Awake for April contains its usual number of spirited and beautiful illustrations. The titles of some of the articles are: April Fools and Other Fools; Fun Digberty Bunch; Our American Artists; Rifles and Pills; Poet's Homes; Mardi Gras in Nice; Don Quixote Jr.; The Wise and the Foolish Muse.

—Lippincott's Magazine for April has: A Visit to the Shrines of Old Virginia, illustrated; English Vignettes, illustrated; Women's Husbands; Folk-Songs; Mallory, the Life and the Legend, illustrated; Trees in the City; The Hoosiers at Home; Through Winding Ways; Ancient Decorative Stuffs; Our Beaux; My Village in the South; A Bit of Old Satsuma; A Lady's Life in Brazil; Our Monthly Gossip; Literature of the Day.

—We are indebted to D. L. Mitchell, 94 Camp street, New Orleans, for packages of ornamental cards—Words of Life, Wayside Flowers. They are very beautiful, and specially suited for Sunday-school prizes. They are published by the American Tract Society, New York.

Please Read This.

The postoffices of all the preachers of the patronizing Conferences, and the places at which they will represent the interests of this paper, are desired the earliest day possible, to enable the publisher to send forward the lists of subscribers for correction and collection.

The publisher also wishes to be notified of any change in postoffices, failures to receive the paper promptly, or other matters of interest that have not received prompt attention. It is his wish to correct all errors in accounts, and that every agent and subscriber shall be satisfied.

In ordering changes be sure and give the place *from* as well as that *to* which the paper is changed. Attention to this is of the very highest importance.

MARRIED.

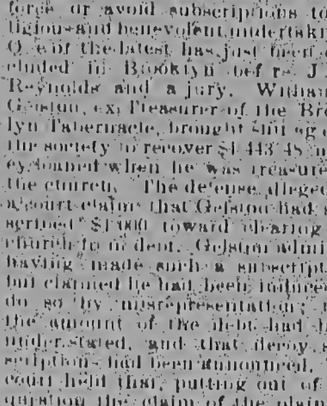
ERWIN—HARMON.—At the residence of the bride's father, Mr. J. N. Harmon, of Choctaw county, Ala., February 26 1879 by Rev. Alex. Hood, Mr. H. B. Erwin to Miss Lizzie Harmon.

LEWIS—TAPLES.—At the residence of the bride's mother, in Ocean Springs, March 11, 1879, by Rev. Truman Conder, Mr. R. W. Lewis to Miss M. L. Staples.

GRAVES—RITCH.—At the residence of the bride's mother, February 26, 1879 by E. W. Wales, J. P. M. John T. Graves to Miss Ella J. Ritch, all of Feonias parish, La.

ADVOCATE CALENDAR

1879



Publisher's Department.

We are desirous of doing best to execute friends and advertisements through the ADVOCATE, but we must ask our correspondents to be as brief as possible in the space allotted us. In ordering goods mention the ADVOCATE.

SPECIMEN COPIES.

Specimen copies of the ADVOCATE will be mailed to any one desiring to look over the paper with a view to subscribing. Pastors will confer a favor by a postal to this effect, and forwarding the names to the publisher.

CLUB WITH THE CENTRAL ORGAN.

Having made arrangements to that effect, we will hereafter receive subscriptions for our own ADVOCATE and the Nashville Christian Advocate together for $3 50, each paper to be mailed from its own office.

G. T. LATHROP, Publisher.

CLUB WITH SUNDAY MAGAZINE.

Subscriptions for Frank Leslie's Sunday Magazine and our ADVOCATE will be received at $3 00 for both papers, or $1 00 for 3 quarters, regular rates for both papers $4 00. Each paper to be mailed from its own office. Send subscriptions to G. T. LATHROP, Publisher.

—The air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-established house. To those disposed to economize this popular hotel offers inducements seldom heard of, other rates of $2 and $2 50 per day.

W. C. SHEPARD & CO., 8 Baronne street, keep safes, white stone, $15; fancy, $20; other safes, white stone, $12; small chests, $7 and $10; cotton, 12¼ pieces, $25.

PHOTOGRAPH GALLERY.—If you want a perfect likeness taken go to Washburn, corner Canal street and Exchange Place. Copying and enlarging and pictures a specialty.

MILK OF MAGNESIA.—Puts the proportion in use of returned by W. H. Phillips, chemist, New York, and is very popular. For sale by all druggists.

WATCHES.—For $10 you can get a splendid watch at Wm. Kendrick & Son, 110 Fourth avenue, Louisville, Ky. Read their advertisement. This house is one of the leading houses in Louisville.

HARDWARE.—Call or send to H. DeVergne & Co., 17 and 19 Decatur street, for anything in the hardware line. See silverine mentioned. This is one of the old houses in New Orleans to do business with.

THE Ida Spencer Yazoo, commanded by Capt. Wm. Crawford will make regular trips to Washington, Columbus and other landings and take freight for all way landings. To our friends who have cotton to ship we would highly recommend this boat. Capt. Crawford asks us to inform our readers that a polite and attentive gentleman is employed with and those who have produce to ship or goods to be brought from the city, to call and select the Yazoo. Capt. Scholl is the gentlemanly clerk.

SCHILLING'S SCENIC STOCK.—Mr. and Mrs. Schilling have just arrived from New York with the most beautiful selections in millinery goods and fancy goods, hair goods, jewelry and fancy articles. This is one of the best established establishments in the South to do business with. Mrs. Schilling will give her personal attention to the millinery department. Call and see this elegant assortment. Prices low.

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POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not roughen the skin, clog pores, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box, sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel).

For Throat Diseases and Coughs. "Brown's Bronchial Troches" like all other really good things are frequently imitated, and purchasers should be careful to obtain the genuine, which is prepared by John I. Brown & Sons.

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When yellow fever is prevailing it is well to cleanse the blood, regulate the liver, force away bile and remove from the system with Magnolia Cathartic. Any druggist can put up the 5 ingredients necessary to make it, quickly and inexpensive to the user. Let no one be afraid to use it, as it is not a strong cathartic, but a mild one, and can be taken by the young or old. Nausea and illness are unknown with its use, and it is recommended by physicians who have used it during the epidemic of 1878. Directions for making and using are given with each bottle. Ask your druggist for it. Wholesale druggists will supply it.

A Change that is a Blessing.

There is no remarkable feature in the progress of science and the knowledge of man, more striking than the discovery of the chemical action of iron in the human system, as it is there found in the blood, muscles, etc. Until recently, however, it could not be used with the same effect as now, for the reason that it was impossible to obtain the iron in a form sufficiently pure to be taken into the system without producing more evil than good. Now, however, it is different, and Brown's Iron Bitters can be used with the most beneficial results. Those who have used it say it is the only medicine that will not blacken the teeth, cause headache or constipation, and they all say it is the best medicine they ever used. Dr. Scott's Electric Hair and Flesh Brush can be used with the Iron Bitters, and will assist in producing a healthy circulation of the blood, which is necessary to secure the best results from the use of any tonic. Ask your druggist for Brown's Iron Bitters, and see that you get the genuine, which has the trade-mark and crossed red lines on the wrapper.

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PARENTS desiring to find a safe and healthy school for their sons during the session of several months, will do well to patronize an institution now offering under the patronage of the Tennessee Annual Conference, Methodist Episcopal Church South. The session opens May 22d and closes [illegible]

FIRST MONDAY IN AUGUST, 1879.

Students driving before the latter date will be required to pay board in advance, and will have to make up all time lost from the study under a charge of fifty cents per month. Washing at actual cost. Boarding in Professors' families, $10 per month. Tuition, College course, twenty dollars, English Course, fifteen dollars.

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5 MUSIC 5 BOOKS 5

Piano-Arrangement of H. M. S. PINAFORE, By D. DAVENPORT.

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The Sorcerer is by the same composers as Pinafore, and musically quite as good. Piano Arrangement by MORELAND, also $1 00.

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A duet full part of 12 feet is needing but two performers. Very good music.

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WANTED EVERYBODY TO know that LAPEYRE'S IN-DEANTURNED CHEMICAL RAISING is not a secret preparation, but is offered for sale to the public. Indeed Purchasers are highly recommended to use it, as being the purest and most economical preparation for making light, sweet and wholesome Biscuits, Cakes, Pastry, etc. Prepared and for sale by P. LAPEYRE & SON, Manufacturing Chemists, 25 Levee and 26 Commerce streets, etc. For sale also at the principal wholesale and retail drug stores.

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Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. NO opium. Thirteen pages of names of home references and increasing. Sold by druggists. Depot 116 Camp street, New Orleans.

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A large and complete assortment of these Celebrated SAFES on hand and for sale at prices to suit the times. Parties desiring anything in our line are respectfully solicited to address the undersigned for estimates, etc., as he feels confident of being able to give them satisfaction, both as regards price and quality of work.

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Farm, Garden and Household.

PRICKLY COMFREY FOR STOCK.—I am so situated, with little land and more leisure, that a splendid green fodder plant would be a blessing. Hence I watch the papers for anything new on the subject. Two years ago the agricultural papers had much to say about prickly comfrey, a fodder plant newly introduced from Europe. It was said that one acre of plants would produce 80 tons of green fodder in a season. I secured and planted a quantity of the sets. They were slow in coming up, and did not amount to much till the last of July. But by that time I became convinced that the yield of thick leaves would be abundant. Last spring I took a plate and, after giving them, set out a quarter of an acre. They grew at once, and rapidly. I had a piece of rye that I wished to cut at the earliest moment for some calves, but this newly set comfrey was ahead of the rye. I cut baskets full for ten days before the rye was large enough to cut.

I became convinced that the plant would yield enormous crops, but alas, in common with others all over the country who were trying it, I found that the cows would not eat it. For this reason I conclude the plant was a failure, and paid little attention to its culture. But it was the first green thing I could get for the calves in the spring, if they ate it readily and would eat it all summer long. In the fall 20 acres of my land became vacant, having been sown in small grain and grass that was harvested. The comfrey patch, which had by this time made a large growth, lay in this field. About the last of August I began herding my cows in this field. As they passed in they went across the comfrey lot, and would pick as they passed along. It was not long till they would leave oats, wheat and timothy stubble and slough grass, and go back to the comfrey; and on till winter they kept it nibbled to the ground.

I am now convinced that I have in this plant the most valuable fodder crop ever introduced. It is a forerunner of spring, growing somewhat after the manner of burdock or rhubarb. It starts as early in the spring and keeps green as late as horse radish. Indeed, there is no plant on my place that keeps green so late. It is propagated from seed or root cuttings, in the same way that horse radish is propagated. A beginner should order these sets and plant them in the garden the first year, then the next year divide the roots the same as the plant roots are divided. Set three feet apart and cultivate as you would potatoes. As soon as the leaves are large enough commence cutting. It can be cut five or six times in a season, and renews itself a little after the manner of horse radish. Nearly all that have tried it find after they have once induced the cows to eat it, they will eat it greedily. This is especially the case if they are fed with it from the time they are calves.—Correspondent of Prairie Farmer.

JAPANESE CHRYSANTHEMUMS.—The beauty of the Japanese Chrysanthemums, their brilliant color and varied form, have been strikingly effective this autumn, and it is worthy of note that they have generally bloomed early, while the early flowering incurved types have been quite late. Of the newer Japanese varieties, the following may be said to have made a place for themselves in collections: Diamond, creamy chocolate with gold at orange in the center, large double flowers and prettily twisted petals; Peter the Great, pale yellow, the flowers large in size, and very striking in appearance; Red Gauntlet, dark crimson, a fine late flower of color, particularly striking in appearance; Salina, delicate pink of pinkish tint, a very distinct and taking variety; Magnum Bonum, clear lilac, very fine; Mr. Barnes, clear deep buttercup yellow, extra fine quality; Emperor of China, white, deepening to blush with age; Bronze Dragon, very fine; Fulgine, pinkish lilac, very bright and effective, and distinct in character; Baron de Bruther, clear delicate rose, very good; Soleil Levant, clear yellow; and Royal Soleil, crimson burnished with orange, fine and effective. Of the older varieties no collection would be complete without Comtesse de Beauregard, Catterlin, Elaine, Fair Maid of Guelness, Garnet, Grandiflora, Golden Dragon, James Salter, M. Charles Hubert, Purple King, Plantagenet, Red Dragon, The Queen and the Dairno.—Gardener's Chronicle, London.

REMEDY FOR SEA-SICKNESS.—Dr. D. Farrar Parker, of Mississippi River Quarantine Station, writes to the Scientific American of a preparation suggested to him as corrective of sea sickness, by Prof. Carl Ring of Bonn, Prussia. We condense the result of his experiments of the remedy upon himself. If we can in any way help any of our readers to ward off this wholly unnecessary ocean travel, we shall be very happy.

Mix equal parts of nitrite amyl and alcohol. Take a dozen or so deep inhalations from the bottle as soon as the nausea begins. Repeat whenever it returns, and "confidence" will soon be restored. After an hour or so it will be no longer necessary.

THE Rural Mr. Seth Green, alluding to the methods of attracting birds to birdhouses, offers the following advice: "Do not put more than one bird-house about your premises the first season. Add one every year thereafter. If you put up a number, a pair of birds will come, inspect each in succession, and fly away not to return; just as when you go into a store where there are a large number of the kind of articles you want, and after looking at them you will go somewhere else. If there was but one you would buy it, but in the great number you cannot make a choice."

A practical farmer residing near Atlanta, Georgia, says that he has succeeded in ridding his cabbages of all manner of insects, by sprinkling them thoroughly with a solution of lime. Take half an ounce of gun aloes, powder it as finely as you can, then put two teaspoonfuls of common cooking soda into the powdered aloes and mix well; then pour on it a quart of boiling water and stir it briskly a few minutes. The best way to sprinkle the cabbage is to apply it with a syringe or sprinkler, as the brine-like mixture does not wash off as readily as water.

SUMMER SOUP.—Take half a pint of shrimps, pick out all the fine from the tails, pound the rest in a mortar with the juice of half a lemon and a piece of butter; pass the whole through a sieve. Make a pint of melted butter, put the meat from the tails into it, and heat it over the fire, but when the sauce begins to boil throw in the shrimp butter that has come through the sieve, and do without a moment's delay.

MOCK CUSTARD.—Beat a pint and a half of sweet milk, sweeten and flavor to taste. Beat three eggs very light and stir them in; put two teaspoonfuls of sugar and a piece of salt. Stir this into the boiling milk, spread this when cool between two crusts of the cake as made for Washington pie, and you have a nice cream pie.

RENNET ICE.—Take eight quarts of sweet cream, three pints of sugar, and flavor to taste. Put the cream in a freezer, and when it begins to freeze add a pint of rennet, which can be procured at any drug store. Stir the rennet in thoroughly, and then cover the freezer and let it stand undisturbed for about an hour, or until the cream is thick enough to eat. Then freeze as usual. This is delicious and simple, and requires no cooking.

UNLESS Pickles should be tightly sealed while they are still hot, or they will soften. Keep them always covered with vinegar, and if the vinegar should weaken, it can be boiled and poured over the pickles. Pickles will sometimes spoil in the cask, and a pickle jar.

ACID fruits, if cooked in tubes or copper kettles, should not be allowed to remain in them any length of time after cooking, as the acid will act on the metal, and produce poisonous compounds.

BOILED EGGS.—Put dairy and fruit in a vessel, then put the vessel in a kettle of water and boil. The same without sugar.—Detroit Post and Tribune.

MISCELLANEOUS.

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Amendments to Charter OF THE

MERCHANTS' MUTUAL

Insurance Company.

NEW ORLEANS, Feb. 10, 1879.

AT THE REGULAR MEETING OF THE Board of Directors, held on the thirteenth of January, 1879, the following members being present:

Messrs. P. Fourchy, P. Maspero, D. Fatjo, J. B. Lafleur, M. W. Smith, Ed. Toby, John Geddes, J. J. Fernandez and Charles Laffite.

Upon the petition of a large majority of the stockholders the following amendments to the charter of the Company were unanimously adopted, under the powers vested in the Board of Directors by the fourteenth article of the charter:

ARTICLE EIGHTEENTH.

The first article of the charter is so amended as to postpone the expiration of the charter until the thirty-first day of May, eighteen hundred and ninety-three, unless the affairs of the Company be sooner liquidated by a vote of two-thirds of the members of the corporation.

ARTICLE NINETEENTH.

The capital stock of the Company is fixed at six hundred thousand dollars. This change to take effect from the first day of June next, when new certificates of stock will be issued. The new shares to be one hundred dollars each. Certificates to be issued for fractional parts of a share to be ultimately consolidated into full shares by purchase or sale.

I, the undersigned, Recorder of Mortgages in and for the parish of Orleans, State of Louisiana, do hereby certify that the within and foregoing amendment of the charter of the Merchants' Mutual Insurance Company is this day recorded in this office, in book 152, folio 295 and 296.

J. G. RICHARDSON,
Deputy Recorder of Mortgages.
New Orleans, Feb. 10, 1879.

H. DEVERGES & CO.,

HARDWARE,

17 and 19 Decatur Street,

Opposite Postoffice, New Orleans.

IMPORTERS AND DEALERS IN

IRON, NAILS, CUTLERY, GUNS, AGRICULTURAL IMPLEMENTS, PLOWS, OILS, PAINTS, CORDAGES, ETC. ETC.

SPORTSMEN'S DEPOT,

55.....ST. CHARLES STREET.....55

NEW ORLEANS.

ARTICLES FOR FISHERMEN OF ALL KINDS.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. H. Cooper's Breech and Muzzle-loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1599.

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BOOT AND SHOE STORE,

NO. 36 FRENCHMEN ST., between Victory and Moreau, Third District, New Orleans.

A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

TRUNKS, TRUNKS,

HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest Ladies' TRUNK, Gents' Sole Leather, Zinc, and in fact every kind made; also Patent Tray Oils summed not take the tray out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES, also a fine assortment of Ladies', Children's and Misses' SHOES of the best Philadelphia makers. Call and see for yourself at

S. BAUM'S, 551 Magazine St.,
Corner St. Mary's, New Orleans.

$25.00 to $35.00

STEWART'S NEW IMPROVED

SINGER Sewing Machine

Great Reduction in Prices!

Down with Monopolies!

Hard Times demand Low Prices.

We warrant all our machines to be NEW, LATEST IMPROVEMENT and PERFECT for

FIVE YEARS.

Our NEW MACHINE is supplied with a LOOSE BALANCE WHEEL, which is a great improvement over the old SINGER as it enables the operator to control the tension through the machine, or removing the work from the needle. This is the finest Domestic Improvement ever put on the Sewing Machine.

Also dealer in all first-class machines, such as the

WHEELER & WILSON,
GROVER & BAKER,
DOMESTIC,
WILSON,
WEED, Etc.

Constantly on hand Shuttles, Oil and Needles for all kinds of Machines. Address

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General Sewing Machine Agent,
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MISCELLANEOUS.

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PHOTOGRAPHIC ART GALLERY,

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A PERFECT LIKENESS TAKEN and finished in a manner unequaled by any other establishment in this country.

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Remember WASHBURN'S NEW GALLERY.

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All of our preachers to aid in the sale of the

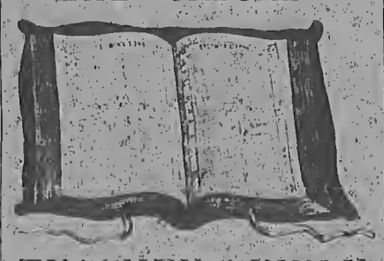
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Edited by Rev. T. M. Finney, D. D., with contributions from our Bishops and other ministers of the various Conferences.

This work is published with the consent of the late Bishop's family, they to receive royalty on all copies sold. Address, for circulars and terms, the Publisher, J. H. CHAMBERS,
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Standard Drop and Buck Shot AND BAR LEAD MANUFACTURER,

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Vertical position.

THE simplest and most durable stone mill in the world. Any farmer can run and grind as fine meal as any four-foot stone or as coarse feed as he chooses. Every Mill guaranteed. Send for Circular B with Price List.

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SUCCESSOR TO

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OF ALL STYLES AND DESCRIPTIONS.

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Prices guaranteed to be at the LOWEST MARKET RATES. Country orders solicited. Write for price list.

MATTRESSES, Hair and Spring, cheaper than ever.

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BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand a full assortment of first-class goods at prices which defy competition. Call and examine my stock before purchasing elsewhere.

MY MOTTO: "*Quick Sales and Small Profits.*"

Jackson railroad cars pass in front of the store.

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Old Fashioned Full Weight

EXTRA OLIVE SOAP

FOR SALE BY

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Country Orders for Millinery AND FANCY GOODS.



Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

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Dealer in Millinery and Fancy Goods,
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Second door above Customhouse.

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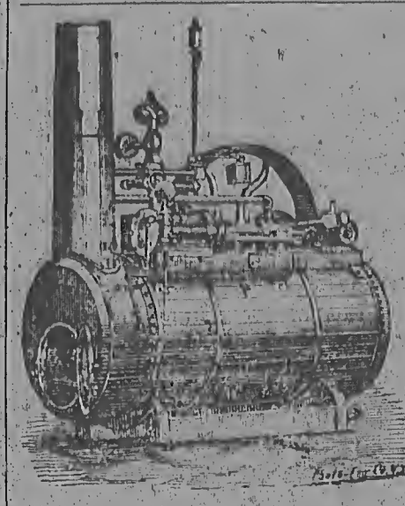
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Strong, Simple and Durable,

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Send for Special Price List of this and other styles Engines, Boilers, etc.

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SILKS, LACES, DRESS GOODS IN WORSTED FABRICS

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IMPORTERS AND PACKERS OF

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SILVER MEDAL AWARDED AT PARIS EXPOSITION, 1878, FOR QUALITY AND EXCELLENCE OF GOODS.

OUR GOODS ARE GUARANTEED AND DESIGNED EXPRESSLY FOR FAMILY USE.

FOR SALE BY WHOLESALE AND RETAIL GROCERS.

NICHOLLS TEMPERANCE LUNCH HOUSE

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LADIES' RESTAURANT,

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The Ladies' Department of the NICHOLLS LUNCH HOUSE, having been recently fitted and furnished in handsome style, is now open for the accommodation of guests.

Particular attention is being been paid to the

LADIES' DINING HALL, PARLOR AND TOILET ROOM,

All of which have been neatly and comfortably furnished with a view to the comfort of the ladies.

The proprietor has placed a PIANO in the Parlor for the benefit of the guests of the house.

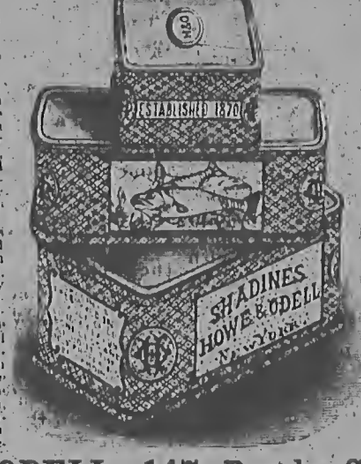
All meals are cooked in HOME STYLE, at short notice and at

HALF THE RATES OF OTHER RESTAURANTS,

and are served by polite and attentive waiters.

1879 - SHADINES - 1879

NINTH SEASON.



Our this season's catch now ready is the finest we have ever produced. Years of trial have proved their unequaled superiority, Purity and Economy, and being unexcelled as a Preserved Fish they are now a recognized favorite in the world's market.

The unparalled success in former seasons induced the packing of imitation goods by other parties, which were bought by some dealers through ignorance or their eagerness. Such purchases were attended with the usual results.

The celerity with which a luncheon or meal can be obtained, (as they require no cooking or preparation, being always ready) renders them peculiarly acceptable to travelers, picnic and excursion parties, or for general use; their delicious, piquante flavor satisfies the palate of the most fastidious, while their cheapness, being now at about one half of the original price, meets the requirements of the economical.

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are packed in hermetically sealed tins, essentially boneless, in a mild, pleasing appetizing sauce, palatable to all, free from the oily properties of the sardine, retaining only the natural oil of the Shad, and ready for the table at all times, for dinner, lunch or evening meal, by merely opening the box.

We are the only packers of the GENUINE SHADINES. They are our Trade Mark.

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MACHINERY, TIES, ETC.

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MANUFACTURERS OF

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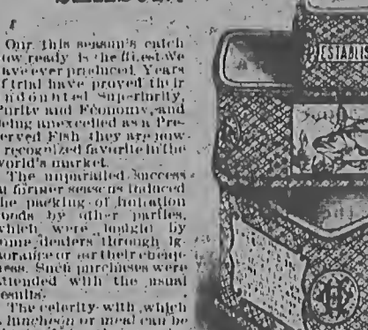
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☞ A SPECIALTY MADE OF CHILDRENS CARRIAGES.

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Consulting Engineer on General Mechanics, Steam and Hydrostatics.

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Cork Manufactory,

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CIRCULAR.

We have this day sold to the NEW ORLEANS CORK MANUFACTORY, the entire stock of CORKS of our branch of this city, together with our good will. With thanks for the generous favors of the past, we would respectfully ask a continuance of the same to our successors.

William King & Co.

Referring to the above circular, we would inform the trade that the facilities of our steam factory are complete for CUTTING CORKS at short notice, and that our stock of CORKS insures prompt execution of all orders confided to us.

New Orleans Cork Manufactory.

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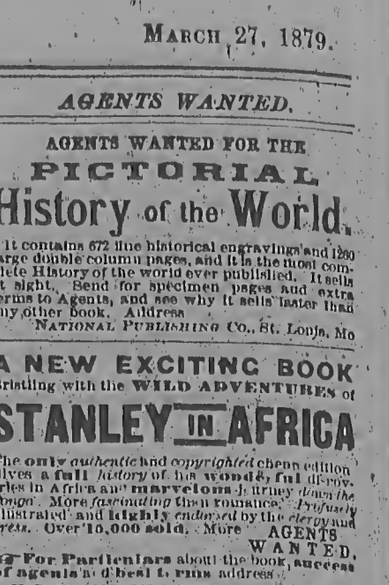
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Send Catalogue free on application. Mention this paper.)

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The most beautiful Parlor Organ made. Has celebrated Concert Bass, Cello, Sub-Bass and Octave Coupler, and two models of Grand Action. Octaves of bells in most of the Pianos, many with 3 pedals. A perfect imitation of WATERS' CHAPEL ORGAN, OR CHURCH ORGAN. Also CONCERTO ATTACHMENT, CENTENNIAL CHIMES, CHAPEL and COTTAGE ORGANS, in Unique Parlor Cases are received with universal favor.

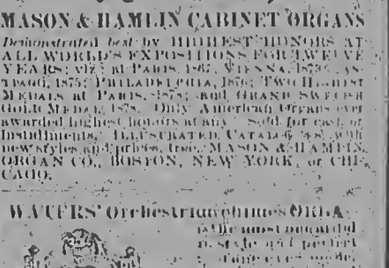
WATERS' PIANOS, GRAND, SQUARE AND UPRIGHT, ARE THE BEST MADE. The Finest Tone, Workmanship, & Durability guaranteed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. A liberal Discount to Teachers, Churches, Schools, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567.

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FIRE, WATER AND WIND PROOF.

Durable, Cheap, easily applied by any one. Provides for expansion and contraction. In practical use six seven years. Board for shipment to any part of the country. Address for Circular, CALDWELL & CO., Cincinnati, O.



Incomparably the Best and Cheapest Windmill. Protected by two patents. Twenty-Eight First Premiums. Light, but strong and durable. Has more wind surface, runs in lighter winds, is more automatic, and pumps more water than any other windmill ever before made. Requires no attention, no counterbalance, no pumping expensive. It has successfully withstood the hurricanes of the West, while other mills that stood near them have been destroyed. It is rapidly superseding others there. See certificates and testimonials in our illustrated Catalogue.

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Woodville Female Seminary.

A NON-SECTARIAN ACADEMY, UNDER the supervision of the Methodist Episcopal Church, South. Mississippi Conference; Hon. E. McGehee, President of Board of Trustees. For Thoroughness of instruction, healthfulness, cheapness, and many other advantages, is not surpassed. We invite those interested to examine our credentials, and to obtain circulars, by calling upon Mr. Philip Werlein, New Orleans, La., or address the Principal, A. J. WRIGHT, Woodville, Miss.

The Loquet-LeRoy Institute

AND KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This institution has now reopened under the auspices of the Misses MOISE, Cecelia W., Sallie L. and Corinne, the latter relicte of the late R. G. Radol, daughters of Judge E. Warren Moise, deceased, successors of Mme Loquet LeRoy, whose good will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the School. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the institution, and that of their friends, and the public generally, promising strict devotion to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors, being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

OFFICE AUDITOR OF STATE.

New Orleans, Jan. 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor, and for other purposes."

ALLEN JUMMEL, Auditor.

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Office—18 ST. CHARLES STREET.

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NEW ORLEANS.
Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,
NO. 319 CARONDELET STREET
Between Julia and St. Joseph,
New Orleans, La.

COPARTNERSHIP.—THE UNDERsigned have this day formed a copartnership under the firm name and style of

LEVI & NEWMAN,
HORACE I. LEVI. EDWARD NEWMAN
(Successors to A. Levi)
COTTON FACTORS
AND COMMISSION MERCHANTS,
No. 93 CARONDELET STREET.
New Orleans, January 21, 1879.

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HIPPUS R. EDSON. ARTHUR L. EDSON.

EDSON & SON,
Manufacturers of
Carriages and Buggies
LIGHT AND HEAVY SPRING WAGONS.
715 *North Eighth Street,* ST. LOUIS, MO.
Barouches, Phaetons, Buggies and all kinds of Spring Wagons constantly on hand and made to order.

FIRST PREMIUM AT ST. LOUIS FOR 1878.
JOHN KIMPEL,
Manufacturer of
CARRIAGES AND BUGGIES,
PLATFORM WAGONS, TRUCKS,
LIGHT AND HEAVY SPRING WAGONS.
206, 210, 212 & 214 *Spruce St.* ST. LOUIS, MO.
Barouches, Buggies and all kinds of Spring Wagons.

J. THOMSON & BROS.,
IMPORTERS AND DEALERS
IN
CARRIAGE, WAGON
AND
CART-MAKERS' MATERIAL,
And Manufacturers of
Light Carriages and Spring Wagons,
All at Reasonable Prices.
68 AND 70 SOUTH RAMPART ST.,
Between Common and Gravier,
NEW ORLEANS.

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D. P. SHEARON & CO.,
PROPRIETORS,
Wagons, Carts and Drays
MADE TO ORDER.
Southern Orders Respectfully Solicited.
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All Kinds of Laundry and Toilet Soaps.

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Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns.
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Repairing neatly done. Country orders attended to.

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LADY'S GOLD WATCHES, $30 and upward.
GENT'S GOLD WATCHES, $45 and upward.
GENT'S SILVER WATCHES, $12 and upward.
BOYS SILVER WATCHES, $12 and upward.
All guaranteed.
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W. C. SHEPARD & Co.,
49 CAMP STREET.
China Crockery Glass,
AND HOUSE FURNISHING EMPORIUM.
CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS.
Viz: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 12 After-Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.
Variety Novelties in House-Keeping.
TEA SETS all prices and quality.
GOBLETS, TUMBLERS, BOWLS, CAKE STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS, LADLES, WAITERS.
CHAMBER SETS White, Band, Fancy—all prices.
TIN CHAMBER SETS FOOT TUB WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS to contain 5 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

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89 CAMP STREET 91
WAREHOUSE—143, 145 & 147 MAGAZINE ST.,
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IMPORTERS AND DEALERS IN
FOREIGN AND DOMESTIC
HARDWARE!
BUILDERS' HARDWARE,
GRATES, CUTLERY, STOVES,
HOUSE-FURNISHING GOODS, ETC.
SOLE AGENTS FOR THE
CHARTER OAK STOVE
HOWE SCALE and
BARBED FENCE WIRE.

CARPETS.
ELKIN & CO.
190 CANAL STREET 108
HAVE NOW STYLES OF
AXMINSTER, VELVET,
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Just received, per recent arrivals from Liverpool,
English Oil-Clothes and Linoleums.
A large variety of
RUGS, MATS AND MATTINGS.

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Between O'Fallon and Cass Avenues,
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LUMBER YARD,
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Cabins and Dressed Lumber a Specialty.

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B. D. WOOD & BROS.,
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Opposite the City Hotel,
Wholesale and Retail Dealers in all kinds of COALS. Pittsburg Coal delivered by boats from the coast, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

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ALSO
LOAN OFFICE,
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Unredeemed pledges of every description sold at very low prices and with full guarantee.
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STOVES SUITABLE FOR ALL.
THE STEWART.
Plain No. 7 ..... $11 00
With Reservoir and Closet No. 8 ..... $13 00
THE CHAMPION.
Plain No. 6 $10 00, No. 7 $12 00, No. 8 $15 00
Reservoir and Closet No. 6 $13 00, No. 7 $16 00, No. 8 $19 00
THE CAMBRIDGE.
Plain No. 6 $13 00, No. 7 No. 8
Reservoir and Closet No. 6 $16 00, No. 7 No. 8
THE GREENBACK.
Plain No. 6 $15 00, No. 7 $18 00, No. 8 $21 00
THE FASHION.
Plain No. 8 $16 00
THE DIAMOND.
Plain No. 8 $18 00
All the above prices include pipes and dampers.
J. H. CAMPHAN,
191 Poydras Street, New Orleans.

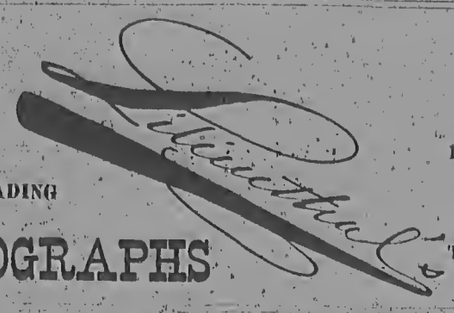
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R. & J. BECK,
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921 Chestnut St., Philadelphia.
Would call special attention to their unequaled stock of *Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc.*, the largest and most varied in the United States, at
GREATLY REDUCED PRICES.
Send three stamps for our splendidly illustrated and priced catalogue of 140 pages.
Mention what Paper you saw this in.

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Bells of Every Description for Churches, Schools, Fire Alarms, Farms, etc. Fully WARRANTED. Catalogue sent free.
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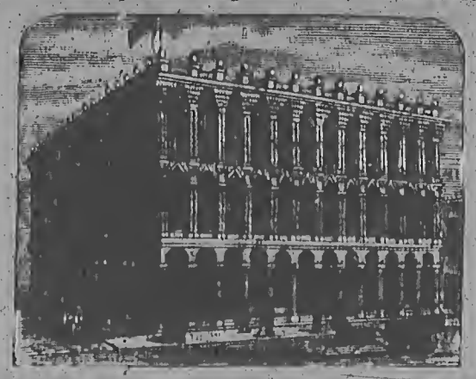


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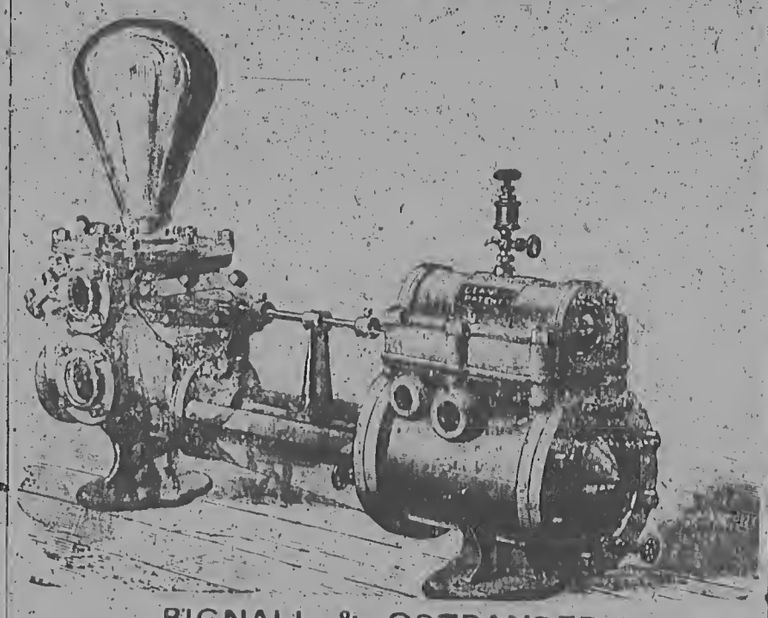
FEATHERS.



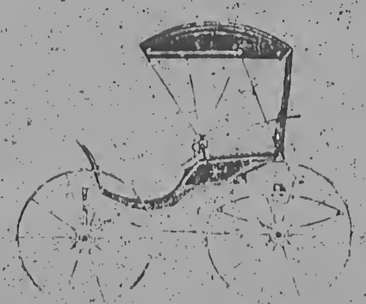
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FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

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MACNEALE & URBAN'S
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BANK LOCKS & VAULT WORK.
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BIGNALL & OSTRANDER,
806 and 808 North Second Street, St. Louis, Mo.
DEANE'S STEAM PUMP, (BEST IN USE,)
PUMPS OF ALL KINDS, BELTING, HOSE, GAS PIPE, FITTINGS AND BRASS GOODS, STATIONARY AND PORTABLE ENGINES, COTTON GINS AND PRESSES.



ANDERSON, HARRIS & CO.,
Wholesale Manufacturers of
Buggies, Phætons,
CARRIAGES AND VEHICLES
OF EVERY DESCRIPTION.
OFFICE AND FACTORY:
N. E. Cor. Baymiller and Liberty Sts.,
CINCINNATI.
Sixth Street (Green) Cars pass the door.

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR: Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

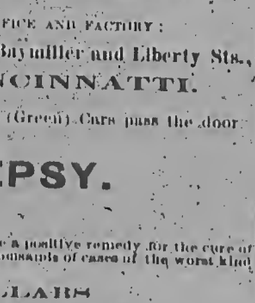
together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige. Respectfully yours,

DR. H. G. ROOT, *183 Pearl Street, N. Y.*

MILK OF MAGNESIA

IS THE most perfect preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEART BURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 250 times. The first is the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between these is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor entirely free from the objectionable precipitates, in fact *perfectly dissolved.*

Bearing in mind MILK OF MAGNESIA, AS NOW OFFERED, is dissolved (the *other*) it is, at first, different from all other preparations of Magnesia. Physicians will find this an elegant and effective substitute already acquainted with this form of Magnesia. An eligible aperient for children, delicate ladies and pulmonary invalids by addressing



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Orders from the city and country promptly attended to.

Broadway Foundry Co.
JOHN J. HOLLIDAY,
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313 Carr Street, ST. LOUIS, MO.
Manufacturers of Stationary and Portable
Steam Engines and Boilers
MULAY AND CIRCULAR SAW MILLS,
Saw and Grist Mill Machinery, Rolling Mill and Blast Furnace Castings, Wrought Shafting and House Work, PARKERS & JOHNSON'S WATER WHEELS, Tobacco and Lard Press Screws, Compound Tobacco Presses, Lard Kettles, Iron and Brass CASTINGS of every description; also Quartz Mills and Smelting Furnaces of most improved descriptions.
HAVE PURCHASED ALL THE WHEEL & PULLEY PATTERNS OF GATY, M'CUNE & CO.
J. B. DAVIES, late of Louisville, Mechanical Man'r

H. N. SIEBRECHT
Has just received a new supply of latest styles of
PAPER HANGINGS,
Most Elegant
BED ROOM AND PARLOR SUITS,
In Ebony, Rosewood and Walnut.
Window Shades, Cornices, Lace and Nottingham Curtains at all prices, with a great variety of Fancy articles, at
48 Royal Street.

PERFORATED
VENEER SEATS AND CHAIRS
For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.
Churches intending to buy Chairs or Settees will do well to correspond with
CARDNER & CO.,
Patentees and Manufacturers,
370 PEARL ST., NEW YORK.

NO MORE
RHEUMATISM
OR GOUT
ACUTE OR CHRONIC
SALICYLICA
SURE CURE.
Manufactured only under the above trade mark by the
European Salicylic Medicine Co.
DE PARIS AND LEIPZIG.
IMMEDIATE RELIEF WARRANTED, PERMANENT CURE GUARANTEED. Now exclusively used by all celebrated Physicians of Europe and America, becoming a staple, harmless, and Reliable Remedy on both continents. The highest Medical Academy in Paris report 95 cures out of 100 cases within three days. Secret. The only discovery of the poisonous Uric Acid which exists in the blood of Rheumatic and Gouty Patients. $1.00 a Box; 6 Boxes for $5.00. Sent to any address on receipt of price. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. Address,
WASHBURNE & CO.,
Only Importers' Depot, 23 Chatham St., N. Y.
eow



Ague Cure

Is a purely vegetable bitter and powerful tonic, and is warranted a speedy and certain cure for Fever and Ague, Chills and Fever, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, and all malarial disorders. In miasmatic districts, the rapid pulse, coated tongue, thirst, dissatisfaction of stomach, pain in the back and loins, and coldness of the spine and extremities, are early premonitions of severer symptoms which terminate in the ague paroxysm succeeded by high fever and profuse perspiration.

It is a startling fact that quinine, arsenic, and other poisonous mineral drugs, the basis of so-called "Fever and Ague Preparations," Specifics," "Syrups," and "Tonics" in the market. The practitioner who relies on these mineral poisons, although they are palatable, and may break the chill, do not cure, but leave the malarial and their own drug poison in the system, producing quinism, deafness, ringing in the ears, headache, neuralgia, and other disorders more formidable than the disease they were intended to cure. Ayer's Ague Cure thoroughly eradicates these noxious poisons from the system, and always cures the severest cases. It contains no quinine, mineral, or anything that could injure the most delicate patient, but is strengthening excellence, always its certainty to cure, so that it leaves the system as free from disease as before the attack.

For Liver Complaints, Ayer's Ague Cure, by direct action on the liver and biliary apparatus, drives out the poisons which produce these complaints, and stimulates the system into a vigorous, healthy condition.

We warrant it when taken according to directions.

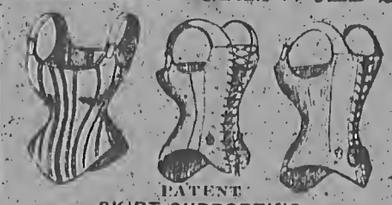
Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.
SOLD BY ALL DRUGGISTS EVERYWHERE.

MISCELLANEOUS.

WIRE RAILING
AND
Ornamental Wire Works.
DUPUY & CO., No. 34 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

MEDICATED RAW SILK FOOT PROTECTOR
PAT'D APRIL 25, 1876. MANF'D. BY S. TUTTLE & SONS PHILA.
Composed of wool and silk felted together with the silk next to the foot. A sure relief for Rheumatism, and proof against cold and damp feet. Many a cold and the attendant consequences prevented by using these goods. Sent by mail to any address on receipt of twenty five cents, or four pairs for one dollar. State size of shoe worn; and if for gent, lady or child. Canvassers and Agents do well with these goods.
B. W. JOHNSON,
223 Arch Street, Philadelphia, Pa.

LADY AGENTS WANTED FOR
MADAME GRISWOLD'S



PATENT
SKIRT-SUPPORTING
CORSETS,



21 E. 16th St. New York.
BRANCH OFFICE:
No. 44 WINTER ST., BOSTON, MASS.
Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.
CAUTION:
Before purchasing, look for Stamp and Trade Mark.

MARSDEN'S
PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

PULVERMACHER'S
ELECTRIC BELTS
AND BANDS
Are self-applicable to any part of the body for the speedy and safe relief of
Rheumatism,
Neuralgia,
Dyspepsia,
Nervous Debility,
Liver Complaint,
Kidney Disease,
Female Complaints,
Nervousness,
Urinary Diseases,
General Ill Health,
Wasting Decay,
Spermatorrhœa,
Epilepsy,
Paralysis,
Sexual Exhaustion,
Spinal Diseases,
Indigestion,
And other chronic ailments.

VOLUNTARY TESTIMONY.

[Extract from the Baltimore Methodist, February 8th, 1878.]

"The Pulvermacher Galvanic Belt" seems to have merited and received, by the most unequivocal testimony, the highest encomiums of the world, by the Faculty of France, England, Austria, Prussia, Russia, Germany, and America, and by well known writers, before the extraordinary cures effected by Pulvermacher's Electric Belts and Bands, in all parts of the civilized world, had placed the sound judgment of the profession, who very generally have come to their praise.

PULVERMACHER'S
ELECTRIC BELTS AND BANDS
are indorsed and approved by the most eminent medical men of the highest standing in the world, by the Faculty of France, England, Austria, Prussia, Russia, Germany, and America, and by well known writers, before the extraordinary cures effected by Pulvermacher's Electric Belts and Bands, in all parts of the civilized world, had placed the sound judgment of the profession, who very generally have come to their praise.

Pamphlet and Testimonials free, containing full particulars of terms, etc. Address

PULVERMACHER GALVANIC CO.,
Cor. Eighth and Vine Sts., CINCINNATI, O.

Beware of worthless imitations and dishonest counterfeits. Pulvermacher's Galvanic Belts distinguish the genuine from the spurious.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western	15	16
New York, good to creamy	24	26
Coffee, ₩ lb.:		
Rio, fair	13¼	13¾
Rio, good	14⅛	14⅝
Rio, prime	15⅛	15⅝
Candles, ₩ lb.:		
Star, best brands	11¾	12
Corn Meal, ₩ bbl.:		
Best, K. D.	2 40	2 50
Cheese, ₩ lb.:		
Factory	5½	6½
N. Y. cream and English dairy	6	6½
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 25	4 37½
XX	5 03	5 10
XXX	5 37½	— —
Choice XXX	5 62½	5 87½
Choice family	5 75	— —
Fruits:		
Dried apples, ₩ lb.	2¾	3¼
Dried peaches, ₩ lb.	2	4
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	8
Gingernuts	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	36
Lard, in barrels, best	65	70
Molasses, in barrels:		
Common	20	22
Fair	25	26
Prime to choice	29	35
Golden and Roquet syrups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4	4
Ordinary	5¼	5¾
Fair	5⅞	6
Prime to choice	6	6
Soap, in boxes, ₩ lb.:		
XXX Palm	6¾	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₩ lb.		8
Salt, in sacks:		
Fine	1 45	1 5
Coarse	92½	97
Sugar:		
Good fair	5½	5¾
Prime	5¾	5⅞
Choice	6⅛	6¼
Yellow clarified	7⅛	7⅜
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15⅝	— —
Pepper	13⅝	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low grade	2	2
Medium	3	3
Good to fine	3½	3½
Low leaf	4	5
Medium	5	6½
Good	7	7½
Fine	8	8
Selections	9	11

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	47	— —
White	45	— —
Mixed	46	— —
Oats, ₩ bushel:		
St. Louis	37	38
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	85	— —
Hay, ₩ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Dog Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7	8
Shoulders	4¾	— —
Sides, clear rib	5¾	— —
Sides, clear	6¼	6
Hams, sugar-cured	9	10
Mess Pork, ₩ bbl	9 37½	9 50
Dry Salted Meat:		
Shoulders	4	4¾
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8¾
Choice, in tierces and barrels	7	7¾

EDULENTS.

Potatoes, ₩ bbl	1 60	2 25
Onions, ₩ bbl	1 50	2 50
Apples, ₩ bbl	1 25	2 25
Cabbages, ₩ box	2 50	3 00

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 20 lbs and buckles		2 15
Wire, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 50	— —
Young	2 50	— —
Ducks	— —	— —
Geese	4 00	5 00
Turkeys	14 00	18 00
Eggs, ₩ dozen:		
Western	13	14
Louisiana	14	15

Sydney Smith, after Macaulay's return from the East, remarked to a friend who had been speaking of the distinguished conversationalist: "Yes, he is certainly more agreeable since his return from India. His enemies might perhaps have said before (though I never did so) that he talked rather too much; but now he has *occasional flashes of silence, that make his conversation perfectly delightful.*"

It is related that, as some friends of Campbell, the author of "Hohenlinden," were having his room after a late supper, one of the number had the misfortune to fall down a long flight of stairs. The poet, alarmed by the noise, opened the door, and inquired, "What's that?" "'Tis I, sir, rolling rapidly," was the immediate reply of his fallen friend.

BENSON'S CAPCINE POROUS PLASTER.

FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected, with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to the common porous plasters, Dr. Scott's electrics, Allcock's and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney diseases and all local aches and pains it is also the best known remedy.

Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists.

Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, March 25, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

In the early part of the day the market ruled quiet and easy in consequence of unfavorable advices from abroad. Later, however, the market regained itself, and closed steady, with sales of 3,000 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	8⅝	8⅝
Ordinary	9⅛	9⅛
Good ordinary	9⅝	9⅝
Low middling	9⅞	9⅞
Middling	10	10
Good middling	10⅛	10⅛
Middling fair	11⅛	11⅛

Sales to-day, 3,000 bales. Market opened easy; closed steady.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	5,878	6,665	5,679
Galveston	1,779	2,068	1,765
Mobile	989	2,187	2,215
Savannah	3,123	1,341	3,346
Charleston	1,173	1,365	1,166
Wilmington	495	240	311
Norfolk	3,410	2,245	2,113
Baltimore		5	336
New York	450	1,281	378
Boston	1,250	1,707	1,400
Philadelphia	87	412	16
Other ports			
Total	20,134	19,550	23,481

FUTURES.

The position of the market at New York may be seen by the following:

	Middling.	To-day.	Saturday.
January			
February			
March		10.24@10.25	10.30@10.32
April		10.27	10.2 @10.24
May		10.36@10.48	10.41@10.42
June		10.53@10.54	10.5 @10.60
July		10.70@10.78	10.7 @10.72
August		10.85@10.86	10.8 @10.81
September		10.66@10.68	10.3 @10.6
October		10.37@10.38	10.33@10.35
November		10.13@10.15	10.10@10.12
December		10.06@10.12	10.08@10.10

Tone of the market firmer. Sales, 8,000 bales.

The Sin of Worry.

There are men in this world who wear a girdle of fret, as trying as any friar's to annoy themselves. They fancy that in such experience is to be found the highest fulfillment of religious duty and the truest expression of this world's probation. Some one has said that they procure their tickets, and then carry their luggage with them wherever they go, while there is provided a proper and capacious receptacle for all encumbrances. Or, what domestic infelicity this spirit of worry occasions! Mary and Martha are always in confusion—never able to comprehend one another. What business impatience and misunderstandings are inspired by this same contradiction, as it exists in common forms!

The assurance needs to be taken home by every one of us that worry is the deadly foe of the gospel and of common sense. In both the general and the special providences of God, which are revealed to us on every page of the Bible, there are distinct utterances against this tendency, by which we are all plagued. But, in addition to these promises, there are positive precepts, which make it most evident that anxiety has in it the very pasture of sin and is the mother of misery. However nervous, depressed and despairing may be the tone of any one, the Lord leaves him no excuse, for there is God's promise to overbalance all these natural difficulties. In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the refuge provided for him, will he be able to voice the confession of Paul and say, "None of these things"—however combined and confederate they may be—"none of these things move me."—S. H. Tyng, Jr.

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera, Diarrhœa, Dysentery, Croup, Colic and Sea-Sickness taken internally (it is perfectly harmless; see oath accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito-Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so, many stating if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 40 cents. Depot, 42 Murray street, New York. 8p

BUENA SALUD

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca,*) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

No. 72 William St., New York.

8p

DISCOVERY BY which hair can be restored to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principles in the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5 (1 to 3 accompany the order and balance to be paid when medicine is delivered.

205 NORTH EIGHTH ST., up stairs,
St. Louis, Mo

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—SECOND ROUND.

Brookhaven, e c, at Wesson	Apr	5, 6
Beauregard at Hebron		12, 13
Crystal prs station		19, 20
Bayou Pierre, at Fab rock		26, 27
Brandywine at Burtonton	May	3, 4
Spring Ridge, at Terry		10, 11
Hazlehurst		17,
Scotland, at Bethe		24, 25
Summit at Mecca ch	31,	Jun 1
Georgetown, at Beth sda	June	7, 8
Meadville		14, 15
Lexington		21, 22
District Conference, at Crystal Springs		26, 29

I will forward during the quarter to each preacher in charge a Pastor's Record, for use in collecting the data herein provided for, to be delivered to me at the close of the year or the benefit of each successor. Especial attention is asked to *The New Orleans Advocate* item, which so kindly publishes for our convenience, and gratis, this notice.

13 W. E. M. LINFIELD, P. E.

JACKSON DIST.—SECOND ROUND.

Vaiden circuit	Apr.	6, 27
Sweet Creek circuit	May	3, 4
Yazoo City		10, 11
Tchula circuit		17, 18
Lexington circuit		24, 25
Brownsville circuit	31	June 1
Raymond circuit	June	7, 8
Jackson circuit		14, 15
Madison circuit		21, 22
Sharon circuit		28, 29
Carthage circuit	July	5, 6
Canton station		12, 13
Jackson station		19, 20

The District Conference will be held in Jackson, beginning on Thursday, July 17.

13 F. M. FEATHERSTON, P. E.

BRANDON DIST.—SECOND ROUND.

Trenton at Boykins	Mar.	22, 23
Forest, at Lake		29, 30
Carthage, at Conway	Apl.	5, 6
Walnut Grove, at Good Hope		12, 13
Newton, at Spring Hill		19, 20
Union, at Decatur		26, 27
Bear River	May	3, 4
Rankin		10, 11
Pelahatchie		17, 18
Brandon		24, 25
Prairie		26, 27

9 WILL H. LEITH, E. P.

VICKSBURG DIST.—SECOND ROUND.

Natchez	Mar.	29, 30
Kingston	Apl.	5, 6
Fayette, at Bethel		12, 13
Port Gibson		19, 20
Rocky Springs, at Steele's Chapel		26, 27
Cayuga at Reese's Chapel	May	3, 4
Warren, at Red Bone		10, 11
Mount Olivet, at Shiloh		17, 18
Sunflower mission		17, 18
Rolling Fork, at McVille		24, 25
Clover Hill	31,	June 1
Chotard	31	June 1
Vicksburg	June	7, 8

12 W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Ellisville mission, at Shady Grove	Apl.	19, 20
Enon, at Enon		26, 27
West Pascagoula, at McLendon's	May	3, 4
Moss Point, at Zion		10, 11
East Pascagoula, at Caswell Springs		17, 18
Scranton, at Handsboro		24, 25

12 J. A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Richland	Apr.	12, 13
Black Hawk		19, 20
Kosciusko and Durant		26, 27
Vaiden	May	3, 4
Attala		10, 11
West Station		7, 18
Winona and Carrollton		24, 25
Zion (Friday)		30
Liberty	31	June 1
Lexington	June	7, 8
Winona circuit		14, 15
Hollybridge		21, 22
Greenwood	July	5, 6

The District Conference will convene at Durant, on Friday, June 27, at nine o'clock.

13 K. A. JOSLIN, P. E.

Religious Notices.

SEASHORE CAMP GROUND.—There will be a meeting of the trustees of Seashore camp ground held on the camp ground on Thursday and Friday, April 10 and 11, 1879, whose business of importance will be attend it to preparatory to the annual camp meeting to commence on the sixteenth day of July, 1879.

A full attendance of members is requested, and all persons desiring to secure beds for building or having business with the trustees, are invited to be present.

By order of the board.

W. H. FOSTER, President
P. HALLARAN, Secretary.
NEW ORLEANS, March 17, 1879. 12

THE Alexandria District Conference of the Louisiana Annual Conference of the Methodist Episcopal Church, South, will convene in Alexandria, La., April 18, 19, 20, 1879.

The preachers of the district will please bring with them their Quarterly Conference journals, and their Bishop's collection, with full statistics. Bishop Keener will preside.

C. KEENER, P. E.

FAITH AND WORKS.—"When have you been this week?" we were once asked by Mr. Spurgeon. "We have been looking over the wonderful Orphan Houses of Mr Muller," was the reply. "Ah," said Spurgeon, "Muller has wonderful faith, which I have not. I must have works as well as faith. When I pray to God for anything I don't wait for it to come; I set right to work and try to get it." And this is according to the gospel. Believe and work.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A

TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder blade, fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Flattering at the heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness, with fitful dreams, Highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

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are especially adapted to such cases, a single dose effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

Rev. R. T. SIMPSON, Louisville, Ky.

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MISCELLANEOUS.

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ALL SUMMER AND FALL CROPS.

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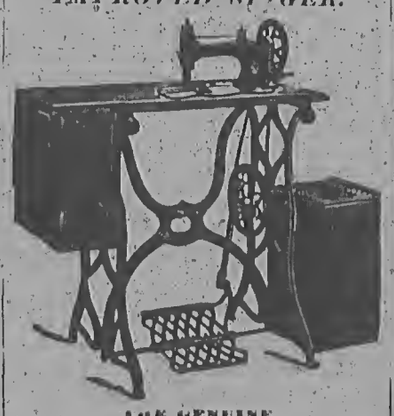
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Seven Stops, $185 style, for $120, on $5 monthly payments until paid, or $100 CASH.

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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ANEMONE.

BY ELAINE GOODALE.

A wind-flower by the mountain-stream,
Where April's wayward breezes blow,
And still in sheltered hollows gleam
The lingering drifts of snow,—

Where art thou, frailest flower of spring?
Did winds of heaven give thee birth?
Too free, too airy-light a thing
For any child of earth!

O palest of pale blossoms borne
On timid April's virgin breast,
Has thou no flush of passion worn,
No mortal bond confessed?—

Thou mystic spirit of the wood
Why that ethereal grace that seems
A vision of our actual good
Linked with the land of dreams?

Thou didst not start from common ground,
So tremulous on thy slender steel;
Thy sisters may not clasp thee round,
Who art not one with them.

Thy subtle charm is strangely given,
My fancy will not let those be—
Then, once and thus 'twixt earth and heaven,
O white anemone!

—*Scribner.*

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, March 25.—This morning Judge Donahue, by consent of counsel, entered orders dismissing the suit of Cornelius Vanderbilt vs. his brother, Wm. H. Vanderbilt, for one million dollars, alleged to have been promised for withdrawing his opposition to the probate of the Commodore's will, and also a similar order in the suit of the same plaintiff for seven million dollars' damages for alleged conspiracy by Wm. H. Vanderbilt, Chauncey M. Depew and others to get some one to personate him and have reports of his misconduct sent to the Commodore by detectives. This ends the whole case, as no appeal is to be taken from the Surrogate's admission of the will to probate.

DEADWOOD, D. T., March 29.—Little Wolf and his band of Cheyenne Indians, numbering thirty-five lodges, with two hundred and fifty ponies, were captured by Lieut. Clark, of the Second Cavalry, with eighty-five men, on Box-Elder Creek, on Tuesday.

CINCINNATI, March 28.—Some little excitement was occasioned at a meeting of Catholic priests of this diocese last night for the purpose of perfecting plans for the relief of Archbishop Purcell, by announcement that Frank Grover, Charles Stewart and Thomas Scanlon has been appointed by the archbishop a committee to receive all charitable contributions to pay the diocesan debt. This appointment was understood to mean that the committee appointed by the priests was completely ignored, and caused a bitter discussion in which Father Callaghan, of the cathedral, who was supposed to be at the bottom of this appointment, was denounced by the German priests especially. The meeting finally adjourned without united action upon the matter.

WASHINGTON, March 31.—The case of Beauregard, Parsons, Peterkin, Warbinton and others against the city of New Orleans, to compel it to levy a tax to pay its bonds issued to the New Orleans, Jackson and Great Northern Railroad Company, were decided in the Supreme Court this afternoon. The court holds that the city must levy the tax and pay the bonds, and directs that a mandamus be issued.

NASHVILLE, March 31.—Governor Marks to-day signed the bill providing for a settlement of the State debt at fifty cents on the dollar and four per cent. interest.

FOREIGN.

LONDON, March 25.—Queen Victoria left to-day for the Continent, embarking in the royal yacht Victoria and Albert. Her Majesty proceeds to Cherbourg.

LONDON, March 26.—A Vienna dispatch to the Daily News says the renewed floods in Hungary have covered 12,000 acres of land which had already been sown, and the 12,000 lives are endangered.

LONDON, March 26.—The correspondent of the Times, writing under date of Arment, Upper Egypt, February 24, gives a heartening account of the condition of the population of the Nile Valley. The scenes described resemble those in India during the recent famine; in some villages the people are past help, sitting naked like wild beasts, eating roots and suffering with the endurance of madness worked on by famine, stamps such brand on starving fellahs as cannot be easily described. In one town the women and children fought over scraps of bread like wild animals. The case is believed to be still worse inland, where villagers are said to be starving like dogs.

BERLIN, March 27.—Prince Waldemar, fifth child and third son of Prince Frederick William, crown Prince of Germany, and a grand-son of Queen Victoria, died suddenly of heart disease this morning.

LONDON, March 28.—The Berlin correspondent of the Standard says: It is stated that after the czar has started for Swadia, the government intends to proclaim a state of siege in St. Petersburg, Moscow, Kieff and Charkoff.

ST. PETERSBURG, March 28.—The Gazette is informed from a trustworthy source that the Chinese ambassador demanded the retrocession of Kuldja to China. A dispatch from Orenburg to the Golos says the Chinese are preparing for a demonstration against Kuldja.

LONDON, March 28.—Reuter's Constantinople dispatch says that the sultan has sent a portion of his plate and jewelry to be melted for the use of the treasury.

SCUTARI, March 28.—Ten battalions of troops are expected to arrive from Constantinople. The porte appears resolved to disarm the Albanians.

CAPE TOWN, March 11.—H. M. S. Shah landed the first reinforcements at Dunbar, Natal, on the fifth. The troop ship Tamar, with the Fifty-Seventh Regiment, arrived at Durban on the tenth. Relief of Ekowe will be attempted shortly.

An unsuccessful endeavor was made yesterday to communicate with the Ekowe garrison by signal.

King Cetawayo's brother, Ohma's overtures for submission were a ruse to cover his retreat to Swazieland.

The report that Cetawayo sent messengers to sue for peace was false.

A body of Basutos crossed the River Terle on the eighth, stole some horses, and fired on the colonial forces, who repulsed them with a loss of twenty killed, or wounded. All quiet in Transavaal.

CITY OF MEXICO, March 20 via New Orleans, March 28.—The Official newspaper contradicts the report that President Diaz intends to visit the Rio Grande.

The revolution in Tepic has terminated, and the participates have asked for pardon.

The Mexican Government is not disposed to enter into a commercial treaty with the United States on a basis of the McLeon O'Campo treaty, because it is considered to be to the disadvantage of Mexico.

The International Exhibition building is estimated to have cost $800,000. Circular special invitations have been sent to all United States ports. The government is still open to negotiations with English holders of Mexican bonds.

A caucus to meet at Cordova has been called to nominate a Presidential candidate for 1880.

LONDON, March 31.—A dispatch from Lahore to the Times says: Col. Cavaghari, who arrived here on Wednesday to confer with the viceroy, still remains. The negotiations with Yakoob Khan have continued, but hitherto it perhaps has not been the government's policy to press Yakoob Khan to a final decision, for the obvious reason that if his decision proves unsuccessful, a prompt advance on Cabul may be our proper course, and, at present, while the snow covers the passes, such a movement would be impracticable.

Judge Underwood, of Floyd county, Ga., addressed the following words to the grand jury of that county a few days ago:

"There are hundreds annually slaughtered, or rather assassinated in consequence of carrying, contrary to law, concealed weapons. When will our people understand the loss of life in consequence of this unlawful practice? Why do men want to go over the country with a pistol buckled around them? They want it to give them an advantage. These bullies insult you, and if you dare to exhibit the spirit of a man they will put you to death, and when he is tried the jury will find a verdict of 'justifiable homicide.' A man goes and arms himself and seeks an altercation with his fellow man, and upon a fancied insult puts him to death. The street and town bullies who carried pistols before the war made the poorest soldiers we had. What are you going to do with these men? Are you going to let your neighbors' sons go on the road to ruin, or are you going to put the halter of the law upon them? Don't you think that if there are twelve of fifteen hundred pistols in Floyd county you can find a few of them? Don't you know of some of them? Are you going to let any of them off? Are you going to let society remain at the feet of the vile and vicious?"

Gen. Slocum on the Murder of Mrs. Surratt

Gen. H. W. Slocum, one of the most distinguished brigade, division, corps and grand division commanders of the war, recently delivered a lecture in Brooklyn on events of the great struggle, during the course of which he expressed the opinion, always held by the Union, that Mrs. Surratt was a murdered woman. He said:

I am going to speak to you one word about the execution of Mrs. Surratt at the close of the war, for I think some good lessons can be learned from the story of her trial and death. I believe any people situated as we were ought to be cautioned against placing implicit confidence in evidence given at a time of high excitement. I could stand here to-night and relate to you fifty incidents that would serve to caution everybody against taking evidence against others when the people were all in a state of intense excitement. There never was a day, there never was an hour, that I did not believe that Mrs. Surratt was as innocent a woman as there is in this hall. (Applause.) She was the keeper of a boarding-house in Washington. She boarded Booth and half a dozen other rebel sympathizers, and she had a son, John H. Surratt. Wilkes Booth was guilty of shooting Mr. Lincoln, and this poor woman was brought to trial in connection with Wilkes Booth, and through the excitement of the times her neck was brought to the halter. Her daughter, a young girl eighteen or nineteen years of age, on the morning of the execution went to the President's room and begged permission to say a few words to him on behalf of her mother, and a United States Senator from our own State, who acted as door tender, repulsed her, saying, "No, no, you cannot go in." Worse than that, meaner than that, the poor girl three or four years afterward married a clerk in the Treasury Department. No charges were made against him, but because this clerk had married the daughter of Mrs. Surratt he was discharged. Let us brag of our achievements, but at the same time let us learn to look our faults and errors fairly and squarely in the face and acknowledge them when we have cause to.

The murder of Mrs. Surratt was the most cruel and cowardly act ever committed in any civilized country. It is a curious and suggestive fact, that all who were chiefly responsible for the execution of that innocent woman have felt the unseen hand of the Great Avenger. Stanton, Secretary of War, who was perhaps the worst of the number, committed suicide in a fit of remorse, although the fact was sought to be concealed. Preston King, the Senator from New York who repulsed Annie Surratt at the President's door, in like manner ended his own life by deliberately jumping from a ferryboat into the North River at New York and drowning himself. Andrew Johnson, who signed the death warrant and despotically suspended the writ of habeas corpus that had been granted by the court, was stricken suddenly with death upon his return to the Senate after he had left the Presidency. Judge Advocate Holt, who conducted the prosecution, long ago disappeared from public view, and whether dead or alive nobody knows and nobody cares. And John A. Bingham, who assisted Holt, was driven from Congress in disgrace as one of the Credit Mobilier bribe takers, and sought refuge in Japan, where we believe he now is.—Rochester Union.

A Word to the Publishers.

We mean the managers of publishing houses North, for they do the greater part of the book business of the country. They might, we respectfully suggest to them, increase their business and usefulness very largely, by a more generous recognition of the Southern press. We write this paragraph not specially on our own account, for this paper has less reason to complain than most Southern newspapers. Nor do we write simply in behalf of the Church press; it has been more considered by the publishers than the secular press. We write concerning Southern papers.

The publishers send their few books comparatively, and generally not their best books. This will appear to any person who compares the Northern and Southern Church papers as to the matter of the "Book Acknowledgments." A leading Northern paper receives from the publishers perhaps ten times as many books as a leading Southern paper. And among the few books that reach the offices of Southern editors, there is a small proportion of first-class books—books of real and permanent value. The leading church papers, Northern and Southern, reach this office regularly, and if it were in good taste to specialize we could make proof of our statement from every week's mail.

We know well enough what is to be said in answer. The circulation of the Northern papers is larger. The Independent, the New York Advocate, the Observer, and others that might be named, reach many thousands—one of three going up to 60,000. The Northern paper's notice is therefore worth more, in a business point of view, than a Southern paper's notice. It may be said that there is more talent employed upon the Northern press. We grant this also, for it is true. They have the money to command it.

But after all, there are some considerations that should lead to more generous recognition of the Southern press. A few of them we take occasion to suggest.

1. Northern publishers supply, for the most part, the book-trade of the South. And it is no small trade. There "are millions in it." We have patronized Northern houses to the ruin of our own. This may not be creditable to us, but it is a reason for gratitude in them. What a golden harvest they reap year by year—to mention only school-books, Sunday-school books, and such like. In the college with which the editor of this paper is connected, every text book used bears the imprint of a Northern house—except, perhaps, one or two, published abroad. We think *every* Southern College is in like case. Leaving out one or two School Readers, our academies and common schools are in like case. There are some very popular and widely used text books by Southern authors; but they are published North, except a few issued from Louisville, Kentucky. Among about two thousand books of general literature we have been looking over recently, with a view to this matter, we find about ninety-five in every hundred bearing Northern or English imprint. They sell us nearly all the books we buy, and the aggregate of Southern book purchases amounts annually to a vast deal of money.

And our purchases would be much larger if publishers would avail themselves more liberally of the channels of communication with Southern people.

2. There are some special facts in our case at the South which Northern publishers do not seem fully to understand. Ours is an agricultural and rural population. We have few cities and few large towns. There are comparatively few book-stores; outside of the cities none that do a general book-business. The town and village book-stores confine themselves to school-books. In our villages and country places there are thousands of educated, reading people who, poor as they now are, want many books that they occasionally hear of, that they cannot get without difficulty and inconvenience. Very often letters come to this office asking: "How can I get such and such a book? Who is the publisher? What is his address? What is the price of the book?" If publishers were wise they would know how to answer these questions. Our people would buy thousands of books they do not buy if they knew where to write and how much money to send. The publishers say (to their Northern customers): "Sent post-paid on receipt of price." Their Northern customers know the publisher and the price, for they have been told by their papers. Relatively, it is far more valuable to tell Southern people these facts through the press than Northern people, for the simple reason that here the regular book-trade is so limited in its operations that our people do not, through its machinery, get into communication with publishers. There they may. Direct orders might be increased tenfold if publishers would give the Southern press opportunity to tell Southern people the facts in the case.

In this connection we wish to say: *Publishers should always give editors the price of the book they wish noticed.*

3. We said above, Northern publishers might increase their usefulness. Many of them, we are sure, consider this. They publish thousands of good books; our people need them; let the publishers take measures to inform our people of their books—their character and merit. It is a misfortune and a loss to our people that they do not read more of the excellent books that appear from time to time.

4. Will it pay to be more generous to the Southern press? Yes, and largely. Take any book of value, for illustration. Say it is a $2 00 book. Each copy costs the publisher perhaps fifty or sixty cents. The postage, we may say, only *one* order from a reader. If it is ordered directly from the publisher he gets the retail price, $2 00. Add the postage, say ten or fifteen cents, and the clear profit is at least $1 25. If the order goes through the nearest book-seller the publisher gets more than profit enough to cover the cost of the book sent the editor.

Book notices in a respectable newspaper are cheap advertisements indeed. And most profitable to publishers. Will our publishers consider the matters we have suggested in this article?—Wesleyan Advocate, Macon, Georgia.

Letter from Georgia.

MR. EDITOR: We have had thus far a year of general quiet in religious circles, but this quiet is not of apathy or indifference. We have had no sweeping revivals or ingatherings, and yet the churches in general are in a good religious condition. In Bainbridge we have had, perhaps, the largest number of additions since Conference, but a steady increase is being realized in almost every community. Our time of protracted effort is always in the summer time, and hence our largest ingatherings mark that season of the year. Personally, I prefer the constant flow to these floods, but I use all means that are legitimate so that souls are saved. Our own branch of Methodism numbers about ninety thousand members in the State.

Our colleges are doing well, considering the hard times, and educational interests are more generally appreciated among the masses than ever before. Dr. Haygood makes an admirable college president, as well as an editor, and has done much to restore prosperity to Emory College.

I spent an evening not long since with Dr. J. O. A. Clarke, and took a peep into his pile of manuscripts, which he has gathered from various parts of the world to make up a memorial volume to the Wesleys. He has been industriously employed, ever since his return from England, in securing this material. He finds himself in the same quandary that befalls you editors sometimes. He has more matter than room. What to leave out is the question. There are now about forty contributions, varying in length from one to twenty pages each. The majority of the articles are of the highest intellectual finish, and from some of the most gifted men of the age. Among the many I may mention a few. Rev. William Cooke, one of the profoundest scholars in Europe, contributes an article on "Wesley's Influence on the Religion of the World." This is one of the most forcible as well as one of the most finished essays in Dr. Clarke's collection. He is a member of the Methodist New Connection. And a layman from this same church, Hon. Thomas Austin Bullock, LL. D., of Manchester, contributes an essay, of rare power and beauty, on "Wesley's Place in the History of England." This gentleman has already published a history of England, as well as a history of modern Europe.

Rev. Joseph Kirsop, of the United Free Churches in England, writes in glowing terms of "Wesley and Whitefield."

The celebrated French Wesleyan author, Rev. Matthieu LeLievre, whose life of Wesley has been translated into several languages, furnishes a most admirable article on "Wesley as a Popular Preacher." It is a new view of this great theologian's character.

Among the Canadian preachers there is an essay of intense interest, from the facile pen of Rev. George Douglass, D. D., on "Wesley, the Revivalist." Another on "Wesley and Church Polity," by Rev. Thos. Webster, D. D. And still another from the pen of the polished and gifted Rev. J. R. Jaques, D. D., Pet. D., who is now president of the "Albert University," on "The Brothers—John and Charles Wesley."

It would be out of place to attempt even to give the names of all, but these will suffice to show the character of this great work. It will be the most complete history of Wesley and his church, and his relations to humanity, that has ever been published. These tributes coming from forty different authors, and from various parts of the world, and from various standpoints of religious affiliation, its importance cannot be over-estimated. It will be put to press just as soon as the material can be arranged properly. It will be one of those books that no intelligent Methodist can possibly do without.

The venerable Dr. Pierce still lingers in his room, waiting for the Master's call. We had hoped to detain him until he reached his hundredth anniversary, but all hope disappears judging from present indications. The Bishop's health is improving slowly, although he is far from being strong and robust yet. But he works and will until he is utterly prostrated. No remonstrance, however loving or touching, will induce him to desist. He will literally die in the harness.

We have had quite a revival on the parsonage question. Bishop McTyeire stirred us up at our last session of Conference. South Georgia will report a large increase in this department by our next Conference session. At Mulberry Street Church, in this city, the brethren are putting up one of the handsomest buildings in the city as a parsonage. In East Macon charge they have built since Conference a neat four-roomed cottage as a home for their pastor. The First Street Church parsonage has been greatly improved. We hear good tidings all over the Conference in this department. It is a good omen. Spiritual blessings always follow such efforts.

S. S. SWEET.

MACON, Ga., March 24, 1879.

A Word of Dissent.

MR. EDITOR: In your ADVOCATE of February 13 you gave us an article under the heading of "The Cessation of the Manna." I have read that article with care and I am compelled to dissent from the main ideas therein presented. If the ideas of the writer of that article be according to Methodist teaching I am in error on the questions discussed. It seems to me that there is no necessity for such wide difference of opinion among Protestants on many questions which serve to divide them on revealed truths. The diversity arises, perhaps, from the inaccurate use of terms, but sometimes it arises from want of careful study of revelation. Should we not endeavor to understand revelation clearly, and come to an agreement as far as possible? There are no inconsistencies in truth; revelation is truth. Then why not strive to agree. The Romish Church teaches that miracles have been wrought since the days of the apostles, and they teach that they are still wrought. The Canon of Scripture closed with the apostles. There has been no revelation since the apostles' day. So I have been taught. Have I been correctly taught? I have also learned that a miracle is not merely a wonder, but that it is a superhuman and supernatural work, wrought by the Divine Being as a seal or in attestation of revelation made to us by Divine messengers. The truth revealed, or the messenger, was authenticated by miracles. The miracles recorded in Scripture were of this character, and they are sufficient for this purpose. If not sufficient, the revelation made was not duly proven Divine. If sufficient, then no more were necessary. If not necessary why should they be wrought? We know that "God, who at sundry times and in divers manners spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by His Son; and we add to this quotation: "By His apostles." That covers the entire canon or scope of revelation, I suppose. When the Scripture informs me that this revelation of God to man, or portions of it, were authenticated by miracles, I believe in these miracles. But when you tell me that miracles are wrought now, or that any have been wrought since those by the apostles, I do not, I cannot believe it. I am aware that some of the fathers and writers on church history and theology believe that miracles were wrought after the apostles' time, but I do not believe they are correct.

The writer of your article, refering to miracles, says: "If it continues without variation it ceases to be miraculous, and becomes a fixed law." Now this to me is incomprehensible. How the Divine or supernatural can become *natural* merely, or become a mere natural law, I do not see. The miracle of the manna, it seems to me, had a much wider scope and a much more extensive purpose than is attributed to it by the writer of that article. It was not wrought for the benefit of the Israelites while in the desert, but to unfold the plan of salvation for all mankind after them. The writer says again: "So that miracles are not only possible, but they are, no doubt, as frequent now as at any time of the world's history." Now, if this be true, I have been erroneously taught, and am clearly at sea with a defective chart.

There are still other ideas in that article that I cannot understand as the writer does. "It may be well if you are reminded that when work is your *duty* prayer is *blasphemy*;" "when the law of cause and effect is clear *faith* is *presumption*." Now, these propositions from a Christian look to me strange. I cannot see how prayer can be blasphemy or faith presumption.

Yours truly,

A LAYMAN.

To the Conference Societies of the Woman's Missionary Organization.

The General President, Mrs. Juliana Hayes, of Baltimore, has called a meeting of the General Executive Association, to be held at Louisville, Ky., May 16, 1879. By reference to the Constitution, Conference Societies will find they should prepare to send two delegates, elected for the purpose, in addition to the Corresponding Secretary of each Conference Society. Please do all that is necessary to secure a full attendance.

By order of the President,

MRS. D. H. MCGAVOCK,
Cor. Secretary.

The Christian Advocate.

THURSDAY, APRIL 3, 1879.

O TURN YE, O TURN YE.

O turn ye, O turn ye: for why will ye die,
When God in great mercy is coming so nigh?
Now Jesus invites you the Spirit says come;
And angels are waiting to welcome you home.

How vain the delusion, that while you delay,
Your hearts may grow better, your chains melt away;
Come wretched, come guilty, come just as you are;
All helpless and dying to Jesus repair.

The contrite in heart He will freely receive;
O why will you not the glad message believe?
If sin is your burden, why will you not come?
'Tis you He bids welcome; He bids you come home.

In riches or pleasures what can you obtain,
To soothe your affliction or banish your pain,
To bear up your spirit when summoned to die,
Or wait you to mansions of glory on high?

Why will you be starving and feeding on air?
There's mercy in Jesus, enough and to spare;
If still you are doubting, make trial and see,
And prove that His mercy is boundless and free.

Come, give us your hand, and the Saviour your heart,
And, led by the Spirit, we never shall part;
Oh how can we leave you? why will you not come
To the feast of salvation while yet there is room?

—American Tract Society.

The Preacher in Debt.

MR. EDITOR: For a long time I have felt constrained to say something to the church and to the outside world upon the topic above indicated, but have hesitated for several reasons. Chief among these reasons are: 1. That such is the delicacy of the subject, when facts are stated anonymously they are likely to be disregarded, or denounced as the murmurings of some discontented "sore-head." 2. If I should write over my own proper signature others might construe what I say as personal, and thereby become offended. At length, however, I have determined to speak, if you will suffer me, and say some things through the ADVOCATE in vindication of a class who I know have suffered, and do suffer, most unjustly—the "preachers that are in debt."

Every honest man who owes a debt which he cannot pay is unhappy as long as he is in such a case. But no man, I venture, feels the burden so heavy as the traveling Methodist preacher, and certainly, if it is possible to avoid it, he should never owe *one dollar*. Ministers of other churches may if they will use proper economy, avoid financial embarrassment, except such as may be consequent upon the shrinkage of values, and the ordinary reverses of trade. Their pastorate is frequently partial, and admits of secularization to a degree sufficient to supplement an inadequate salary. Or, if their whole time is given to the church, provision is made for them. There is a mutual contract between the parties. The church calls, and with that call is the stipulation as to salary and perquisites. The minister may accept or decline. Not so with a traveling Methodist preacher. He promises to go wherever he is *sent*, and to do the work assigned him by the constituted authorities of the church.

Now, then, can any man do this and never go in debt? I answer: That it is possible. Furthermore, I will say that if preachers and people alike had done their duty heretofore, and would do still, traveling Methodist preachers, as a class, would be free from debt as any other. Nor would there be just ground for apprehension of embarrassment in the future. Here lies the point of difficulty, however.

I have had nearly forty years' experience, and can speak from the record. Thirty-seven years ago, when a candidate for "full connection" in my Conference, in company with several other brethren beloved, most of whom are now in heaven, I stood before the venerable Bishop Waugh, and answered the disciplinary question: "Are you in debt?" It was interpreted to us then, as now, to mean "so as to embarrass you as an itinerant Methodist preacher." We all answered conscientiously before God, I believe, in the negative. We agreed then and there to go and do the work assigned us. God is my witness I have never failed or refused to keep that promise. And never, but in one instance, asked for a certain appointment. I have deeply regretted that since. The request was granted for consideration of relief to me, and to gratify an expressed wish of the church. It was a hard year to me, but, thank God, blessed fruits are being gathered after all.

To keep our pledge inviolate we must go among strange people, make long moves, incur heavy expenses, and have no certain provision made for the maintenance and support of growing families. They must be clothed and fed. We owe it to the children, to society and to God, that they be educated. Can all these claims be met by a traveling Methodist preacher, and he still keep out of debt? I answer: Yes. It might have been done in former years; it is altogether practicable now. Why, then, are so many faithful, good men crushed to the earth in spirit, their names bruted about often by those who should forbear, their usefulness hindered because of financial embarrassment? I answer, without fear of successful contradiction: It is because the regulations of our excellent Discipline have not been faithfully observed and carried out. Suitable provision has not been made by the church to meet the absolute necessities of their pastors. Any one can see that in those circuits and stations, and upon the districts where the disciplinary plan is carried out, there the preacher is sustained above want and the church prospers. Some I know will say: "If the preacher does his duty, he will be amply sustained and provided for." If this be true, then we have but very few faithful men. For you have only to glance at the reports of our Joint Board of Finance and see how many more there are of those who are half paid, or less than half paid, a meager allowance, than of those whose claims are fully met.

If there be infidelity or inefficiency anywhere on the part of the preacher, dispense with that man. Let him try some other vocation. *Do this*, not by the slow process of "*starving out*" a wife and children, innocent victims on the one hand, and educating the church on the other hand, in systematic parsimoniousness. There is no man called of God to preach the gospel who will knowingly, habitually, fail to do his duty to the best of his ability. He may not be able to do as much, nor accomplish his work in the same way that some other would, nevertheless, being faithful in that which is least, he is approved of God, and at the great harvest time he will come up, bringing his sheaves with him. God's chosen instruments are not always, perhaps, such as we would select.

The experience of almost a lifetime shows that the very men among our itinerant preachers who have been most abundant in labors and in sufferings are the men who have suffered, and do suffer, more from financial embarrassment. I know that pastors in towns and cities, or "good circuits" or districts where parsonages are provided, and all the delicate attentions are paid to the pastor and his family, find that with all these appliances their mission is no *sinecure*. There is work, and often very hard work, to be done. If they would win souls they must be instant in season, out of season. As a rule, however, they are more comfortably provided for, and if continued in such places are not apt to become involved in debt. Not because they are better men, more faithful, more deserving. They do not claim to be. No; for they are the very same men, many of them who, under a change of circumstances, both before and after, have been victims to debt. Thousands can testify to this. I know many in my own Conference, could give their names, and so it is in all the Conferences.

In almost every issue of the ADVOCATE we have a "financial plan" and the several Annual Conferences from time to time have had their plans. After all, the General Conference has devised and put into our Discipline the "very best" "plan." The defect is not in the "plan," but in the *working* of it. Let the church be careful to select the right kind of men for stewards—men that love God and love the church more than they love this present world, and the dissipations that are practiced in it; men who are willing to labor for God, and who can sympathize with their pastor in his life of self-denial. Then let each member of the church pay his vow to God wherein he vowed to obey the Discipline, and "support the institutions of the church." Do this not grudgingly, but willingly, not as a charity, but as a duty. Then the preacher will be sustained decently, comfortably. He will have no occasion "to go in debt." For if he is paid promptly and liberally as other men are paid, his wants and those of his family are fully met.

The present generation of traveling preachers (excepting a few of them) are incapable of sympathizing with the former. The provisions now made for the support and comfort of the preacher are vastly superior to what they were thirty or forty years ago. When I became a traveling preacher my Conference embraced the territory of two, and part of three States. There was not a single parsonage in all this territory that I can now call to mind. Possibly, there was one. The preachers of those times were, and are today, the sufferers from financial embarrassment. They traveled large circuits, vast districts, had no public conveyance, no parsonages provided for them. Their children were not educated free of charge at Methodist schools and colleges. Many of them got behind; they never have, perhaps never will, "catch up" with their liabilities necessarily incurred to serve the church. Thousands of other men—bankers, merchants, farmers, tradesmen, members of the church, too—have failed in this time. Not a few have bankrupted with money in their pockets, and are still respected, while the preacher is censured for being in debt. Often the very church members who justly owe him, and never offer to pay, join the cry against him. Sometimes preachers, too, encourage this spirit, to decry their brethren who have suffered so cruelly, because the church did not provide liberal things in the first place, or failed to pay their preacher the half of what they promised. This ought not so to be. Thank God a better day has come for many. Parsonages are multiplying, and the people, though poorer than in former years, are doing much better for God and for the church.

SENEX.

Sensationalism.

Sensationalism, as applied to the pulpit, may be defined as an unscriptural, *unconventional* style of preaching, the influence of which is to the prejudice of the cross, and the lessening of a love for more solid and unaffected discourses. We do not propose, in this paper, to consider the style of the so-called sensational preachers of the day, either as to its admissibility or its objectionable features. It has been sufficiently, if not too severely, criticized by several of the leading reviews and religious journals of the age; while on the other hand it has been enthusiastically received and warmly defended by a number of intelligent and zealous Christians.

It is obvious there are two extremes, accepted and tolerated, in the preaching of to-day, the tendency of which is decidedly injurious to vital Christianity. The first of these is a vapid, unattractive logomachy, which makes the pulpit a bore instead of quickening the zeal and toning the sentiment of the religious mind. The second is a florid, *sensational* harangue which may please the imagination, and dally with the fancy, but which leaves the soul without food, thirsting for "the living waters."

Now shall we find in the mean of these extremes the *terra firma* of orthodoxy—the highway of spiritual teaching. We want something entirely without the range of this kind of conventionality, this ebullition of terminology and pompous parade of rhetorical nothingness. There is a sensationalism which is the sensationalism of truth, and that is the spirit which should be thrown into the preaching of the times.

True eloquence, which brings out the latent charms of truth and displays them before the mind, by means of metaphors, whatever may be their relation to the instincts and feelings of men, always produce sensation. No less is this the result of unveiling that dread perversity of our nature; but how far this may be carried as a pulpit license the Christian teacher must determine from the evidences before him, the example of Him who "spake as never man," and the precedents established by those holy men whose hearts burned with the fire of Pentecostal zeal and inspiration.

A glance at the history of the pulpit will show that when a Chrysostom, though environed by the effeminacy and voluptuousness of the proudest city of the East, a Luther, though met by the brazen stare of national sin and "spiritual wickedness in high places," or a Whitfield amid the crumbling ruins of a nation's morals, have rushed upon the world with the sensationalism of truth, though they struck at the heart of popular corruption, they have won, not a reputation as dealers in public scandal, nor aimless expatiators upon national crimes, but souls for their Master and immortal crowns for their brows.

It is the duty of the faithful preacher to show himself approved in all things, rejoicing to tell the story of the cross, and not afraid to condemn sin in its most hideous forms, but in such way that the cause be not injured. Not lading the winds with the blasts of a sensational trumpet that men may turn to gaze upon the trumpeter, but laboring that the strongholds of sin may give way before the aggressive influence of the religion of righteousness.

The spirit in which sin is condemned is, in a large measure, to be determined by the exigencies of the case. The pulpit is an institution which, with regard to the grand doctrine it is intended to teach—the atonement—is unchangeable, but its *means* of teaching are subject to the laws of change, as those of other motors of truth. Mind moves, and so must it; and while

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

let not the occupant of the sacred desk be slow to keep pace with thought, nor lax to seize every opportunity to reprove sin, and disseminate the truths of the gospel.

Truth is truth in whatever guise presented; and the shorter the channel given it to the feelings of men the more readily does it result in good; and the men who cry sensationalism and unorthodoxy whenever a departure is made from the contractedness of dogmatical conventionality are as those who still cling to the stranded wreck of a hapless ship, and raise a cry of horror when others steer toward safer and more inviting waters. DELTA.

Practical Suggestions.

MR. EDITOR: The object in writing this article is to assist in devising a plan by which the collections ordered by the church may be gotten successfully by the preachers. The present plan I have tried more than one year, and find it the best of the many which I have thought of. *System* and the proper *industry* will achieve the desired end. This plan has a tendency to use *all* the material in the church. We will state:

1. (This is designed for the pastor, of course.) Get a correct list of the entire membership in the charge, learn the financial ability of every one, both male and female. Assess them reasonably, every one (not even overlooking the poorest) immediately on your "round," call church meetings, and read to them the amounts you have assessed, for their acceptance or rejection. If too much should be placed against any one, let him assess himself, and these become a moral pledge when recognized by the membership. My average assessment against the females is *twenty-five cents*, ranging from *ten cents* to *one dollar*. Against the males, averages *one dollar*, from *twenty-five cents* to *two and a half dollars*. This is about the normal financial strength of circuits. I include missionary, Conference, Bishop's and educational funds in one assessment, and from the general collection set aside the pro rata share of each to pay in at Annual Conference.

2. I select two male and two female members from each "society" to serve as a committee for me in the collection of these amounts, giving to each one a list from the general list, and reserve for myself the questionable amounts, and the congregation at large. I have respect to the qualifications of the persons selected for the committees—we want persons who are best in every respect. I begin the work above stated as soon as possible, and limit the time of payment to October, at which time I expect every one to come forward and "check;" and with few exceptions it is usually done. I make efforts to collect from these and other sources through the entire year. I preach this subject more around the fireside than from the sacred desk. If we rely altogether upon "pet" efforts" to raise these collections we make a signal failure, as past experience has taught many of us. Something other than this we had must be "set on foot," and a plan like this one, when perfected, will be the one. We are often ashamed to make our reports at Conference because so meager. This will banish the hidden blush, and the fact that we may be poor collectors will be obviated by a systematic plan. This is the secret at last, viz.: Begin early, create a plan if you have none, and then "keep at it," and you will have money for the Conference treasury.

We are anxious (as pastors) to have every member in our charges doing something for the church, as an intensifier of their zeal and affection. All cannot pray in public, lead the class, conduct Sunday-schools or officiate in the temple, but all can pay something to these religious demands, and quite all will do so if assessed early, informed of it, and visited upon this errand. If this plan needs change in the respects here given, let it be done in order for us to advance the financial character of the church, at the same time its spiritual also.

No doubt many who read the ADVOCATE would like to meet other suggestions upon this subject, especially the preachers, and they are worth the space they occupy. I am persuaded this is the way to establish a plan that will succeed.

Respectfully, etc.,

T. V. ADERHOLDT.

MONTEREY, March 14, 1879.

Hell is the harvest of iniquity; every sinner reaps what he has sown. Heaven is the harvest of holiness; every saint reaps what Christ has sown for him, and what under divine teaching, he has been sowing for himself.

It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us.—Rev. Phillips Brooks.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

Mississippi Methodism has lost another faithful friend and diligent worker in the death of O. C. Rives, which sad event occurred at his residence on Deer Creek in Washington county, Miss., November 22, 1878, after a short and painful illness of dengue.

Brother Rives was born in Amelia county, Virginia, March 8, 1801; was the son of Anthony Rives. He professed religion in early life, and maintained it in its true spirit and intent to the close. How true was his love to Jesus and his cause and his servants, let his life of three score and ten, amid scenes so varied and often so adverse to religion, testify. About the year 1827 he removed with his parents to the Western District of Tennessee. In 1839 he removed to Mississippi, where he spent the remainder of his life.

There is a great lesson in his life for the church. I would we could rightly estimate it, and so present it that he, though dead, might still speak to us. In the early settlements of the Western District aids to the divine life were few; the early settlements in Mississippi scarcely afforded better. In his latter life he encountered for twenty years or more the "discouragements to religion found in the "bottom," but amidst all these trials and temptations that overthrew and still overthrow the faith of so many, he not only maintained his integrity but "grew in grace steadily to" a perfect man, unto the measure of the stature of the fullness of Christ." By what means he attained this would give the lesson of his life. He had the advantage of family, not to be despised, of early religious training, of associations in early life with such great lights in the Church as his brother-in-law, Bishop Earley, and his associates, all of which was to him help, but inadequate to such results as the life and character of Orville C. Rives. He started out with Abraham's faith, in him it worked out his problem beautifully. Hence the family altar with the fire thereon was always brightly burning. From it all went cheerful, happy hearts to do all God's will in every thing. His hands were busy in the vineyard of the Lord, he knew how to be diligent in business, fervent in spirit, serving the Lord. His home was well provided; plenty and a generous host daily charmed his guests. His was the preacher's home. The preacher had a hearty welcome, a true friend, a liberal steward in Brother Rives. We need not eagerly catch the dying words of such a saint on which to hang a hope of his salvation. No, had seven devils overtaken him, all who knew him would have said: "Let me die the death of the righteous, and let my last end be like his." But he did not go without manifestation. He said in regard to dying: "I am prepared to go, that has been the object of my life." So he calmly fell asleep in Jesus, and rests from his labors, and his works do follow him.

His charming, saintly companion in age and feebleness still survive with the children and grandchildren, journeying to the better land. May God bring them all to his high abode in his own time. W. P. BARTON.

Lynchburg, Va., papers please copy.

On few occasions, perhaps on none, have there been more sad hearts assembled in the Methodist Church at Pushmataha than were seen on the second day of February, 1879, to pay the last tribute of affection to dear SISTER ELIZA YOUNG, wife of Bro. Robert Young of Choctaw county, Ala., who was born August 23, 1801, and died February 1, 1879. Her first marriage was to Mr. James E. Graham, in 1820, and her second to Mr. Robert Young, in 1849, who still survives her. Early in life she professed a sense of saving faith in Christ, which, judging from her Christian deportment, continued unshaken until death called her to the realization of the blessed reward promised to all who thus abide in the exercise of such faith. She lived a valuable member of the Methodist Church, South. Yes, and still lives in her precepts and consistant example to her children and friends. Those of us who sustained only the sweet relation of friendship, feeling so keenly that our loss was great, could well appreciate the trial, and sympathize with those who were more sacredly related—children, grandchildren and an aged husband. "I know that to speak of a mother as being devoted to her children seems almost superfluous," as the expression is so commonly used, and is natural, but as relating to her we would apply the expression with all of its force and meaning, as her interest to her children was deep and marked. She possessed a peculiar ease and grace for managing her domestic affairs, which always insured the pleasure of friends and neighbors visiting her home, and, we know, of course contributed much to her value and satisfaction as a wife.

After such a life, who would be surprised to know that her parting words to loved ones were those which have been left by so many departing saints, and which are held in such sacred remembrance: "Meet me in heaven." MATTIE HOOD.

We the undersigned committee, appointed by the Lowndesboro Sunday-school of the Methodist Episcopal Church, South, hereby offer the following resolutions as a testimonial of respect to the memory of MISS BETTIE TYSON, a member of this school:

Whereas, Almighty God has seen proper in his wise Providence, to remove from our midst our esteemed friend and student, Miss Bettie Tyson, just blooming into womanhood; therefore,

Resolved, That in the death of our young and beloved friend, this school has lost an appreciated pupil, the community a noble, generous and esteemed member, and her family a true, loving, affectionate daughter and sister.

Resolved, That while to us this Providence is deeply mysterious, and we do not fully understand all that is intended by our Heavenly Father in the untimely death of our young friend, yet we bow submissively to His will, knowing that "He doeth all things well."

Resolved, That we tender our warmest sympathies and hearty condolence to the family of our deceased friend in their sad bereavement, and in our prayers will commend them to Him who is a friend "that sticketh closer than a brother."

Resolved, That a copy of these resolutions be forwarded to the family of the deceased, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication; also, a copy filed with the records of the Sunday-school.

MRS. M. V. HARTWELL,
For Committee.

SOME time since I saw the obituary notice of DR. H. B. WAYNICK, written by E. M. Ashley, of Hazelhurst. I regretted that so little had been said about him of whom so much with propriety might have been said.

I was intimately acquainted with the doctor for ten years previous to his death. I found him to be quite a gentleman, a good citizen and a devoted Christian. He was a useful man in any community, for he was a good mechanic, and the most skillful physician I ever employed in my family. He was a member of the Masonic fraternity, a fine English scholar, good in Latin, and had some knowledge of Greek.

He received a license to preach a few years since, but owing to the great demand for his medical services he did not devote his time wholly to the work of the ministry. He was not a good orator but had a good understanding of the Holy Scriptures, and always made his sermons plain and impressive. He was especially a friend to the poor and needy. Indeed I realized in him the truth of the proverb: "A friend in need is a friend in deed." Many who know him will long cherish his memory, and those longest who knew him best. Long may his example live. WILLIAM P. LONG.

HOPKIN FRY was born in Moore county, N. C., September 3, 1811. He was first married to Miss Sarah Blue, in 1830. In the fall of 1833 he united himself with the Presbyterian Church, after which he was ever a consistent member. He moved from North Carolina in 1834, and his wife died in 1842. He was married the second time, October 16, 1849, to Miss Sarah J. Thomas. He died at home, in Monroe county, near Bell's Landing, February 4, 1879, leaving a devoted wife, eight children and a host of friends to mourn the loss of the departed saint. May they feel that their loss is his eternal gain, and reverently bow in humble submission to the mandate of our heavenly Father. Bro. Hopkin Fry endeavored to walk in all the commandments of the Lord blameless, loved the doctrines and usages of his church, and delighted in all its ordinances. Religion was a principle pervading his entire being—a blessed reality—affording solace in grief, comfort in affliction, happiness through life, and a strong support in death.

A FRIEND.

WILLIAM KELSOE was born in North Carolina, January 10th, 1814. His parents were Presbyterians and he grew up in that communion. In 1830 he moved to Georgia, and, not finding a Presbyterian Church convenient, united with the Methodist Episcopal Church. On the thirtieth of January, 1837, he was married to Mary Monk, who now mourns his death with Christian resignation. Brother Kelsoe moved to Alabama in 1838, and lived in Russell, Macon and Pike counties. He served the church as Steward and class-leader, and, in 1856, was licensed to exhort. His health was feeble for a number of years. After a long and severe illness he died at his home, near Troy, Ala., March 14, 1879. His last intelligible expression was "hallelujah!"

S. A. PILLEY.

MRS LIZZIE SMITH died, of pneumonia, on the Atchafalaya River, La., March 9, 1879.

One of the best of wives, the most loving of mothers, and the truest of friends has been taken from among us, leaving four children, a bereaved husband, and many dear friends to mourn her loss. Her's was a beautiful life, reminding one of the modest violet, nestling amid the retirement of her own family, and diffusing fragrance and beauty on all around her; and yet she was the bright guiding star, around which the smaller planets of her household were want to revolve. All eyes, all hearts turned to Lizzie for comfort and advice, and never did they turn in vain, and all felt that they were better for heeding her gentle warnings and admonitions; but of such is life, and I pray that all of our death-beds may be as beautiful as hers.

A FRIEND.

MRS. ELIZABETH THORP was born in the State of Tennessee, January 25, 1809; moved to Mississippi in 1819; joined the Methodist Episcopal Church in 1824; was married to James Thorp in 1826, and died at the residence of her brother, the Rev. Stephen Johnson, near Black Hawk, Miss., February 16, 1879. The hour of her release found her waiting for her Lord. Her surviving relatives, while embalming her memory in tears of silent grief, do not sorrow as those that are without hope, but look forward to a reunion in that world where "there shall be no more death."

JOSEPH S. OAKLEY.

LAWRENCE EDWYN WHITE, son of Rev. Henry O. and E. M. White, was born in Bastrop, La., June 2, 1877, and, after an illness of five days, died in Baton Rouge, La., February 28, 1879. Lawrence was a beautiful child, but the Lord took him unto Himself. S.

It is not by one look, but the constant looking at Jesus, that sanctifies and comforts.

The Christian Advocate.

THURSDAY, APRIL 3, 1879.

DOMINUS REGIT.

Sore with the burden of a sad world's woe,
My heart sometimes in tears doth overflow;
And griefs that love or skill may not allay
Brood o'er my soul, as clouds obscure the day.
Then, like a starbeam thro' a rift of night,
Shineth this word that puts all fear to flight:
"God rules. Shall not the Judge of earth do right?"

O, then, my crushing burdens I resign
Into the hands of Him whose love divine,
Straight through the mists and damps of human woe,
Can send a healing beam of light to show
How present suffering, sorrow's fleeting night,
But fits the soul for heaven's unfading light.
In this God rules, and shall not He do right?

So, weary with my struggling and unrest,
I fold my tired hands upon my breast,
Not mine to question why these hearts must bleed—
Not mine to fathom all the pitcons need.
Mine but to rest upon His tender might—
Mine but to trust His love, in Him delight,
Seeing He rules who surely will do right.

—Sunday Afternoon.

The Renaissance.

How many young folk—or old folk either for that matter—when they meet with the word Renaissance in their reading know exactly what it means? They have a vague idea, probably, that it refers to something "artistic" or "old-timey;" perhaps even the pretty head-dress of Anne Boleyn, or Michael Angelo's battered face, rises dimly before them; or, perhaps, some queer high-backed piece of furniture, but that is about all that they really know about it. Is it not so?

The Renaissance is a term generally applied to the period of time embraced in the latter part of the fifteenth century, and the first quarter of the sixteenth; or, to be quite definite, from the fall of the Greek or Byzantine empire in 1453 to the sacking of Rome in 1527. But it may, with propriety, be made to apply to the time extending from the beginning of the fourteenth century to the middle of the sixteenth. The word "Renaissance" means a new birth. Another form of the word "Renaissance," lately used by some English writers, shows more clearly its Latin origin.

During the long night of the Middle Ages ignorance and superstition had lain like an iron weight upon the human mind; but now some mighty forces seemed to be at work, and there was a great awakening in every direction.

Gunpowder, which came into use about the middle of the fourteenth century, caused a great change in the art of carrying on war, and put an end forever to the feudal system, which was one distinguishing characteristic of the Middle Ages.

Then there was the invention of the compass, in 1302 by Flavio Gioja, a native of Amalfi, a village near Naples. By this it was made possible for sailors to venture further out to sea, and it eventually led to the discoveries in America and the East Indies. The account of these brilliant achievements reads almost like a page from a fairy-tale.

The Portuguese were the foremost in all the grand maritime enterprises of the latter part of the fifteenth century. They discovered the Madeira Islands, the Azores, the Cape Verd Islands, and points on the western coast of Africa. It was in the service of the Portuguese king that the brave Bartholomew Dias discovered the southern point of Africa; and afterward, in 1497, that Vasco di Gama first rounded this cape, which proved, indeed, to be one of Good Hope, for it was from here that he sailed to discover the eastern sea route to that land of silks and spices, of gold and diamonds, the East Indies.

You all know that these bold exploits of the Portuguese navigators fired the heart of Columbus with darling to set sail on an unknown sea in order to find a westward passage to the Indies. But his story is so well known to you all that I need make no more than this passing allusion to him.

Not only were there great discoveries made on this lower world of ours, but more marvelous revelations still were made in the realm above us. It had long been believed that "this little round o' the earth" was the center of all created things; but Copernicus proved a short time before his death, in 1543, that the sun was the center of the solar system. He was aided in his studies by the description of the telescope, which Roger Bacon had written in 1250. It is supposed that some of these inventions were known at a much earlier date in Asia. The telescope and gunpowder were known to the Arabians, and from them, no doubt, Friar Bacon derived his knowledge. It is certain, too, that the compass, in some rude shape, was known to the Chinese in very early times. They attributed the invention to Hong-ti, grandson of Noah, 1115 B. C.

But still we have to speak of the most wonderful invention which, more than any other, helped on the progress of the Renaissance—the noble art of printing. The Dutch claim it for their countryman, Laurence Koster, of Haarlem, while it is generally agreed that Guttenberg, of Mayence, rightfully divides it with his associates, Faust and Schoeffer. It was the last named who brought metal types into use about the year 1452.

After the fall of the Greek empire, in 1453, numbers of Greek scholars left their homes in the imperial city of Constantine, where the barbarous Turks had established themselves.

They carried with them all their worldly wealth—their precious manuscripts concealed under the folds of their robes. The poor exiles found a warm welcome and a congenial home in Italy, where a taste for classical literature had lately been awakened.

We cannot help thinking how Petrarch, who had died three quarters of a century before, would have enjoyed the society of these learned Greeks—he who had loved learning so intensely, and had done so much to cultivate a taste for it in others. He died as he had lived, among his books, for he was found dead with his head resting upon an open volume.

Now every one seemed smitten with a passionate desire for learning, and eagerly embraced the opportunity of profiting by the instruction of these "wise men from the East." Princes, ladies and courtiers were alike enthusiastic. Like a boy with a new toy, they were filled with delight over some newly-discovered fragment of an old Greek or Latin author. "Now the lately invented art of printing came into requisition. Paper had been made from rags since about the year 1300 and, with these new facilities, copies of the classic authors were rapidly multiplied and came into the possession of those who had never dared to hope to own one. Aldus Manutius set up a printing press in Venice in 1488 and sent forth edition after edition of those splendid classics, called, after him, the Aldine editions, which are to this day the delight and envy of all lovers of rare and costly books.

It was not long before the results of this revival of learning were plainly to be seen. New ways of thinking had come into fashion; a more correct and refined taste had begun to prevail, and thus was effected a complete revolution in the arts of painting, sculpture and architecture.

The new learning was called the "Humanities," and those who cultivated it were called "Humanists;" and rightly, too; for the new learning worked a reform in morals, and so a refinement of manners. The Greek studies of the Humanists led to the translation of the Bible into many of the modern languages, and a purer and more enlightened Christianity was the result.

And so this movement, the Renaissance, went on. New ideas of religion, new ideas of politics and of government came into being and prepared the way for what is called the Modern Epoch. All that is best and sweetest and noblest, all that is most worth having in the life of the present day we owe to it—the "new birth" that came in the fifteenth century.—Mary Lloyd in S. Nicholas.

An Unhappy League.

BY REV. C. H. RICHARDS.

It is a point worth noting, with regard to the Premillenarians, that they are clearly in league with the German Pessimists. Mephistopheles and Jeremiah are clerk by jove, mingling their tears and lamentations over the failure of Divine Providence to discomfit chaos.

Arthur Schopenhauer and Eduard von Hartmann are the chief modern apostles of Pessimism. They are the ripened fruit of modern philosophy. Though they have many points of dissimilarity, they agree in despairing of the world. This is the worst of all possible worlds, says Schopenhauer. Expanded by the worst of all possible beings—mankind". Despite the satisfaction of [illegible] Nor can we possibly [illegible] upon this diminished [illegible] Wretchedness and [illegible] the mere suspicion [illegible] being. What becomes [illegible] but the most wretched [illegible] miseries."

Hartmann holds that love, [illegible] peace, honor, benevolence afford but illusory joys, and only [illegible] the essential misery of life. He thinks the world would be a reproach to the Creator, only it was created without thought or intelligence by Unconscious Development. He quiets himself by his duty as a child of progress. "In dissipating the illusions of the vulgar in respect to the attainment of happiness either here or hereafter." He wants to induce such a conception of the wretchedness of existence as to "dispose mankind generally to bring the world to an end by common consent." So this appears to be the only short cut to happiness on this theory. This is surely a very bad world, and of such hopeless condition, and "non-existence is infinitely better than existence."

The practical outcome of this view are plain enough. Where it effects a thorough lodgement it becomes a blood poison in the intellectual system, clouding and dissipating all other processes. It robs men of their healthy interest in life, paralyzes effort for the improvement of mankind, destroys all trust in Providence, and wipes out all hope of future felicity. It withers all noble motives to earnest living. It is one of the "powers of darkness," undermining the very foundations of noble living.

But now this philosophy of despair finds itself matched with a gospel of despair. The religious Pessimist holds that the world is not yet quite the "worst possible," but that it is every day growing worse and worse. They deny any law of progress by which Christ is steadily developing a kingdom of heaven among men. The world may be growing more polished and decorous and enlightened externally, but they hold it to be more corrupt and hopelessly wicked within every age. Many even despair of the church, and expect a "great apostasy" in it, because it does not take kindly to their views. Many intimate that on account of their superior "loyalty to God's word," the seminaries and religious papers and pulpits stone them like the martyrs of old.

The religious Pessimists hold that Christianity, as a means for the redemption of society, is a failure. There is no hope that the Lord, through the gospel, can save the world; it is too large a work. Or, rather, as Schopenhauer and Hartmann believe, this is a godless world, with no living Providence in history, so these brethren practically teach that this is at present a Christless world, and that there is no chance of its moral renovation till its absent Lord comes back to it. What the Lord has as yet done for it seems only to have tended to make the matter worse. When at last He reappears, and, after Mahomet's fashion, kills off His enemies, and proceeds to "set up His kingdom" with His personal adherents, then we shall have a saved world. Meantime we need look for nothing but increased wickedness and a more hopeless wretchedness under gospel influences.

Doubtless these brethren would be horrified at being considered in league with the latest phase of infidel philosophy. But is not this view of theirs precisely in line with German Pessimism? They are in very bad company. Dr. Ebrard classes Schopenhauer and Hartmann among the chief enemies of faith. Must we not reckon this gospel of despair as a great spiritual peril? We take no jot of the esteem and love in which we personally hold the honored and needful brethren who hold this view. But we must not shrink from saying that it dishonors God, pronouncing His work a failure. It dishonors man in its hopelessness of a redemption as broad as society. It dishonors Christ's missionary command, holding such effort to be practically useless.

But the promises of God's word are against them. And the whole course of Christian history is against them, showing that the gospel as believed is gradually but surely transforming all human society. We cannot consent to have the Hope of the church blighted by such a faithless theory; no; will we let the gospel of despair be preached without remonstrance.—Interior.

The illustrious practice of the old Pythagoreans (who were a church as well as a school) presents a good model for us:

"Let not soft sleep possess thy wearied eyes
Till thrice you've told the deeds that marked the day.
Whither thy steps? what thing for thee most ill-ed,
Was aptly done? and what good deed omitted?
And, when you've summed the tale, wipe out the bad,
With gracious grief, and let the good be glad."

No man, in my opinion, will ever attain to high excellence in what an excellent old divine calls "the life of God in the soul of man," without cultivating stated periods of solitude and using that solitude for the important purpose of self-knowledge and self-amelioration. "Commune with your own heart on your bed, and be still," said the Psalmist.

Who never ate with tears his bread,
And through the long drawn midnight hours
Sat weeping on his lonely bed,
He knows you not, ye heavenly Powers."

Are the well known words of a poet who can only be accused of being either Methodistical in his light or mawkish in his tears. "Let not the sun go down upon your wrath," said St. Paul—all which utterances plainly imply the utility of such stated seasons of moral review as the Pythagorean verses prescribe.—Bluckie.

Religious Intelligence.

There are only 6,503,000 Jews in this world.

Rev. Dr. Benjamin Artom, who died at Brighton, on the sixth instant, was the Chief Rabbi of the British Sephardim, and one of the best known Hebrews in the world.

In the town of Corato, Italy, a Bible reading community of eighty is ascribed to a Bible given to an Italian sailor. Converted by its perusal himself, he read it to others, and this is the result.

The Calvinistic Methodist church of Wales has a flourishing mission in the district of Bengal, India, among the Khasses. An important part of the mission work is done in schools, in which 2,000 of the children are gathered.

The great revival in India among the Telugoos still continues. Recently over 10,000 had been baptized by the Baptist missionaries since the middle of June, and it is believed that the number of converts has now reached 20,000.

The Evangelical Society of France looks the outlook a very promising one for Protestantism in that country. The Society has sold 1,000,000 copies of the Scriptures among the 35,000,000 Roman Catholics. Besides what it has given away.

The Japanese Government never until now has authorized any portion of the Scriptures to be published in that country. Recently it gave authority to a Japanese publisher to print an edition of the book of Genesis in the Chinese language.

The English Congregational "Year Book" reports 2,473 ministers in England and Wales, a decrease of 38, the foreign missionaries and agents to 8 added, bringing the total up to 3,500. 51 new chapels were opened and 22 new churches organized, there being in all 2,071 churches—an increase of 59.

The late Hon. Alexander De Witt, of Oxford, Mass., left to the Congregational Church there, of which he was a member, a legacy of $1,000; and also $1,000 each to the American Bible Society, American Home Missionary Society, Boston Seaman's Friend Society, and the Baldwin Place Home for Little Wanderers.

Trouble threatens the Protestant missions in Mexico in consequence of the revolution now in progress there. A mission house in one of the cities was surrounded by a Catholic mob and only escaped demolition by the timely arrival of troops. Whatever party finally secures the government, it is hoped that religious liberty will be guaranteed as under the old regime.

Trouble has broken out between the missionaries and some of the natives in Central Africa. Mr Penzore, of the Church Missionary Society, was recently killed on the road of hostile natives with sixty-two of his men, chiefly Unyamuzi porters and Zanzibarians. The attacks may be ascribed to the desire for plunder, or to the instigation of an angry Arab ex-governor of Uyanzembe, or in revenge for something that the French Abbe Debaise is said to have done.

—The Victorian Wesleyan District Meetings (Australia) report an increase in the number of members in four and a decrease in two Districts. The net increase is 208. The following are the Districts reporting an increase: Melbourne, 95; Castlemaine and Sandhurst, 59; Western, 18; Gippsland, 114. The Districts having a decrease are, Geelong and Ballarat, 56; Ovens and Murray, 32. A very large number are returned as candidates for membership; there are also a considerable number of catechumens.

—The American and English Baptists are about to establish a theological school in Paris for the training of such of their young French members as desire to enter the ministry. The Rev. Dr. E. C. Mitchell of Chicago, has been chosen president of the enterprise, and among the counciors are Dr. M. B. Anderson of New York and Charles H. Spurgeon of London. A building is already in possession of the Baptists suitable for the school, which can be conducted at an expense of about $3,000 a year.

—The Rev. George Brown reports progress in New Britain, where three missionaries were eaten less than a year ago. At the close of November he was about to visit the island to open three new churches; he had three more nearly finished in the Duke of York groups, and one if not two, in New Ireland; also two new teacher's houses built in New Britain waiting for the teachers. Two or three young men were to be baptized shortly. They had been "very consistent indeed" for nearly three years, and had regularly conducted family prayer in their villages.

—The "Bethel" at Honolulu has become an important center of religious effort, especially among the Chinese. Four thousand Chinese laborers found their way last year to the Islands. The Chinese Sunday service has become regular and stated. Arrangements are making for the erection of a chapel for the exclusive use of the Chinese. The Rev. Dr. Spear says: "Taken in whatever aspect we will, the coming of the Chinese to America and the Hawaiian Islands is excelled in importance by no other event since the discovery of the new world. It is of the impulse beyond all human conception or management, by which God is moving the history of mankind onward to its great consummation.

TURKEY.—At the World's Conference of Missions, Dr. Clark, of Boston, said: "We Americans have been working in Turkey since 1831, and have spent a million of money and sent four hundred of our sons and daughters to that country. We are now ready to send the gospel to every part of that lands. More than one-half of the churches are self-supporting, though taxed, and re-taxed, and overtaxed. We have ninety churches and five thousand church-members. We have training institutions and colleges, and five hundred young men being trained to educate the nation in the gospel. Three weeks before the Berlin Conference, (May 25,) the last line of the last verse of the Bible was completed."

—Some persons have said that the missions to the Maories of New Zealand have never accomplished anything, but the facts are against them. The Rev. John Warren, who spent the greater part of his ministry among the Maories, said recently at Auckland: "Missionary enterprise among the natives abolished slavery at a very early period. A large percentage of the Maori people were slaves when the missionaries came to New Zealand. The slaves were among the first to accept the truths of Christianity, and their influence upon the chiefs had an effect so great that the latter gave them their freedom in acknowlegment of the blessing which was communicated through these slaves. The chiefs performed their own manual labor to preserve the freedom they had given to the slaves. It was, therefore, the influence of the gospel which brought about the freedom of the Maori slave."

—There are now in London eight chapels of the Calvinistic Methodist faith. The oldest of them, that on Jowin Street, which claims to be the mother of all Calvinistic Methodist Churches, has just dedicated a new house of worship, which cost about $25,000. It is much smaller than the old chapel, holding only 600. The neighborhood is not a well-known or convenient one. Mr. Richard, M. P., who spoke on the occasion of the dedication, told what Calvinistic Methodism has done for Wales. The country previous to that event was not a heathen country, but the priests were asleep, leaving the people to wallow in their sins. In 1742 the first attempt to give organic form to Methodism in Wales was made, when the association met at Watford, in Glamorganshire, under the presidency of the Rev. G. Whitfield. In 1740 there were 140 societies in existence, with 40 preachers; but it was not till the year 1760 that the first chapel was built. According to the official statistics of the denomination, there were in 1877, including 70 Welch congregations in England, 1,134 churches, 1,269 chapels and preaching places, 872 ministers and preachers, 140,000 communicants, 3,793 candidates for membership, 54,811 children in the church, 21,881 teachers in Sunday schools, 160,171 Sunday scholars, 275,406 hearers. To show how rapid and been the increase of the denomination, Mr. Richard stated in 1850 they had 366 ministers and preachers, 58,678 members, 818 chapels and preaching places; thus, as he observed, the denomination had nearly doubled in twenty-seven years. As an illustration of their activity and liberality, he mentioned that in 1877—a year of commercial depression—they raised for support of the ministry £15,777, for chapel building and chapel debts £38,931, for missionary objects £5,719, for the poor £3,048, and in ten years (from 1867 to 1877) the total amount of their contributions had been £1,341,810.

Our Young People.

AN INDIGNATION MEETING.

BY ROSA GRAHAM.

Down to a quiet corner,
Nestling at even-tide,
Three little curly urchins
All in a bunch I spied—
Fred and Harry and Josie.
'Twas really a funny sight—
Three little heads together,
Scolding with all their might.

Fred, chairman of the meeting
"I'd really like to know
What makes these grown-up peoples
Bother about us so?
Can't have a speck of comfort,
Can't have a bit of fun,
But they're just sure to meddle,
And spoil it 'fore it's done.

"To-day, when I brought my soldiers—
Such a jolly pack of boys—
For a charge through the parlor, Auntie
Cries out: 'What a dreadful noise!
Shoo, shoo! You merry Vandals,
Some other place must find.'
Oh! if we was only the big folks,
Wouldn't we make 'em mind!"

Then burst in speaker Harry,
With eyes and cheeks aflame:
"Oh! wouldn't we fix the big folks?
I think it's just a shame!
To-day I took for a kite-tail
The first thing that I found—
A shiny silk handkerchief—
And cut it all around.

"Oh! it made a jolly streamer
When to walked sister Sue;
Dragged all the shiny tail-end,
And drabbled mine with dew.
Oh! wasn't she mad? She whipped me
Hard, such a big folks' fit;
But I wouldn't cry, to please her:
I didn't care a bit.

"Of course," chimed in wee Josie,
"It's mean as mean can be
The way those big folks peoples
Are up with you and me.
Why, even when my baby,
My darlin' pussy, died,
Nobody made a big row,
Nobody even cried.

"Nurse tucked it in the ash-box:
'Only a dead old cat,'
She cried. 'You silly Josie,
To shed a tear over that.'
I watched when she didn't see me,
Snatched it with all my might,
And buried my darlin' baby
Way out of the big folks' sight.

Down to the quiet corner,
Silently side by side,
Three ugly urchins
Stretched full length, I spied.
Fred and Harry and Josie
A peaceful silence keep,
For the indignation meeting
Had put them all to sleep.

—Independent.

A Short Rule for Fretters.

A young friend has been visiting me who was a fretter. She fretted when it rained, and fretted when it shone. She fretted when others came to see her, and fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters, which they shall have. Here it is. Never fret about what you can't help, because it won't do any good. Never fret about what you can help; because, if you can help it, do so. Say this when you get up in the morning, say it at noon, and say it at night, and not only say, but do; and that will be, do not fret at all.—a fine doing.

"But we have our trials," my young readers say. Yes, you have; and your little trials are as hard to bear as our big ones. But fretting doesn't help them, nor wishing we were somewhere else, or somebody else, or dwelling upon them until they look a great deal bigger than they really are. Did you ever read that fable about the toad and the plantain-leaf?

A toad used to live under a stone beside the brook. He was a pretty fat toad, and got along in the world as well as toads generally do. One day he went out to find something to eat, and hopping out among the green leaves by the creek's side, he heard a rustle among the leaves. He said to himself, "There's a beetle! I like beetles. I'll be quiet and catch him." So he crept along till he got to it, and stuck out his tongue to get him; but it happened to be a bumble-bee! He dropped it like a hot coal and had to cry out in the way toads cry, and hop back to his hole under the stone. He suffered with the pain, and his tongue swelled up, and he was obliged to lie by for two or three days. Hopping back to his home he picked a leaf of the plantain, and took it home for his medicine, and put it in his mouth to cure the sting of the bee. He stayed at home for a week or three days, and began to get hungry, and poor, and lean. As he hopped along, he came under the leaf of a plantain, and being very tired and hungry, he stopped under the leaf, and looking up, said, "O, what a nice time your plantains have! I should like to change places. Toads have a hard life."

The plantain said, "Friend toad, I should like to change too. I don't see what toads have to complain of. I think they must have a nice time of it."

"Let me tell you," said the toad. "In the first place, we have to work for our living, and find all we get to eat; and sometimes, when we think we are going to get a beetle we get a bumble-bee. Then, again, in winter time we get frozen up and when we come out the boys come along and stone us, and the crows pick us up. Isn't that trouble?" While you plantains have just to sit by the river, and don't have to work. I should like to change places with you."

"Stop! let me tell you my side," cried the plantain. "We cannot hop about as you can, but have to stay where we are put. If we want a drink of water, we can't go to the creek and get it. We can't move an inch to go and see the world and visit our next neighbor. Then the sun shines hot all day, and we have to bear it, and can't hop under a cool leaf as you do. Then, by-and-by, comes along a cow and nips off our head, or a little worm and eats into our heart, and we have no power to shake him off. I should like to change places with you. You take mine and I will take yours; for I am so anxious to hop down to the creek and get a drink."

"Stay! stay!" cried the toad, "I hear a cricket. Let me get it;" and off he went after the cricket, and never came back.

So it appears everybody does have trials; and the only right way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot, and be satisfied with what God has given us.

A True Story.

"I wish my boy was back with me again," exclaimed a mother with eyes suffused with tears. Son was a widow. Her husband had been taken from her, leaving her in charge of several small children, among whom was one son old enough to be of much service to his mother in the way of her support and that of her family. Right manfully did he discharge this responsible position for a while, and thus he was a great comfort to his mother. He labored industriously and was attentive, remaining at home at night with his mother and the rest of the family. Then it seemed to be a happy little home. How proud that mother was of her son! Happy for that boy and all the family had he continued that way! But the Tempter entered and led away that boy by night, sometimes, into evil company. Home became not so attractive, but more congenial associates were sought among those "that stand in the way of sinners," until one night, with an evil companion, he committed such a crime as necessitated his secret departure from home as a means of safety. His sorrow-stricken mother, now for the first time, learned of his evil associations, which robbed her of the affection and support of a son that had given her great comfort and much hope for the future. While she supposed he was resting in his bed, refreshing himself for the labors of the next day, he was leaving a kind mother, without means of support to herself and helpless children, with no kind good-bye and parting kiss. It was so hard to treat this unsuspecting mother so unfeelingly. She could not think that her own boy, could be such an ingrate. It was her own boy, whom she loved; and yet she could but love him. Yes! those big tears told of a mother's love—of a heart that would never give up her boy. The longings if her heart were, "If only my boy would come to me again!"

Dear boys, would you break your mother's heart, make those wrinkles upon her forehead grow so fast—her head to grow prematurely gray—her heart to grow sad—her eyes to be red with weeping? This is the way to do it. Just act as if you had forgotten all her care for you, how she watched over you by day and by night, nourished you, clothed, protected and prayed for your happiness, that you might be an obedient, honorable boy. Just because she loved you even more than her own life. Just treat her as if you cared nothing for her. Go away with evil companions—especially at night—those lonely hours when your night comfort her so much, and, as you take your last leave, don't give her a parting kiss, and your work will soon be done. She will love you till her aching heart ceases to beat and body laid in the grave. Isa, "If children entice thee consent thou not;" "the companion of fools shall be destroyed; evil pursueth sinners." "Honor thy father and thy mother that thy days may be long upon the land." Such cruelty to a mother will be punished. A boy whose heart is so hardened to all the better feelings of humanity will be open to the worst temptations of the devil, and his course is likely to be a rapid one down to death. Think how many heart-broken mothers there are to-day in the world, saying in their sorrowing hours, "If my boy would only come back to me!"

Think of your mothers, boys! make their hearts glad, for they have other things enough to make them weep without sorrowing over a wayward, unfeeling son.—Christian Observer.

BE KIND, BOYS. You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a cute fool, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a home boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenance how much better this is than to have a great fist.—Horace Mann.

NEVER DO IT. Never reply to father or mother saucily.

Never speak to mother unkindly.

Never act ugly to brother or sister.

Never correct father or mother when they are telling anything in public.

Never steal anything, or tell an untruth, or speak ugly words, or circulate scandal.

Never seek play when you can be more usefully employed.

Never say, "I can't," or "Let him," or "I don't want to," when you are told to do anything.

Never go to sleep without prayer, as it may be the last chance you will have.

An editor at a dinner-table, being asked if he would take some pudding, replied, in a fit of abstraction: "Owing to a crowd of other matter, we are unable to find room for it."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, APRIL 3, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Preventing Grace.

One of the greatest of the divine mercies is that which is hid even from the consciousness of its recipients. It comes unseen and unheralded to every soul. It "lighteth every man that cometh into the world." The Holy Spirit operates upon all hearts and touches all consciences. His ministries are first of all, and limited to no class or condition. He reproves the world, he is silently and powerfully at work in the purlieus of the great cities, and in the forest homes of savages. No missionary goes where the Spirit is not already, and the gospel, wherever proclaimed, has been preceded by the voice that whispers within. To the new-born child the Spirit comes with holy and sacred breathings long before the mother's words can be understood, and before parental counsel can begin to shape the character.

What fallen men would be if the Spirit were withdrawn from them it would be difficult to portray. We know what they are with this quickening and conserving power ever present and active. The depths of uncleanness, and the corruption and crime in civilized society, and the horrible brutalities and degredation of the heathen, are manifest. In countries where the gospel is preached, and the Scriptures are circulated, crime attains a development that is truly astounding. With these exhibitions of depravity, in spite of the checks of the all-pervading Spirit, what would the world be without them? But for these restraints society would soon be torn to pieces by the riot of passion, and the world would destroy itself. It is not too much to say that society and government would be impossible, and that anarchy, violence and uproar would become universal if the Spirit should cease to strive with men. All men would become as wild beasts of prey, and the whole earth would become the arena of the fiercest and most implacable conflicts. There would be no limit to lust, and no bar to selfish and vindictive passions. What hell is the earth would be.

The larger part of the world's millions know nothing of the gospel. The greater portion since the days of Abraham has known little of any special divine revelation. The spread of revealed religion has been partial and slow, but the beams of the Spirit have been shining always and everywhere. In Christian countries the number of believers is small in comparison with the unconverted, but the masses not directly reached by the gospel have been more or less affected by the unseen and gracious influence. Besides the indirect effects of revealed truth in restraining vice, the more general and universal operations of the Spirit are to be considered. Grace was largely in the world before the gospel came. This fact explains Paul's declaration that "the grace of God that bringeth salvation to all men hath appeared." The nature and source of all gracious influences are made manifest in the gospel, and the great plan of redemption with which those influences are connected, and upon which they depend, is clearly exhibited.

That many besides infants are saved without an explicit knowledge of Christ is doubtful. The divine goodness is vindicated by such gift of the Holy Spirit as makes salvation possible. The gospel is the supreme need of men, and the fact that the Spirit everywhere operates assures the ultimate success. He keeps the world from going to pieces until the revealed redemption reaches every part, and holds back and baffles the powers of darkness until they shall be overthrown by the manifestation of the Son of God. Our hope for the heathen and for the unconverted at home lies greatly in the assurance that the Holy Spirit is striving with all souls, and that the ground is prepared by him for the gospel sower. There is One preacher ahead of the missionary. One whose noiseless feet have trodden paths as yet never threaded or explored by the gospel preacher. The capacity for receiving and comprehending spiritual things would have died out of the world but for these universal, unsought and unconscious influences of the Holy Spirit. The light of conscience has not gone out, because He has touched and fed the vital spark. What unconverted people owe to preventing grace they may never know. What crimes, what infamy, what utter shipwreck they have been saved from, by His restraining power, they cannot tell. Christians, in looking back upon their days of sin, may well shudder at the peril they were in, and the certain ruin that would have followed had the Spirit abandoned them in their unbelief. If grace had not gone before they would inevitably have ripened for perdition, and have been beyond the reach of salvation.

That this powerful divine influence is exerted upon the young should be an encouragement to Christian parents and teachers. However early they may seek to lead the children to Christ, the Spirit has been before them. The young are depraved, the seeds of death are in them, and the vile weeds of sin are springing forth. But the Holy Spirit is also working mightily, and our co-operation, if faithful and persistent, has hope of success. Parents in their endeavor to save their children are workers together with God, and the love they feel is but the dimmest reflection of the love of the Infinite Father. But for the grace bestowed upon earliest childhood, and flowing from the fathomless depths of a divine compassion, all our children would be doomed. The flood of depravity is checked at this point, and the repressing influences continue, growing more feeble if neglected or resisted, but still alleviating and modifying the dire disease.

In this special aspect of preventing grace there should be unceasing prayer for the Holy Spirit. For the most part our prayer is that the Holy Spirit may attend the preaching of the word, and baptize the churches. Let us also ask that the Spirit may go before the gospel, and before all instrumentalities, and that those who have not the word, and those who will not and may not hear of Christ, may be wrought upon with greater might and with more wonderful power. May the baptism fall upon the children, upon the ignorant, upon all that are far off, and thus save some, and prepare all for the gospel.

Time to Act.

All reports about yellow fever are certainly premature at this season of the year. There is none here, and we do not remember ever to have known of any here earlier than the last of May, or the first part of June. Neither have we ever known the season immediately following an epidemic to be a sickly one. Judging from the past, there need be no apprehension of an epidemic this year. We believe an early and rigorous quarantine will be enforced against vessels coming from yellow fever ports, and the sanitary condition of the city is engaging the attention of the citizens, the city authorities and the Board of Health. We do not think that the prevalence of yellow fever last summer was owing to the filthy condition of our streets. They were no worse than usual, say for ten years preceding. But for the general health, and as a safeguard against other diseases, cleanliness is demanded.

Nothing less than the most thorough measures will allay public uneasiness and satisfy public opinion. New Orleans must guard herself, if possible, from these visitations of yellow fever, and she must also make it apparent that all in her power is done to protect the whole country from its ravages. To properly grade and drain the city, and to provide ample water works, would cost millions of dollars, but a single epidemic costs much more. These measures are necessary to the comfort and general health, but what their effect would be in keeping away yellow fever time alone could tell. The people of the country reasonably expect this city to use due diligence, and we may be sure that they will be prompt to protect themselves by absolute non intercourse, if, by any chance, the dreaded scourge appears again this year. Such is the panicky feeling throughout the nation, and especially in the Southwest, that the slightest occasion will suffice to arouse a perfect furor and frenzy.

It is the duty of every citizen to take a personal interest in securing the necessary action of the authorities. It is a matter of too vital importance to be left to the rings and local politicians. If ever there was a time when the people of substance and intelligence should rise up and demand thorough sanitary measures, this is it. Quarantine and cleanliness must be enforced, and at once. Hitherto the one has been loosely enforced, and established too late; and the other has been almost entirely neglected. To do any good the work must begin now. A dollar expended in April and May will be of more service than ten expended in July and August. To the business and property of the city, and to the prosperity of the regions contiguous, exemption from yellow fever is the question which most concerns them. Capital, trade, manufactures and immigration will not come to a country subject to the periodical ravages of a disease, the very name of which inspires universal terror. We are glad to observe that public interest is being awakened on the subject, and that our citizens are organizing to assist the city authorities. The following from the Picayune of March 29 indicates the nature of a movement now in progress:

"The Committee of Seventy," a proposed organization of leading citizens, comprised of that number whose mission is to assist the city authorities in promoting, furthering and enforcing proper sanitary measures, looking to the preservation of the health and cleanliness of the city, has been changed into the "New Orleans Auxiliary Sanitary Association," as it was found impossible to confine the number to seventy, applications of membership pouring in to the number of two hundred.

It is proposed to hold a mass meeting of citizens in a day or two for the purpose of organizing the association, electing officers, etc., so that the good work may commence immediately. As an instance of the progress already made, it is sufficient to state that the importance of the movement to the city is becoming understood among all classes of our citizens, and the prospect is that the representatives of the whole people will ultimately merge into the proposition.

The mass meeting referred to above was held on Monday night, March 31, and the society was fully organized.

Good judgment, energy, and an honest expenditure of money are all needed, and they are seldom displayed by city governments. The movement of this citizen's organization may lead to some immediate and effectual measures to give us a clean city. Both city and State are nearly bankrupt in their finances, and our people have suffered fearfully, but something must be done to avert a disaster that would nearly complete our ruin. Everybody living in the Southwest, and the entire nation for that matter, are deeply concerned. The great responsibility, however, rests upon this city, and the whole world may justly hold us to account for the manner in which it is met.

Early Collections.

One of our city pastors came into our office the other day—it was on Monday—but not blue Monday to him—with the report that he had already taken his two most important collections, to wit: for Conference claimants and for foreign missions. To have these off of mind, and thus early secured, is worth a good deal to the comfort and encouragement of the pastor and the people. Our advice is always take the most important collections early in the year, and then the burden will be distributed, and will not be left to fall upon the last quarter. Postponing is hazardous. If our collections last year had been taken in the spring the yellow fever would not have lessened them. The collections for foreign missions and Conference claimants ought to be all secured by the first of May, and for the Bishop's also. Then, in the last part of the year, those for domestic missions, Sunday-schools and pastoral support will be more liberally met.

It is, perhaps, impossible to satisfy all in the matter of assessments. Nearly every Conference, every district, every charge, think their assessments too high, and in many instances it may be so. General, Annual Conferences and district stewards are liable to make mistakes, but we do not believe intentional injustice is done. The pastor should only be solicitous to raise what he can for the various objects, and to bring his people up to the point of a true Christian liberality. It may be more than the assessments, sometimes it may be less. Failures to reach the amounts assessed do not necessarily reflect upon the pastor. If he is not to blame the fact can be easily made to appear. The thing incumbent on him is to use due diligence, to make the appeals to the people at the proper times, and leave the results where they belong.

It is a rare thing now for Conference claimants to be paid in full. We believe nearly all the Conferences fall below their assessments for this purpose. We would not lessen the importance of other objects, but it has seemed to us that the meager stipends allowed our widows, orphans and worn-out preachers should be met. For this collection we would select the very best time, and urge it upon the conscience of the church most earnestly. It can be raised, and will be, if there is a determined and timely effort.

We have no objection to other methods of raising the assessments, but, for connectional objects, we regard it as desirable that they should be presented to the congregations, and that public collections should be made. This course is a very important part of the training and religious education of the people. Public collections are a means of grace, and we would not have them dispensed with.

Mexico.

A WORD BY THE WAY.

Bro. Sostenes Juarez and myself are thus far on our way from the City of Mexico to the city of Oaxaca (*Wah-hack-ah*). The distance between the two places, by the route necessary to be traveled, is about four hundred miles. We have not yet reached the most difficult and trying part of the trip. The night ride of twelve hours by rail from the "capital," in the direction of Vera Cruz, was easily accomplished. However, as we approached the foot of the snow-covered mountain of Orizava, the air became unpleasantly cold. I found that even a heavy shawl over thick woolen clothes would not keep me warm, and my surprise was no less than my delight at finding in the morning, at the station where we stopped, a good fire in a "sure-enough" fire-place—something I do not remember to have seen before in this republic. In the City of Mexico, during the past winter, we had icicles a half yard long, and ice solid enough to remain on the streets during the whole day, but without so much as a fire-place to look at. This was the first opportunity I had enjoyed of a thorough "thawing out" by a fire since coming to this country. It was refreshing. To be sure, the sunshine after nine o'clock in the morning is as hot here as one can well endure, but its effect is different from that of fire. You may be almost scorching in the sunshine, while two steps will bring you into a shade sufficiently cold to preserve ice the whole day.

On this occasion, as the sun began to gild the mountain-tops in the east, and drive out darkness from the valleys, shedding the brightest luster around the snow-cap of Orizava, we were getting ready for a new experience in traveling. Instead of taking the stage at this point, as we expected, we found ourselves (about fifteen in number) mounted on a "flat" car—only one car constituting the train—and that heavily loaded with railroad iron and cross-ties. There was not an umbrella among all the passengers. There we sat waiting, for what we did not know, but could have testified conscientiously that the thermometer was constantly rising. But I half-way forgot, for the moment, the oppressiveness of the heat by thinking of what it would presently be. Ftually a stout young gentleman, sitting on the end of a projecting cross-tie, gave a startling blast through a cow's horn, and three men began to push at the rear of the car, and the train started out on the track of the new "National" railroad line toward Tehuacan. The men in the rear increased their pace, and soon "struck a trot," but, very much to our surprise, suddenly stopped, and stood looking as if to see how we would gravitate. Our train moved on, increasing its speed every moment, and it was soon apparent that we needed no more pushing, for we were going down hill at the rate of forty or fifty miles an hour, like a boy's snow-sled down the hill side. We had no need of umbrellas either, for we had gotten up such a breeze as not only kept us cool, but engaged our hands in holding on to our hats and to the car. At the approach of every bridge and every town in the valley through which we passed the stout young man gave a telling blast from the cow's horn, and in less than a half hour from our starting he blew up the train at an Indian village twenty miles away. For the manner in which this train gets back to the main railroad I am not responsible. I am told that one pony, with a rope to the horn of a saddle, pulls it back.

We now returned to "first principles," nine of us taking passage in an old-fashioned country stage. The rest of the day was just sufficient to complete our journey to Tehuacan (Teh-wah-can), a distance of forty miles. As there has been no rain for a few months, and the road is constantly traveled by droves of packed donkeys and freighted carts, one can imagine the amount of dust we had in the route; sometimes we could scarcely see each other in the stage. We got through "all right."

Tehuacan is a city of eight or ten thousand inhabitants, and seems to be a thriving place. The railroad will soon be completed this far, as the track is nearly all ready for the rails. Then this will be a point of considerable importance, both as to commerce and travel. It is surrounded by a good country, and will become the shipping point for a large portion of the State of Oaxaca. I have for some time had this place in view for evangelical work, but our preachers have hitherto been unable to find any material with which to begin this work. I have been here only one night, and part of this time has been taken up in hiring ponies and guides for the road to Oaxaca, but I think the foundation has been laid for successful operations hereafter. I hope we shall some day have a flourishing church and school on some of the beautiful plazas of the city of Tehuacan.

We leave this morning for the city of Oaxaca, the capital of the State of Oaxaca. A long, hard journey is before us.

W. M. Patterson.

Tehuacan, March 19, 1879.

In addition to the above, we have just read a letter to Bishop Keener from Bro. Patterson from Orizava, March 20, on his return from Oaxaca. He speaks of the trip as a hard one, long, hot, dusty—416 miles on horseback, 520 miles by rail and stage. He says: "At Oaxaca I found everything doing tolerably well. The young Bro. Solis had been working successfully. During the service on last Sunday we received seventy-seven persons into the church, leaving others on trial. A day school has been opened with Bro. Solis as teacher. He is also to visit other towns on Saturdays and Sundays. I called on the Governor of the State, also on Gen. Hernandez and other senators. Everything is favorable for us, except that we need a new house in another place." Bro. Patterson has an eligible property in view, and we hope the means for securing it may be provided. He reports the charge at Orizava as doing well.

Our Mexican Mission.

This week has been one of great interest at Vanderbilt. Bishop Keener and the superintendent of the Mexican mission, having made a call on Messrs. Pardo and Valencia, our Mexican students—their services being greatly needed in Mexico—preparations were made for their departure. Having been elected to deacon's orders at the late session of the Tennessee Conference, they were ordained in Vanderbilt Chapel on Sunday afternoon, March 23, by Bishop McTyeire, assisted by the professors of the Biblical Department—Dr. Lipscomb taking the place of Dr. Granbery, who was sick. Dr. Kelly was to have preached on the occasion, but he, too, was sick, and the dean of the Biblical Department took his place. He discoursed on the "Great Commission."—Matthew, xxviii, 16-20. This was the first ordination ever held in Vanderbilt Chapel—we hope many will follow. The theological students are fired with zeal in the missionary cause, and they take a special interest in the Mexican mission.

On the afternoon of Thursday, March 27, a farewell meeting was held in the chapel. Bishop McTyeire presided, and made the closing address and prayer. Dr. Granbery offered the opening prayer—both were appropriate and impressive. Student Young made a moving address as the farewell of the class. Messrs. Pardo and Valencia spoke in a very feeling manner of their conversion, call to the ministry, instruction at the University, attachment to preceptors and fellow-students, prospects and purposes. They seem to be full of zeal and devotion. Kind addresses were made to them by the Bishop, Chancellor and professors of the Biblical Department, testifying to their excellent Christian deportment and improvement. Presents of books were made to them, and the shaking of hands was truly cordial. Appropriate hymns enlivened the service, which was one of great interest—never to be forgotten.

There is a great demand for suitable missionaries to Mexico. Br. Patterson, superintendent of the Mexican mission, writes us that the work is prosperous and promising. *He clamors for more help; he must have it!* A dozen Mexican converts ought to take the place of the three who have been trained at Vanderbilt. Spanish is taught at the University, and some at least, of the theological students ought to study it in view of mission work among Mexicans. Dr. Lupton traveled largely in Mexico last summer, and he testifies that a great door and effectual is opened in that republic, though there are many adversaries. Let us enter that field in force. *Let us take the tide at the flood.* Let us contribute liberally, and pray fervently, and work earnestly, for the Mexican mission.

Thos. O. Summers.

Nashville, Tenn., March 28, 1879.

Congress, in extra session, has as yet reached no definite action on the appropriation bills and the amendments. The laws which the Democrats seek to repeal are: The law authorizing the Federal courts to appoint two supervisors at each polling place; the law authorizing the test oath to be administered to jurors; the authorizing the appointment of deputy marshals to be present at the polls on election days, and the law authorizing the President to station troops at the polls. The repeal of these laws is sought to be effected by amendments inserted in the appropriation bills, thus bringing a sort of compulsion to bear upon the President, as his veto is the only obstacle in the way. If the President vetoes the bills on account of the amendments, it is the avowed purpose of the majority in Congress to adjourn and leave the government without funds. This expedient in legislation is a familiar one in the history of the British House of Commons, and one that has in other days been resorted to by the party which now brands it as revolutionary. For the last few days the army appropriation bill, including an amendment to repeal the law authorizing the President to station troops at the polls, has been under discussion. It will be seen that every one of these laws is in the interest of the Republican administration, and therefore the struggle to maintain them will be persistent. It is not certain that the President will veto the amendments, but, if he should do so, there will be a dead lock in legislation, from which the extrication will be most difficult. The continuance of the Republicans in power and the next President, are involved in the questions now before Congress.

Rev. H. F. Johnson, D. D., president of Whitworth Female College, Brookhaven, Miss., recently spent a few days in the city. We were glad to find him in improved health, and to learn from him that his school is in a flourishing condition. The new brick building is now about completed. It has been erected for dormitory purposes, is two stories high, 144 feet long, 44 feet wide, and, besides halls, contains 32 rooms, 14 by 17 feet, to each of which a wash closet is attached. Water is conveyed by pipes to every room, and the apartments are heated by steam. The new house will afford accommodations for 122 pupils, two rooms being reserved. It is valued at $15,000, and is unincumbered. For these times the completion of this fine structure is a notable work. Dr. Johnson informed us that the building is the result of private enterprise. The church has not been involved one cent. There will be no suits to enforce builders' liens, nor appeals to the public for money to save the property.

A Normal Department will be added next term, and the best facilities offered for the study of music, the fine arts, French, German, Spanish and Italian.

Rev. Theophilus Moody.

The following note from Rev. W. W. Hopper, dated Meadville, Miss., March 22, brings us the first and only tidings we have of the death of Bro. Moody. He was an old and faithful soldier of the cross, an able minister, and useful. Bro. Hopper says:

MR. EDITOR: We come just to cast one flower of memory and drop one tear of sorrow to perfume and moisten the new-made grave of an aged and faithful servant of God. The sad news comes: Rev. Theophilus Moody, of the North Alabama Conference, went to heaven from his home in Gadsden, Ala., March 13. His sickness was protracted. His tongue was paralyzed, and he was deprived of sight before his death. How many mourning ones there will be when it is told Uncle Ophi is dead! His precious name and works will linger long as sweet incense around many hearts, then, like a glory-cloud, arise in the track his happy spirit flew. An afflicted sister awaits awhile on these sorrowful shores, but longs to join him and the hosts gone over. Let some one who stood with him long and well on Zion's wall give us, in this Advocate, a suitable memoir. The writer loved him deeply, and hung about him to catch the rich counsel falling from his lips.

The Rev. R. Simpson, Wesleyan missionary in Barcelona, Spain, gives the following pleasing incident: "One elder girl gave very bright evidence of grace within, and is most desirous of joining the church, but strictly forbidden by her mother, who even beat her the other Sunday morning for having attended our service. Her Sunday-school teacher says that of the class she (the girl) really becomes the teacher, and talks of her Saviour and the gospel in such a way that she has to stop the others and listen to and learn of her. The schoolmistress tells me that she gave her a class of little ones in the day school, which she soon turned into a Sunday-school; at the close one of the little ones she had been teaching looked earnestly up into this elder girl's face, artlessly exclaiming: 'I do like you, for you only talk to me about Jesus.'"

Rev. John Pardo, in deacon's orders, received New Orleans, from Vanderbilt University, last week. He left on Wednesday for Mexico, where he enters at once the mission work of our church, under the superintendent, Rev. W. M. Patterson. Bro. Pardo has been in this country

four years—part of the time at Oxford, Ga, and for three years at Vanderbilt. He is a native Mexican, fairly educated, and by this time, we suppose, pretty well posted in theology.

A tramp met presiding elder James A. Godfrey, of Amite county, Miss., on horseback in the road, a few days since, and demanded of him his watch, which was turned over to him. He then made an effort to dispossess him of his horse, when the divine, becoming enraged, struck him a blow, felling him to the ground, and, forcing a pistol from him, demanded a surrender of the money and the watch; having secured which, he marched him to Liberty, and turned him over to the officers of the law, who immediately ushered him to more appropriate quarters—the jail.

The above appears in one of our city dailies, and we believe is substantially correct, as we have heard the report from other sources. Bro. Godfrey is a true soldier, as good as he is brave, and in this affair has contributed something toward the solution of the tramp question. The value of steady nerves, and of two hundred and twenty-five pounds avoirdupois, were never more happily demonstrated. Let us hear no more of the degeneracy of our modern itinerant ministry, nor let any say that the former times were better than these.

Bishop Keener returned last week from the Greensboro District Conference, held at Gainesville, Ala. He reports a good meeting, and the affairs of the district as prospering under the administration of Dr. Cox. The Southern University was well represented, and its condition encouraging. We hope to hear more particularly of the state of the church, and of the educational interests of that section.

Rev. John O. Keener, stationed at Glennville, Ala., has been home on a short visit recently. He reports Dr. Ellison's health as precarious. We sincerely pray that the health of this beloved and venerable minister may be restored. Bro. Keener informs us that Methodism in East Alabama is doing well.

The Governor of Louisiana on the twenty-seventh of March, signed the bill repealing the act incorporating the Louisiana State Lottery Company. The Company may appeal to the courts, but we are glad to see that Governor Nicholls has done his duty.

A note from Rev. James L. Wright, March 25, informs us that Rev. James E. Cobb, presiding elder of Delhi district, Louisiana Conference, is quite sick at Monroe, La. We trust that Bro. Cobb will be soon restored to health.

Rev. Dr. Deems, of New York, has been appointed Chaplain to the Woodruff Expedition, the floating college, which is to circumnavigate the globe. Dr. Clarke, of Amherst College, has accepted the Presidency.

A line from Rev. T. F. Mangum, presiding elder of Montgomery district, Alabama Conference, informs us that things on his district are moving on well.

The printed minutes of the ninth session of the North Alabama Conference is a model of neat typography and of good arrangement. We have received a copy.

The Quarterly Review of the Methodist Episcopal Church South.

MR. EDITOR: Allow me to thank you for your notice of the first number of the Review, which I have the honor to edit. I wish to notify all timid souls—people who only walk by sight and have no faith—that the Quarterly is an institution, a reality. Our prospects are good, brighter than most people would suppose, in view of the greatness and difficulty of such an enterprise.

The first number is nearly exhausted—only fifty copies on hand. We issue No. 2 this week—April 1. It will show marked improvement in its appearance, will be printed on heavier paper, and will be well filled.

Table of contents: 1. Miracles and Testimony, Editor. 2. Anglo-Catholicism, Rev. J. J. Tigert. 3. Science and the Ministry, A. Means, LL. D. 4. The Will, Dr. W. C. Richardson. 5. Constitution of the Human Soul, Dr. Rivers. 6. Tangibility of Jesus Christ, Dr. T. O. Summers. 7. Mediation, Dr. J. H. Vest. 8. The Supernatural in New Testament, Dr. A. W. Wilson. 9. Age of the English Language, Dr. Starke. 10. Tennyson's Poetry, J. B. Wardlaw, A. M. There will follow thirty pages of Book Notices and Miscellany.

We will print only a few hundred surplus copies of No. 2 and persons who wish to get it had better send forward their names and money at once. Subscriptions run with the current calendar year. Two dollars and twenty-five cents will be the price for the April, July and October issues. Any preacher or other person sending five names, with the money, will be entitled to a copy for the service. Remittances may be made either to Dr. R. A. Young, Nashville, Tenn., or to me, Columbus, Ga.

The July number will contain a fine article from an eminent scholar and writer (not of our church nor section) a critical review of Schopenhauer and Hartmann, the new lights in German philosophy—"Philosophy—Pantheistic and Pessimistic." Several able writers will appear in July. Let names and cash come forward. J. W. HINTON,
Ed Quarterly Review.

COLUMBUS, GA., March 3, 1879.

Books and Periodicals.

LECTURES ON PREACHING, delivered before the theological department of Yale College. By Matthew Simpson, D. D., LL. D., A Bishop in the Methodist Episcopal Church. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden, 1879.

There are ten lectures in the volume. 1. The Nature and Work of the Christian Ministry. 2. The Call to the Ministry. 3. The Preacher Personally. 4. Indirect Preparation for the Pulpit. 5. The Preparation of a Sermon. 6. The Delivery of a Sermon. 7. Ministerial Power. 8. The Influence of the Pastorate in the Pulpit. 9. Collateral and Miscellaneous Work. 10. Is the Modern Pulpit a Failure? The lectures make 336 duodecimo pages, and are of great merit. We have published numerous and lengthy extracts from them, from time to time, as they appeared in several of the leading religious papers. They have about them a good deal of the practical Methodist flavor, and show the influences of the itinerant school in which the author was reared. Bishop Simpson is himself a master of pulpit eloquence, and his lectures abound in eloquence. Our young preachers can find few better books than this to aid them in their ministry. Price, $1.50

—Dancing as a Christian Amusement is the title of a tract by Rev. George C. Heckman, D. D., president of Hanover College, and published by the Presbyterian Board of Publication, Philadelphia. The evils of the dance are exposed, and the whole subject is treated with candor and strength.

—The Alabama Farm Journal for April has a very fine table of contents.

—The Magazine of Art for March contains a number of very beautiful engravings and much valuable art literature.

—The Sanitarian for April has an article on the relations of the medical profession to the State, by Dr. B. St. John Rhoan, M. D., president of the Medical Society of the State of New York, and a number of other instructive and useful articles.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES.

Specimen copies of the ADVOCATE will be mailed to any one desiring to look over the paper with a view to subscribing. Pastors will confer a favor by announcing this fact and forwarding the names to the publisher.

CLUB WITH THE CENTRAL ORGAN.

Having made arrangements to that effect, we will hereafter receive subscriptions for our own ADVOCATE and the Nashville Christian Advocate together for $3.50, each paper to be mailed from its own office. O. T. LATHROP, Publisher.

CLUB WITH SUNDAY MAGAZINE.

Subscriptions for Frank Leslie's Sunday Magazine and our ADVOCATE will be received at $4 00 for both papers, or $3 50 for ministers; regular rates for both papers $5 00. Each paper to be mailed from its own office. Send subscriptions to O. T. LATHROP, Publisher.

THE art of deception, shamefulness and tenacity to which quackery is resorted in the United States is apparent at the Custom House. Recent issue of the internal revenue stamps of that government establishment. To those disposed to counterfeit the popular cathartic pills, it is an easy matter to imitate the stamps, which are of the most simple character, and could be done by any lithographer. The following, which is copied from the Times-Democrat of this city, is a fair sample of the many frauds practiced upon the public: "Dr. Pierce's Pellets are counterfeited, and the fraud is so perfect that the genuine article cannot be distinguished from the spurious. The counterfeiter has even gone so far as to counterfeit the internal revenue stamp, and the wrapper is an exact imitation of the genuine. The only way to detect the fraud is to open the box and examine the pellets. The genuine are sugar-coated, while the counterfeit are not. The genuine are manufactured by Dr. Pierce, of Buffalo, N. Y., and the counterfeit by some unscrupulous person in Cincinnati, Ohio. Dr. Pierce's Pellets are the best cathartic medicine known to the public, and the fraud practiced upon them is a shameful one."

WE DIRECT the attention of our readers to the statement of the condition of the Union National Bank, published in another column. The exhibit is one that shows a very healthy financial standing. We commend the statement of the bank, as published, to the attention of the business public, showing its successful management.

WE invite the special attention of our readers, as well as others, to the statement of the Citizen's Bank, which is worth while examining. There are few banks in the United States that can present a better showing. They have abundance of assets to meet any demands that can be made upon them.

ANNOUNCEMENT is made in another column of the statement of the New Orleans, Canal and Banking Company. This life old bank is well managed, and its showing is highly satisfactory.

THE statement of the New Orleans National Bank, of which Albert Baldwin, Esq., is the president, and William Palfrey, Esq., cashier, makes a highly satisfactory showing. This bank is in a flourishing condition, and our readers should read carefully their statement.

IN ANOTHER column of the ADVOCATE will be found the statement of that reliable old bank the Louisiana National, which clearly shows that it is in a firm and healthy condition, prepared for any emergency. No bank occupies a more solid foundation, and it is worked efficiently in behalf of the public. J. H. Oglesby, Esq., ought to feel proud of the statement.

CARRIAGES, HARNESS, ETC.—At J. A. Lum & Co., 35 Carondelet street, is the best place in the South to buy anything in the carriage or harness line. There is no depository in New Orleans, or in any other city, that keeps as large or as fine a stock, and our readers will find them imparting and reliable gentlemen, at least we have found them so.

ANCHOR LINE EXCURSION.—The above line of steamboats is the most popular line leaving New Orleans for St. Louis. The steamers are large and elegantly fitted up, and the table is all that can be desired by travelers. Call and see that popular gentleman, Capt. J. H. Wood, the general agent before you purchase your tickets, and in will astonish you with the prices at which he is selling tickets. Through tickets for sale on board and at the office.

TO TRAVELERS.—Mr. Guedry, under the St. Charles Hotel, in this city, is a very excellent gentleman to do business with in his line. He is a railroad ticket broker. This branch of business is not as thoroughly understood as it might be. All the people who have once availed themselves of the special bargains it offers to travelers, however, never fail to buy a second time. It is a legitimate business, and often saves the public many dollars. Call on him before purchasing elsewhere, and save money.

BUTTERICK'S SPRING STYLES.—The attention of the ladies is called to the advertisement of E. Butterick & Co.'s patterns. Catalogues and fashion sheets mailed free to any address. These patterns are very popular with the ladies. See advertisement.

SPECTACLE OR AN EYE GLASS.—Messrs. Keeping & Co., 2147 Third Avenue, New York, advertise to sell spectacles, or an eye glass, at bottom prices, or they say. See advertisement.

HARD PAN.—Those of our readers who, for over thirty years have been in the habit of using Dr. Tobias' Venetian Liniment, will be pleased to learn that the price is reduced to twenty-five and fifty cents per bottle.

BANK STATEMENTS.

Statement of the Condition OF THE Union National Bank, OF NEW ORLEANS.

At the Close of Business, March 24, 1879.

RESOURCES.

Bills discounted	$318,410 75	
Demand loans	49,200 00	
		$367,610 75
United States bonds to secure circulation		250,000 00
United States and other taxes		2,501 83
Expenses and taxes		883 32
Real Estate, furniture and fixtures		22,498 88
Premiums paid		13,062 50
Cash Items		
Legal tenders	$105,354 00	
National bank notes and fractional currency	21,500 00	
Gold and Silver	42,680 90	
Clearing House checks	56,227 66	
Exchange on New York	57,745 17	
Exchange on other points	7,874 91	
		181,151 95
Five per cent. redemption fund		11,250 00
		$1,077,022 83

LIABILITIES.

Capital stock	$ 250,000 00
Surplus fund	55,000 00
Undivided profits	18,814 23
Dividends unpaid	300 81
Individual deposits	1,8 1,9 23
Due to banks and bankers	21 8,8 2
Due to foreign bankers	24,956 70
National bank notes outstanding	247,500 00
	$1,077,022 83

C. KOHN, President.
S. CAVAROC, Cashier.

Attest: VICTOR MEYER,
WM. HARTWELL,
E. E. LAVILLEBEUVE,
Condition OF THE New Orleans National Bank, At Close of Business March 24, 1879.

RESOURCES.

Bills discounted		$ 1,5 3,3 3 76
Demand loans		1,1 0,3 3 1
U. S. bonds with Treasurer of the United States	$ 2,5 0,000 00	
U. S. bonds on hand	1,3 3,000 00	
		3,8 0,000 00
Legal Tender notes	$ 1,0 0,0 0 00	
National Bank notes	21,5 7 00	
Gold and Silver	1,3 9 10	
Clearing House checks	73 1 1 00	
Manhattan Currency and Cash Items	2,1 1 1	
New York Sight Exchange	1,7 ,7 0 00	
		7,1 ,5 1 11
Redemption Fund with the Controller		1,5 0 00
Furniture and Fixtures		2,5 0 00
Due from Banks and Bankers		6 ,1 5
Total		$ 1 ,8 ,3 7 21

LIABILITIES.

Capital stock	$ 1,0 0,0 0 00
Dividends unpaid	2,7 1 00
Individual deposits	7,0 6,0 2
Due banks and bankers	1,5 9 19
Due deposits	2,1 12 11
Circulation outstanding	12 ,8 1 00
	$ 1,5 ,0 5 21
Surplus	1 ,7 1 70
	$ 1 ,8 ,3 7 21

I. C. BALDWIN, President.
WM. PALFREY, Cashier.

Attest: JESSE R. HELP,
SIGMUND KATZ,
HENRY J. VOSE,
Directors.

BANK STATEMENTS.

Statement of the Condition OF THE Germania National Bank, AT NEW ORLEANS.

At the close of business, March 27, 1879.

RESOURCES.

Bills discounted	$309 60 57	
Demand loans	171,332 67	
		$181,1 0 24
Expenses and taxes paid		9,27 37
Furniture and fixtures		8,181 95
Premium account		7,62 00
Cash items—		
Legal tender notes	178,518 00	
National Bank notes	2,080 00	
Gold, silver and fractional currency	12,630 22	
Checks on Clearing House	110 125 61	
Exchange on New York	147,063 70	
Due by banks and bankers	317 399 41	
U. S. bonds on hand	50,000 00	
U. S. bonds to secure circulation	$ 20 000	
Less circulation	179,810 29,190 00	
		68 956 91
Five per cent. redemption fund		9 000 00
Total		$1,081 032 50

LIABILITIES.

Capital stock	$ 00 000 00
Surplus fund	63,000 00
Undivided profits	23,0 9 65
Dividends unpaid	240 00
Individual deposits	657,600 28
Due to banks and bankers	39,22 9
Total	$1,081 032 50

L. H. CAIN, President.
J. L. BERCIER, Cashier.

Attest: HENRY ABRAHAM,
AUGUST KOENIG,
T. PRUDHOMME,
Directors.

Report of the Condition OF THE New Orleans Canal and Banking Company.

At New Orleans, in the State of Louisiana.

At the Close of Business on the 24th March, 1879.

RESOURCES.

Real estate		$138,593 09
Suspended debts		52,8 6 61
Bonds and stocks		328 85
Loans on Mortgage, maturing after 90 days	$79 325 46	
Loans and discounts, maturing after 90 days	88,518 24	
Loans and discounts, maturing within 90 days	678,9 0 55	
Loans on demand	598,687 71	
		1,355,512 95
Current expenses		11,662 56
Cash items—		
Gold	$ 116,440 72	
National bank notes	1,458 00	
United States notes	320,510 00	
Foreign and Domestic Exchange	674 188 36	
United States bonds ($700,000) cost	700,000 00	
Clearing House checks	236,856 93	
		2 0 1,688 14
		$1,579,464 43

LIABILITIES.

Capital Stock	$1,000,100 00
Contingent Fund	87,512 77
Dividends unpaid	11 7 00
Individual depositors	3,3 2 71 77
Foreign Banks and Bayers	100 1 6 39
Other liabilities (circulation)	8,72 11
	$1,579 1 3 43

We, of the NEW ORLEANS CANAL AND BANKING COMPANY, do solemnly swear that the above statement is true to the best of our knowledge and belief.

J. B. STAFFER,
A. H. MAY,
E. J. HART,
EMORY CLAPP,
J. H. LALLANDE,
Directors.
J. B. MONTREUIL, President.
Cashier pro tem.

Statement OF THE Citizens' Bank of Louisiana, BANKING DEPARTMENT.

At the Close of Business, March 21, 1879.

RESOURCES.

Currency and coin	$188 17 15	
Clearing House checks	124,088 20	
Exchange, foreign and home	103,916 19	
		$ 715,821 87
Loans on call	214,157 74	
Discounted paper	717 207 74	
Bonds and stocks	54,117 75	
		985,588 22
Mortgage department	67 58 71	
Suspended debt	61,241 40	
Real estate	319 811 56	
Expense account	7,300 33	
		1 0 ,9 1 91
Total		$2,787,502 00

LIABILITIES.

Due depositors	$ 714,629 15
Due banks and bankers	33 49 82
Dividends unpaid	1,458 00
Total subject to check	$ 78 1 77
Due foreign banks	670,455 15
Total liabilities	$1,248,781 92
Profit and loss account	$ 88,8 0 08
Capital stock	1,5 0,000 00
	1,638,830 08
Total	$2,787,502 00

Published, by order of the Board, and we do solemnly swear that the above is a true and correct statement, to the best of our knowledge and belief.

E. L. CARMEN, President.
JAS. J. TARLETON, Cashier.

New Orleans, March 25, 1879.

Statement OF THE Condition OF THE Louisiana National Bank, OF NEW ORLEANS.

At Close of Business March 21, 1879.

RESOURCES.

Bills discounted	$ 1 1,1 1 13	
Demand loans	1,1 1,1 1 10	
		$1,1 1,1 1 23
Bonds and securities		21,5 0 31
United States and other Taxes		3,0 1 6
Expense Account		1,1 1
Banking House and Real Estate		2 0,0 1
Cash Items—		
Legal Tender notes	$7 1,1 1	
U. S. Bonds	1,1 1,1 1	
Certificates (Gold)	3,0 0,0 0	
National Bank Notes and fractional currency	1 1,1 1	
Gold and Silver	1 1,1 1	
Clearing House checks	1,1 1 1	
Exchange on New York	2 1,1 1	
Exchange and other points for remittance to New York	1 1,1 1	
		5,0 1 1 1
Five per cent. redemption Fund		1,1 1 1 1
		$ 1 ,1 1 1 1

LIABILITIES.

Capital Stock	$ 1,0 0,0 0 00
Surplus Funds	1 1,1 1 1
Undivided Profits	1 1,1 1 1
Dividends Unpaid	1,1 1 1
Real Account	1 1,1 1
Individual Deposits	1,1 1,1 1
Due to Banks and Bankers	1,1 1,1 1
	$ 1 ,1 1 1 1

J. H. OGLESBY, President.
A. LURIA, Cashier.

Attest: THEODORE HELEMAN,
THOS. J. AIREY,
W. H. MATTHEWS,
Directors.

U. S. FOUR PER CENT. BONDS.

WE continue to sell these bonds coupon and registered, at par and accrued interest. All deliveries made here, free of expense to purchasers.

NEW ORLEANS NATIONAL BANK,
A. BALDWIN, President.

MISCELLANEOUS.

DO YOU WANT A FIRST-CLASS

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No doubt you need one, and you will consult your interests by calling at

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14 to 22 Baronne Street, Grunewald Hall,

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THE BEST IS ALWAYS THE CHEAPEST.

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F. E. GUEDRY, Agent.

Railroad Tickets to all Points Bought, Sold or Exchanged. 5p

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel).

A Spectacle or an Eye Glass at Bottom Prices. An examination of our Copyrighted Chart will enable us to fit you exactly. Spectacle, as low as twenty-five cents. Chart and descriptive price list free. Send for one. KEEPING & CO., 2,147 3d av., New York.

PALATABLE MEDICINES.—Ayer's Cherry Pectoral is a honeyed drop of relief; his Cathartic Pills glide sugar-shod over the palate; and his Sarsaparilla is a nectar that imparts vigor to life, restores the health and expels disease.—Waterford (Pa.) Advertiser.

To the Consumptive.—Let those who languish under the fatal severity of cold Climates through any pulmonary complaint, or even those who are in decided Consumption by no means despair. There is a safe and sure remedy at hand, and one easily tried. *Wilbor's Compound of Cod-Liver Oil and Lime*—without possessing the very unpleasant flavor of the Oil as heretofore used—is endowed by the phosphate of Lime with a healing property which restores the Oil doubly efficacious. Send for the testimonials of its efficacy shown by those who desire them. Sold by A. B. Wilbor, Chemist, Boston, and all druggists.

Mineral Point Station, Iron Mountain R. R. June 20, 1878.

Messrs. J. & C. Maguire:

I very seldom use Patent Medicines in my practice, but have found Maguire's Neapine Plant for Cholera, Diarrhœa, Dysentery, etc., a most reliable preparation. J. H. MARCHAND, M. D.

For Coughs, Colds, and Throat Disorders, use "*Brown's Bronchial Troches*," having proved their efficacy by a test of many years. Twenty-five cents a box.

NEW ADVERTISEMENTS.

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A house and lot, centrally located, near post office, churches and hotel. For further particulars address, R. H. DEENER, 220 Julia street, New Orleans.

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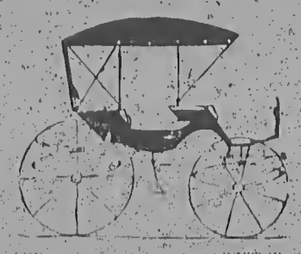
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Amendments to Charter OF THE

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New Orleans, Feb. 10, 1879.

At the regular meeting of the Board of Directors, held on the thirteenth of January, 1879, the following members being present:

Messrs. P. Fourchy, P. Maspero, D. Fallo, J. B. Lallande, M. W. Smith, Ed. Toby, John Geddes, J. J. Fernandez and Charles Ellis.

Upon the petition of a large majority of the stockholders the following amendments to the charter of the Company were unanimously adopted, under the powers vested in the Board of Directors by the fourteenth article of the charter:

ARTICLE EIGHTEENTH.

The first article of the charter is so amended as to postpone the expiration of the charter until the thirty-first day of May, eighteen hundred and ninety-nine, unless the affairs of the Company be sooner liquidated, by a vote of two-thirds of the members of the corporation.

ARTICLE NINETEENTH.

The capital stock of the Company is fixed at six hundred thousand dollars. This change to take effect from the first day of June next, when new certificates of stock will be issued. The new shares to be one hundred dollars each. Certificates to be issued for fractional parts of a share to be ultimately consolidated into full shares by purchase or sale.

I, the undersigned, Recorder of Mortgages in and for the parish of Orleans, State of Louisiana, do hereby certify that the within and foregoing amendment of the charter of the Merchants' Mutual Insurance Company is this day recorded in this office, in book 132, folio 295 and 296.

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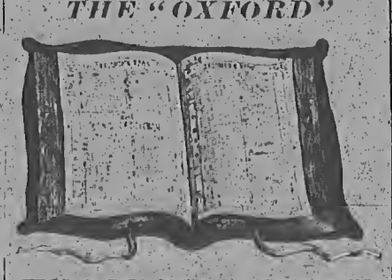
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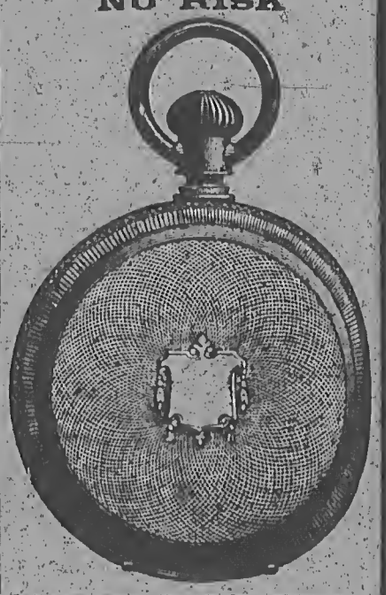
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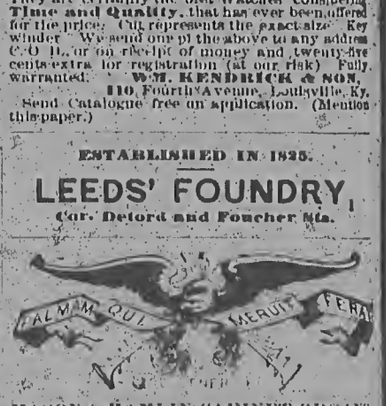


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WATERS' Orchestrion chimes ORGANS of the most beautiful Design and perfect Construction made. They each contain Concert Stop, the characteristics of Human Voice, and also a half Octave of bells, tuned to the perfect harmony with the reeds, & give effects unattained & electrifying. WATERS' CABINET ORGANS, ORCHESTRAL CONCERTO, VESPER, CENTENNIAL, CHIMES, CHAPEL and COTTAGE ORGANS, at Unique French Cases are unsurpassed in respect FIRST CLASS.

WATERS' PIANOS, GRAND, SQUARE and UPRIGHT ARE THE BEST MADE. For Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Churches, Schools, & Clergymen. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box 3567.

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Durable, Cheap, easily applied by any one. Can be put on over any kind of roofing. In practical use in all parts of the country. Blank for shingled roof sent free. Address for Circular, CALDWELL & CO., Cincinnati, O.



Incomparably the Best and Cheapest Windmill. Protected by two patents. Twenty-Eight First Premiums. Light, but strong and durable. Has more wind surface, runs a lighter winds, is more automatic, and pumps more water than any other windmill ever before made. Requires no attention, no combustible to running expenses. It has successfully withstood the hurricanes of the West, while other mills in the blood near them have been destroyed. It is rapidly superseding others there. See certificates and testimonials in our illustrated Catalogue.

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$7 A DAY to Agents canvassing for the Fireside Visitor. Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

Scientific.

Novel Uses of the Telephone. Various are the surprises, says the New York Tribune, which blossom out of that wonderful instrument, the telephone. In France they have applied it for marine purposes. The French war steamer *Desaix* had to tow out from Toulon the old ship *Argonaute*. A conducting wire was rolled round one of the towing cables, with an end on each vessel. The electric current was formed by the action of the sea on the copper sheathing of the ships. A telephone was introduced in the circuit on each, and communication established between them. During the whole time of navigation conversation could be carried on as easily between the officers of the two vessels as if they had been seated in the same cabin. The next step was to apply the telephone to the work of the diver. One of the glasses of the helmet is replaced by a copper plate, in which is inserted a telephone, so that the man has only a slight movement of the head to make in order to receive communications or report observations. The advantages of such an arrangement are obvious. Frequently at sea the necessity arises of examining the keel or bottom of a ship. The diver descends, and is able to give an account of all he sees and does, and receive instructions without having to be brought to the surface to give explanations, as has hitherto been the case. By the use of the telephone a man at the bottom of the sea can remain in constant verbal communication with those at the surface. But the most singular application of the telephone comes from New South Wales, where Mr. Severn, an enthusiastic experimenter, claims that he has made the deaf to hear with it. After describing a very simple telephone which he constructed out of a tin pot, the closed end of which he opened and tied over it a piece of parchment, passing a fine string through the center, and making a knot inside, Mr. Severn says: "Make a loop in the string some three feet long, put this loop over the forehead of the listener (the deaf man,) cause him to place the palms of his hands flat and hard against the ears, let the loop pass over the hands, and now this listener will hear the smallest whisper, let him be deaf or not. This fact may appear extraordinary; it is, nevertheless, true that a deaf man may thus be made to hear the voice, music, etc."

—Dr. Kirk, Her Majesty's consul general at Zanzibar, has been, the Academy states, continuing his investigations into the distribution of the Tsetse fly in Eastern Africa. He finds that along the road, from the coast to Central Ugogo, the present limit of exploration, there are wide districts infested by it; but there is, however, some reason to hope that they are isolated and may be avoided when their exact limits are clearly known and defined. Dr Kirk reports that the rule everywhere holds good that where the fly is found large game is numerous; but he is of opinion, in opposition to some persons, that it by no means follows the game in their migrations, though it undoubtedly disappears when they are killed off. A curious circumstance in this connection is that the natives appear to be well acquainted with the precise limits of the fly region, and are thus able to keep their cattle in safety quite close to it. No preventitive or antidote has yet proved successful, and if ordinary beasts of burden are to be used to supersede the troublesome *pagazi* the only way, according to Dr. Kirk, will be to choose such a line of road as will entirely avoid the infested regions, or else to cross them in a narrow part in the night time.



HALL'S VEGETABLE SICILIAN HAIR RENEWER

Has been in constant use by the public for over twenty years, and is the best preparation ever invented for RESTORING GRAY HAIR TO ITS YOUTHFUL COLOR AND LIFE.

It supplies the natural food and color to the hair glands without staining the skin. It will increase and thicken the growth of the hair, prevent its blanching and falling off, and thus AVERT BALDNESS.

It cures Itching, Eruptions and Dandruff. As a HAIR DRESSING it is very desirable, giving the hair a silken softness which all admire. It keeps the head clean, sweet and healthy.

The State Assayer and Chemist of Mass. and leading Physicians endorse and recommend it as a great triumph in medicine.



BUCKINGHAM'S DYE FOR THE WHISKERS

will change the beard to a BROWN or BLACK at discretion. Being in one preparation it is easily applied, and produces a permanent color that will not wash off.

PREPARED BY

R. P. HALL & CO., NASHUA, N. H.

Sold by all Dealers in Medicine.

EDUCATIONAL.

Woodville Female Seminary.

A NON-SECTARIAN ACADEMY, UNDER the supervision of the Methodist Episcopal Church, South: Mississippi Conference; Hon. J. McGehee, President of Board of Trustees. For Thoroughness of instruction, healthfulness, cheapness, and many other advantages, is not surpassed. We invite those interested to examine our credentials, and to obtain circulars, by calling upon Mr. Philip Werlein, New Orleans, La., or address the Principal. A. J. WRIGHT, Woodville, Miss.

The Loquet-LeRoy Institute

AND KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This institution has now reopened under the auspices of the Misses MOISE, Cecelia W., Sallie L., and Corinne, the latter relicts of the late R. G. Raoul, daughters of Judge E. Warren Moise, deceased, successors of Mme Loquet LeRoy, whose good will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the School. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the institution, and that of their friends, and the public generally, promising strict devotion to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

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Between Julia and St. Joseph
New Orleans, La.

COPARTNERSHIP.—THE UNDERsigned have this day formed a copartnership under the firm name and style of
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(Successors to A. Levi)
COTTON FACTORS
AND COMMISSION MERCHANTS,
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New Orleans, January 20, 1879.

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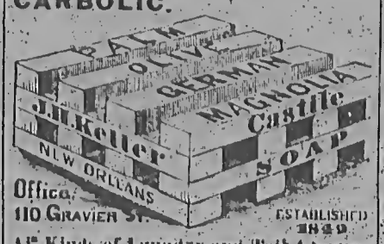
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OFFICE AUDITOR OF STATE.

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The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies, in said Company, and deposited the necessary reserve thereon, as required by Act No. 34, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor, and for other purposes."

ALLEN JUMMEL, Auditor.

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LADY'S GOLD WATCHES, $30 and upward.
GENT'S GOLD WATCHES, $45 and upward.
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All guaranteed.
A. B. GRISWOLD & CO.,
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China Crockery Glass,
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Viz.: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 12 After-Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.
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89.....CAMP STREET.....91
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HAVE NEW STYLES OF
AXMINSTER, VELVET,
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A large variety of
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HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the "Great Ladies' TRUNK, Gents' Sole Leather, Zinc, and in fact every kind made; also Patent Tray, (this you need not take the trays out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Children's and Misses' SHOES of the best Philadelphia makers. Call and see for yourself at
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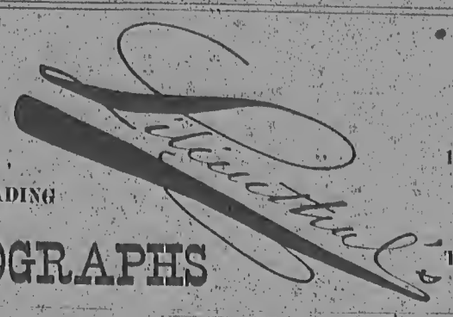
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Private entrance to right of show window.
Unredeemed pledges of every description sold at very low prices and with full guarantee.
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Watches and Jewelry carefully repaired.
Jewelry at low cash prices.

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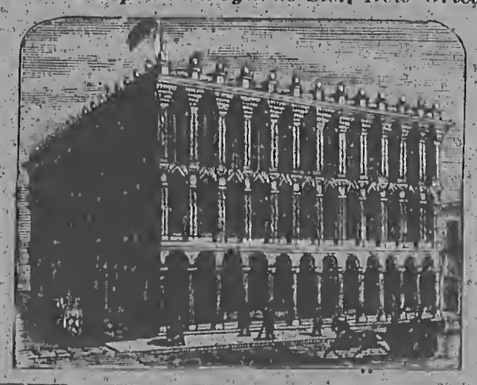
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SILKS, LACES, DRESS GOODS IN WORSTED FABRICS, BLACK GRENADINES IN SILK AND WOOL, LINEN LAWNS, ORGANDIES, AND PERCALES,
HOSIERY in all Styles and Colors,
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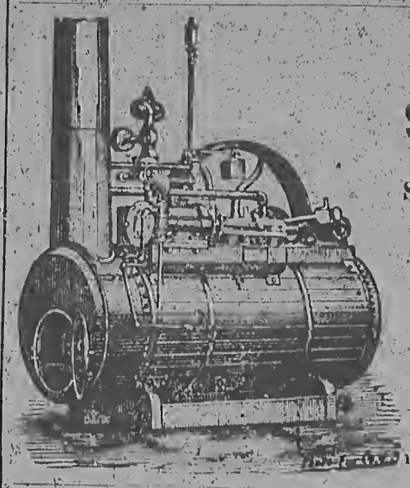
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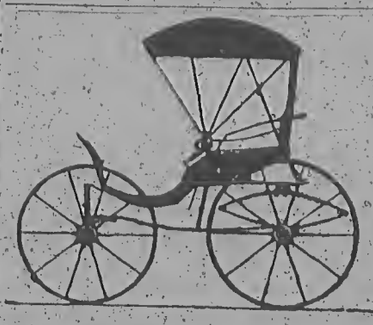
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Cabins and Dressed Lumber a specialty.
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Jackson railroad cars pass in front of the store.

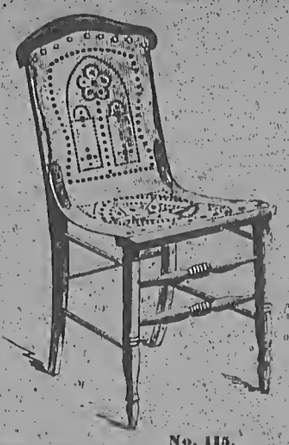
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For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



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STOVES SUITABLE FOR ALL.
THE STEWART.
Plain No. 7 ..... $9
With Reservoir and Closet ..... No. 7 10
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THE GREENBACK.
Plain ..... No. 8 ..... No. 7 ..... No. 6 ..... No. 5
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All the above prices include pipes and valves.
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Ornamental Wire Works.
DUFUR & CO., No. 2 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Screens, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also, Iron Bedsteads, Chairs, etc.

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PAT'D. APRIL 25 1876 MANF'D. BY S. TUTTLE & SONS PHILA.
Composed of wool and silk felted together with the silk next to the body. A sure relief for Rheumatism, and proof against cold and damp feet. Many a cold, and the still more consequences prevented by using these goods. Sent by mail to any address on receipt of twenty-five cents, or four pairs for one dollar. State size of shoe worn, and if for gent, lady or child. Canvassers and Agents do well with these goods.
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CORSETS,



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Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.
CAUTION:
Before purchasing look for Stamp and Trade Mark.

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PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
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CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

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SALICYLINE
TOOTH WASH
FOR THE
TEETH, GUMS & BREATH
Warranted Pure, Harmless and Delightful, imparting the most fragrant Perfume to the breath. Gum of Roses and Sweet Myrrh, gives a healthy tone to the gums, prevents decay in the teeth, and by the action of its antiseptic curative qualities, removes all offensiveness of the breath, cleanses, beautifies and preserves the teeth; applied to decayed teeth it annihilates the pain almost immediately. Indorsed by the most Eminent Physicians and Dentists of Europe and America. It contains no injurious ingredients such as acids, or other preparations now in the market. 25 cts. & $1 per box (containing a large bottle Seat Wash, and box of finest Powder). Send to any address on receipt of price. Manufactured by American Salicylic Medicine Co., of Paris and London. Address Washburne & Co., Sole Agents. Only Importers' Depot 23 Cliff Street, New York, U. S. A. For sale by Druggists, Perfumery and Fancy Goods Dealers.

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IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.		
Western	15	16
New York, good to creamy	24	25
Coffee, ₱ lb.		
Rio, fair	13¼	13½
Rio, good	14¼	14½
Rio, prime	15¼	15½
Candles, ₱ lb.		
Star, best brands	11½	12
Corn Meal, ₱ bbl.		
Red, K. D.	2 40	2 50
Cheese, ₱ lb.		
Factory	5½	6
N. Y. cream and English dairy	6	6½
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	—
Flour, ₱ bbl.		
superfine	4 00	4 25
XX	4 75	5 00
XXX	5 00	5 25
Choice XXX	5 25	5 75
Choice family	5 25	5 50
Fruits:		
Dried apples, ₱ lb	2½	3½
Dried peaches, ₱ lb	2½	4
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.		
Soda	6	6
Butter	6	7
Sugar	8	8
Gingernuts	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	85
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	20	22
Fair	25	26
Prime to choice	29	35
Golden and Roquet strups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	¼	4
Ordinary	5½	5¾
Fair	5¾	6
Prime to choice		6¼
Soap, in boxes, ₱ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₱ lb.		8
Salt, in sacks:		
Fine	1 45	1 50
Coarse	92½	95
Sugar.		
Good fair	5½	5¾
Prime	5¾	6
Choice	6¼	6¼
Yellow clarified	6¾	7¼
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2¼ @	2
Medium	2½ @	3
Good to fine	3½ @	3½
Low leaf	4 @	5
Medium	5 @	6½
Good	7 @	7½
Fine	7½ @	8
Selections	10 @	11

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	47	— —
White	45½	— —
Mixed	46	— —
Oats, ₱ bushel:		
St. Louis	37	38
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	90	— —
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	7	8
Shoulders	4¾	— —
Sides, clear rib	5¾	— —
Sides, clear	6	— —
Hams, sugar-cured	9	10
Mess Pork, ₱ bbl.	9 37½	— —
Dry Salted Meat:		
Shoulders	4	4½
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	8¼
Choice, in tierces and barrels	7	7½

ESCULENTS.

Potatoes, ₱ bbl	1 60	2 25
Onions, ₱ bbl	1 00	2 00
Apples, ₱ bbl	1 25	2 25
Cabbages, ₱ box	2 50	3 00

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	22	23½

BALING STUFFS.

Bagging:		
India	10½	11
Jute		
Ties, Arrow best, per bundle, 20 ties and buckles		2 15
Wire, bemo	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	3 50	— —
Young	2 50	— —
Ducks	— —	— —
Geese	3 00	4 00
Turkeys	14 00	17 00
Eggs, ₱ dozen:		
Western	12	13
Louisiana	14	15

A military officer in the East received orders to take a certain position of the enemy. On a near approach it appeared impregnable. One and another of his command suggested difficulties and proposed delay. Quietly hearing them all he said, "Gentlemen I have my orders to take this position and I must take it." Brethren, we have our orders to take this world for Christ, and we must do it. He has given us this opportunity, and we must use it.

To doubt would be disloyalty
To falter would be sin

—The Advocate of Missions.

Two Christians have been elevated to the council chambers of the Sultan in the new Turkish cabinet. One of them holds the port folio of foreign affairs.



BENSON'S CAPCINE POROUS PLASTER.

FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, croup, coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements, such as is found in no other remedy in the same form. It is far superior to the common porous plasters, liniments, electricity, plasters and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney Ache and all local aches and pains it is also the best known remedy.

Ask for Benson's Capcine Plaster, and take no other. Sold by all Druggists.

Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 1, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

There was but little demand for this staple, and the market ruled easy throughout the day, and closing the same, with sales of only 3,100 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	8¾	8¾
Ordinary	9¼	9¼
Good ordinary	9¾	9¾
Low middling	9¾	9¾
Middling	10¾	10¾
Good middling	10¾	10¾
Middling fair	11¼	11¼

Sales to-day, 3 100 bales. Market quiet and easy.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	4,106	5,378	6,767
Galveston	2,730	2,770	3,253
Mobile	2,161	939	2,747
Savannah	4,116	3,120	2,926
Charleston	1,242	1,173	1,073
Wilmington	114	495	395
Norfolk	3,258	3,000	2,900
Baltimore	45	.....	43
New York	1,967	750	3,129
Boston	2,100	1,750	1,100
Philadelphia	336	27	21
Other ports	.....	.....	.....
Total	21,279	20,134	24,131

FUTURES

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	.....	.....
February	.....	.....
March	.....	10 50@ 0.51
April	10.53	10.50@0.51
May	10.67	10.61
June	10.81	10.7-@10.79
July	10.95	10.91
August	11.4@11.05	11.0 @11.01
September	10.87@10.89	10.81@ 0.8
October	10.57 @10.58	10.52@10.53
November	10.30@10.32	10.2-@10.2-
December	10.20@10.27	10.20@10.22

Tone of the market strong. Sales, 64,000 bales.

Who ever sought the light of the rising sun by gazing into a dungeon? Look out upon the kindness and love of God our Saviour. It is a discovery of the person, offices, beauty, finished work, and freeness of God our Saviour, that fills the heart with peace and the mouth with praise.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, fullness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness with disturbed dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTTS PILLS

are especially adapted to such cases, a single dose effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect; regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. K. L. SIMPSON, Louisville, Ky.

The first effect of **TUTT'S PILLS** is to **Increase the Appetite**, and cause the body to **Take on Flesh**, thus the system is **nourished**, and by their **Tonic Action** on the **Digestive Organs, Regular Stools** are produced.

DR. J. F HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its normal functions and for this purpose no remedy has ever been invented that has as happy an effect as TUTT'S PILLS."

Sold Everywhere. 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

BUENA SALUD

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

No. 72 William St., New York.

8p

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in Consumption, Colds, Catarrh, Bronchitis, Dyspepsia, Headache, Neuralgia, Neuralgia, Neuralgia, and the large class of ailments which come from nervous depletion,

LOSS OF VITALITY, Feebleness of constitution, exposure to miasma, the enervating effects of climate, and especially

IN SOUTHERN LATITUDES to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, Hon. CHESTER A. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. BORDMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1112 Girard St., Philada.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

GREENSBORO' DIST.—SECOND ROUND.

Cuba	Apr 12, 13
Havana, at Carthage	19, 20
Livingston	26, 7
Newbern at Mount Carmel	May 3, 4
Belmont at Innes' Bluff	10, 11
Gallesville, at Sonleschapel	17, 18
Green, at Pleasant Grove	24, 25
Gaston, at Coker's Chapel	31, June 1
Butler, at Mount Sterling	June 7, 8

The brethren will observe some changes. The above is the correct list.

11 S. H. COX, P. E.

MONTGOMERY DIST.—SECOND ROUND

Auburn station	Mar. 29, 30
Opelika station	Apr. 5, 6
Tuskegee station	12, 13
Tallassee and Tallahatchie, at Tallahatchie	19, 20
Montgomery station	26, 27
Crawford circuit, at Crawford	May 3, 4
Salem circuit, at Society Hill	10, 11
Loxahatchie mission at Rock Springs	17, 18
Loachapoka circuit, at Gold Hill	24, 25
Hurtsville circuit, at Bluffton	31, June 1
Tuskegee circuit, at Franklin	June 7, 8
Elmore circuit, at New Prospect	14, 15

14 T. F. MANGUM, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—SECOND ROUND

Brookhaven, circuit, at Wesson	April 5, 6
Beauregard, at Bethlehem	12, 13
Crystal Springs station	19, 20
Raven Pierre, at Tabernacle	26, 27
Brandywine, at Burton Hill	May 3, 4
Spring Ridge, at Terry	10, 11
Hazlehurst	17, 18
Scotland, at Bethel	24, 25
Summit, at McComb	31, June 1
Georgetown, at Bethesda	June 7, 8
Meadville	14, 15
Bogue Chitto	21, 22
District Conference, at Crystal Springs	26, 29

I will forward during the quarter to each preacher in charge a Pastor's Record, for use in collecting the dues therein provided for, to be delivered to me at the close of the year or the benefit of each successor. Especial attention is asked to the NEW ORLEANS ADVOCATE item, which so kindly publishes for our convenience, and gratis, this notice.

13 W. E. M. LINFIELD, P. E.

JACKSON DIST.—SECOND ROUND.

Vazon circuit	Apr. 6, 27
Silver Creek circuit	May 3, 4
Yazon City	10, 11
Tranquil circuit	17, 18
Dover circuit	24, 25
Brownsville circuit	31, June 1
Raymond circuit	June 7, 8
Jackson circuit	14, 15
Madison circuit	21, 22
Sharon circuit	28, 29
Camden circuit	July 5, 6
Canton station	12, 13
Jackson station	19, 20

The District Conference will be held in Jackson, beginning on Thursday, July 17.

13 F. M. FEATHERSTUN, P. E.

BRANDON DIST.—SECOND ROUND.

Trebonia, at Boykins	Mar. 22, 23
Forest, at Lake	29, 30
Carthage, at Conway	Apl. 5, 6
Walnut Grove, at Good Hope	12, 13
Newton, at Spring Hill	19, 20
Union, at Decatur	26, 27
Leaf River	May 3, 4
Rankin	10, 11
Pearl	17, 18
Brandon	24, 25
Prairie	26, 27

9 WILL H. LEITH, E. P.

VICKSBURG DIST.—SECOND ROUND.

Natchez	Mar. 29, 30
Kingston	Apl. 5, 6
Fayette, at Bethel	12, 13
Port Gibson	19, 20
Rocky Springs, at Steele's Chapel	26, 27
Cayuga, at Reeve's Chapel	May 3, 4
Warren, at Red Bone	10, 11
Mount Olivet, at Shiloh	17, 18
Sunflower mission	17, 18
Rolling Fork, at McVille	24, 25
Clover Hill	31, June 1
Chotard	31, June 1
Vicksburg	June 7, 8

12 W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Hillsville mission, at Shady Grove	Apl. 12, 20
Enon, at Enon	26, 27
West Pascagoula, at McLendon's	May 4
Moss Point, at Zion	10, 11
East Pascagoula, at Caswell Springs	17, 18
Seashore, at Handsboro	24, 25

12 L. A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Richland	Apr. 12, 13
Black Hawk	19, 20
Kosciusko and Durant	26, 27
Vaiden	May 3, 4
Ayres	10, 11
West Station	17, 18
Winona and Carrollton	24, 25
Zilpha (Friday)	26
Liberty	31, June 1
Lexington	June 7, 8
Winona circuit	14, 15
Bellefo Grove	21, 22
Greenwood	July 5, 6

The District Conference will convene at Durant, on Friday, June 27, at nine o'clock

13 K. A. JONES, P. E.

Religious Notices.

THE Delhi District Sunday-School Convention will be held at Delhi, on Wednesday after the second Sunday in May.

The members of the convention are the pastors of the various works in the district, together with the superintendents and teachers of each Sunday-school.

If any Sunday-school finds it cannot be represented by superintendent or others, it will please send full reports of its numbers and condition.

The District Conference will meet immediately after the adjournment of the convention, at the same place.

Recording Stewards will see that the Quarterly Conference records are brought up to the District Conference.

The District Steward's Meeting will be held on Saturday at four o'clock P. M.

J. K. COBB, P. E.

SEASHORE CAMP GROUND.—There will be a meeting of the trustees of Seashore camp ground held on the camp ground on Thursday and Friday, April 10 and 11, 1879, when business of importance will be attended to preparatory to the annual camp meeting to commence on the sixteenth day of July, 1879.

A full attendance of members is requested, and all persons desiring to secure lots for building, or having business with the trustees, are invited to be present.

By order of the board.

W. G. FOSTER, President.
P. HALLARAN, Secretary.
NEW ORLEANS, March 17, 1879. 12

THE Alexandria District Conference of the Louisiana Annual Conference of the Methodist Episcopal Church, South, will convene in Alexandria, La., April 16, 19, 20, 18-9.

The presidents of the district will please bring with them their Quarterly Conference Journals, and their Bishop's collection, with full statistics. Bishop Keener will preside.

C. KEENER, P. E.

More pains is taken to appear good, or make vice pass for its opposite, than is required to be really virtuous

DRY IN **ROGERS'** POWDER

CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the Bowels. It is a favorite medicine for children, and its acidity and sweet taste makes it cooling and refreshing. Put up in 8-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

MISCELLANEOUS.

PINE ISLAND GUANO

FOR SUGAR CANE

—AND—

ALL QUICK-GROWING CROPS.

PINE ISLAND

Ammoniated Phosphate,

FOR COTTON

—AND—

ALL SUMMER AND FALL CROPS.

The Best Fertilizers in use, and prepared with great care for the Southern market.

THE KINNEY & MILLER (Minnesota)

Early Amber Sugar Cane Seed,

CROP 1878;

Fresh from Kenny & Miller Farms.

DISCOUNT TO THE TRADE.

FOR SALE BY

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Sole Agent for the Southwest.

Mme. DEMOREST'S

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SPRING STYLES,

183 CANAL STREET,

NEW ORLEANS, LA.

These Patterns are in various sizes, and put up in illustrated envelopes on which are printed full descriptions for making, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

New Basques, Polonaises, Princess Dresses, Walking Skirts, Trains, etc., for Ladies' and Children's Dresses, also Boys' Clothes, Gentlemen's Underwear, Infant's Patterns, etc., furnishing economy, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 30c.

Send for catalogue, with directions in English, French, German and Spanish, which is furnished free on application.

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SPRING STYLES.

OF

Mme. Demorest's Patterns.

Of the Latest Fashions.

NEW BASQUES, POLONAISES, PRINCESS DRESSES, WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES' AND CHILDREN'S DRESS.

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LHOTE & CO.,

OLD BASIN

SASH, BLIND, DOOR FACTORY,

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Lumber Yard,

Offices, Cor. Toulouse & Franklin and 32 Carondelet Sts.,

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Imitation Machines

Offered by second-hand dealers as

IMPROVED SINGER.



THE GENUINE

SINGER MACHINE,

—MADE BY THE—

Singer Manufacturing Co.

HAS NO EQUAL.

2,500,000 Singers in Daily Use.

Two-thirds of all the machines sold in the United States are those made by

The Singer Company,

Send for Circular and Price List. Address

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85 CANAL STREET,
Agent's for Butterick's Patterns.



THE ORIGINAL

Superintendent of Dr. RAY and LEWIS BLOCKWOOD of New Orleans.

A. McDERMOTT,

has returned and established the business of manufacturing Dr. RAY'S patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern states. Perfect satisfaction guaranteed in all cases or money refunded. Prices greatly reduced.

C. McDERMOT,
203 Camp Street, N. O.

DISCOVERY BY which hair can be restored to grow on the almost bare heads. The papers all over the country contain notices of the remarkable virtues of Mrs. HYATT'S Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. HYATT'S principle is the most reasonable, because she proceeds on the well-based supposition that the hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5; C. O. D. to accompany the order and balance to be paid when medicine is delivered.

305 North Sixth St., opposite, St. Louis, Mo.

DR. S. H. F. LEE'S

LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages BRIGHT'S DISEASE

OF THE KIDNEYS, DISSOLVES

STONE AND GRAVEL

in the Kidneys, Liver and Bladder. It is now for the first time presented to the public to secure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. F. LEE COMPANY, No. 50 Clinton Place, New York city. Sold by druggists

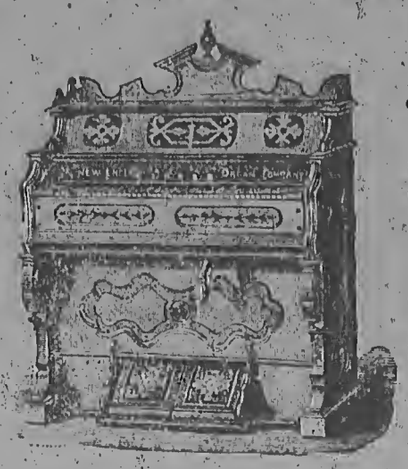
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PHILIP WERLEIN,

IMPORTER AND DEALER IN

Pianos and Organs, Music, Etc.,

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A MOST RELIABLE MUSICAL HOUSE

After three months' trial I will refund to any purchaser cash paid on any Piano or Organ purchased of me, not perfectly satisfactory. Full guarantee, and twenty-five years durability.

HALE'S LATEST IMPROVED PIANOS,

Lowest prices cash, or on time $5, $6 or $8 per month until paid. ALL CASH, $2 0. These Pianos are large size, Rosewood, seven and one-quarter Octaves.

ESTEY'S ORGANS,

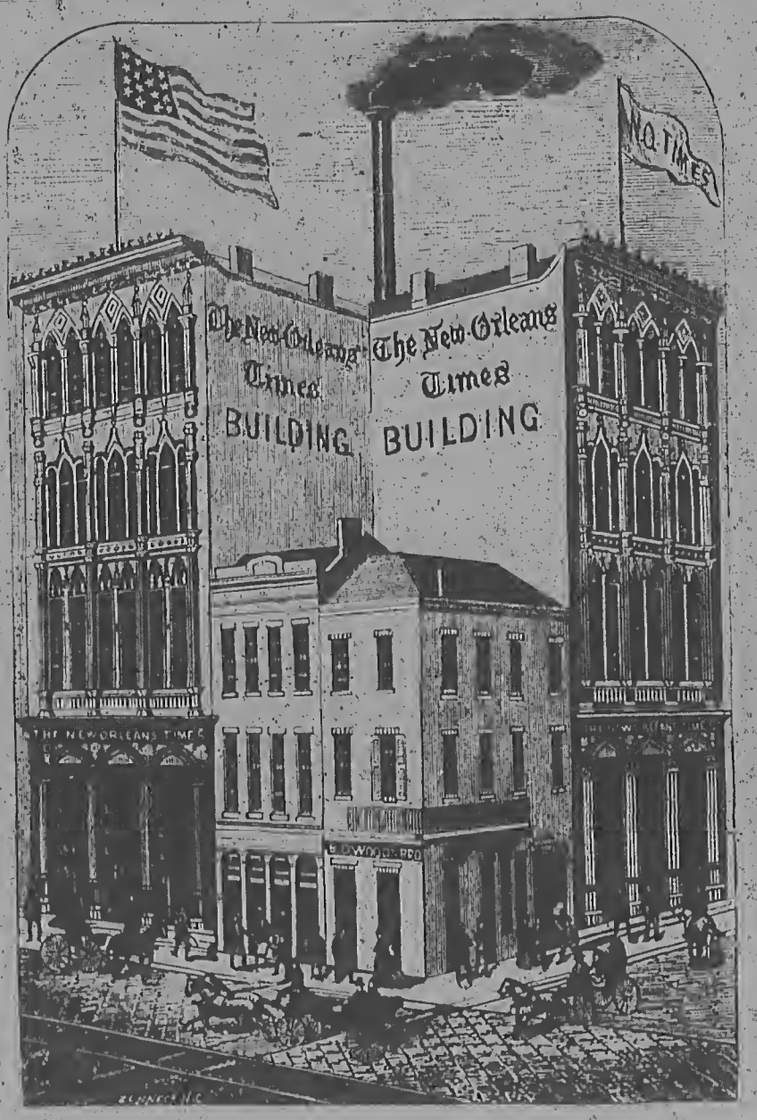
Seven Steps, $185 style for $120, on $6 monthly payments until paid, or $100 CASH.

I do not think you can get lower prices from any other first class house. I desire your patronage and will make it.

SUITABLE PRICE AND TERMS

as will suit your convenience, and cause you to recommend my house to your friends.

P. WERLEIN.



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- DRY GOODS -

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DIAMONDS

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FOR ONE DOLLAR!



Lefevre Ring, $1. Set of Studs, $1. (The Shah) Stud, $1. Lefevre Ear Drops, $1.

The articles above represented for One Dollar are *solid gold*, mounted with

THE WONDERFUL LEFEVRE DIAMOND!

the only perfect imitation of the real Diamond, which for *Wear, Brilliancy* and *Beauty* is not excelled by the natural gem—either of which will be sent free by registered mail to any address,

ON RECEIPT OF ONE DOLLAR.

The LEFEVRE DIAMOND is of the purest whiteness, as delicately cut, and possesses the same refractive qualities and exact proportions as the real diamond.

The Lefevre Diamond is a marvelous and perfect imitation of the real gem. The American Jewelry Co are entitled great credit for their energy in bringing to the American people such a [illegible]

"The Lefevre Diamonds are young princesses in the world of fashion, [illegible] appearance as the just as beautiful, as clear, as pure jewels. The company publish an interesting catalogue in which the history of their celebrated [illegible] Indianapolis Banner.

OUR BOOK ON DIAMONDS FREE—

illuminated with engravings of the newest styles of artistic Diamond Jewelry, and the gold and silver American Waltham Watches, with the lowest prices attached; also very interesting information of this origin and value of celebrated Diamonds mailed on request. Address

AMERICAN JEWELRY COMPANY, 5 Arcade, Cincinnati, Ohio.

GOODWYN'S MEDICATED POWDER, a product of this city is both popular with the *trade* and the *delight* of all experienced housekeepers; and no wonder for it is an article of the very highest order of merit. Send by circular and prices.

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SURE CURE TRUSS.

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THE BEST TRUSS IN THE WORLD.

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in these SURE CURE Trusses all of same implied. A sure cure for all the ills attendant upon imperfect Heat Trusses, no springs, straps, elastic in back, valvenine rubber pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office. No. 1 Elastic Trusses, the best, manufactured, warranted, at $4 for single, $4 for double. Examination free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

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M. ANDRIEU,

150 - POYDRAS STREET - 150

Home-Made Shoes, hand-sewed, $4 00

Home-Made Shoes, screwed, $3 to $3 50

City-made Boots and Shoes of all kinds and sizes, made of the very best material and workmanship, and at less prices than any other store in the city. Keeps all kinds for Gent's, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

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The Christian Advocate.

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WHY?

BY ELAINE GOODALE.

Why does the bud that is near to its breaking
Wake sweeter smiles than the fully blown rose?
Why does the dream on the verge of awaking
Stir deeper truths than a deeper repose?

Why does the love that is broken with parting
Lift itself higher by the fulness of pain?
Why is the incomplete rapture of starting
Close on completion we never attain?

Why? For a boundless unsatisfied longing
Lies deepest down in the warm human heart;
Ever with this are the sympathies thronging,
Ever by this do the heaven-flowers start.

Grow with our Spring: we can follow you wholly
Only as far as its instincts are sent;
Summer is a fact that is hidden and holy.
We have not seen it—we are not content.

—Sunday Afternoon.

NEWS OF THE WEEK.

DOMESTIC.

SIOUX CITY, Iowa, March 31.—The Journal has startling reports of the ravages of destructive prairie fires on the Big Sioux Valley and throughout Southern Dakota. The fires on Saturday were of unusual force and destructive beyond precedent. The poles on the telegraph line on the Sioux City and Pembina railroad were burned so that the line has been down and reports from that quarter are not full.

A merchant of Eden, who was in Sioux City to-day, tells harrowing tales of the loss in that quarter.

On Saturday, from his store door the town occupying an elevated position, he counted thirteen farmhouses in flames, and he says more than forty in that vicinity have lost everything, houses, barns, seed, grain etc.

The flames traveled with such rapidity that the people were unable to save anything. The stricken people are dazed by the terrible blow that has fallen on them. A large Norwegian church, five miles from Eden, was burned. In the same neighborhood a child was fatally burned and its father terribly burned in his efforts to save its life.

Northwest of Beloit a Norwegian, named Nickolson, while working to save his property, was caught in the fire and so badly burned that he cannot live. It is reported that two other men in the same locality were burned to death.

In the vicinity of Portlandville it is said not less than twenty families lose their hay, goods, etc.

West of Elk Point, Mr. Richardson lost a large amount of grain.

The school-house with all the books and contents was also burned.

At White Swan, opposite Fort Randall, the telegraph office with all the effects was burned as the operator reports from Yankton agency. At the same place the government stables were burned, but the stock was saved.

Altogether immense damage has been done, and the hardship to settlers is particularly severe. The grass grew very rank last year, and the protracted dry spell has made it powerful food for a fire.

PROVIDENCE, April 2.—In the State election to-day four parties were in the field. The vote was light and the whole Republican State ticket elected by a larger majority than last year.

NEWARK, N. Y., April 2.—The eighty-ninth annual session of the New York Conference of the Methodist Episcopal Church, was convened at Trinity Church this morning. It was presided over by Bishop Morrill, of Chicago.

DANVILLE, April 3.—A severe storm passed over Brown's Summit, N. C., to-day. Several houses were blown down, scattering furniture promiscuously. One boy was killed. Many persons were seriously injured by falling timber. Trees and fences were blown in pieces, and great damage was done in its passage.

STARKEVILLE, April 3.—Governor Stone, ex-officio President, and other members of the Agricultural and Mechanical College Board, arrived here to-day on a special train amid the booming of a cannon. They were met at the depot and escorted into the city by the cadets of the Starkeville Male Academy. The board met pursuant to adjournment, a sufficient number being present to constitute a quorum, and spent the day in inspecting the various proposed sites for the location of the college, and will likely make a selection to-morrow, when a full board will be present.

The Masonic Lodge called a meeting in honor to Mr. Frank Banket, Grand Master, and Governor Stone, the former Secretary of the Agricultural and Mechanical College Board.

Governor Stone appointed to-day as State Sanitary Commissioners: First district, E. P. Sale, M. D.; second district, John Wright, M. D., of Panola county; third district, S. V. D. Hill, M. D., and B. F. Kittrell, M. D.; fourth district, Geo. E. Redwood; sixth district, C. A. Rice, M. D.—upon the recommendation of the Medical Association, now in session at Aberdeen.—N. O. Picayune.

ATLANTA, April 4.—The weather has been quite cold here to-day, the thermometer indicating 31°. The peach, pear and apple crops are ruined, the vegetable crop is not seriously damaged. The cold snap does not extend all over the State.

NEW YORK, April 4.—Intelligence from Port au Prince says the city of Miragoane was completely destroyed by fire during the night of March 16.

BOSTON, April 4.—The U. S. steamer Plymouth, Captain Harmony, which left Boston March 15, for a cruise to the West Indies, has returned to Vineyard Sound on account of two cases of yellow fever occurring on board when about three hundred miles southeast of Bermuda Islands.

The ship had been in Boston during the winter, and as she had come from the West Indies last autumn with yellow fever on board, she had been frozen out and fumigated. As she had not called in any port since leaving Boston, this development showed that the germs of yellow fever still existed in her, and she was headed north, being deemed, under the circumstances, unfit for cruising in the tropics.

BALTIMORE, April 4.—Mme Elizabeth Patterson Bonaparte died this afternoon.

STARKEVILLE, Miss., April 5.—The board of trustees of the Agricultural and Mechanical College have been here for some days, Governor Stone, ex officio President, considering the location of that institution. After a thorough inspection and consideration of the several locations offered, they selected a property of Mr. Wm. Bell, containing 350 acres at the nominal cost of $7 per acre, lying on both sides of the Starkeville branch of the Mobile and Ohio Railroad, and about one and a half miles from this city.

The board decided to proceed at once to the erection of the college buildings.

The object of the board is to have all arrangements made, that the college may be opened on the first of January next.

WASHINGTON, April 5.—The President has issued an order consolidating the Land Offices at Mobile and Montgomery, the records of the former being transferred to Montgomery. The old officers at Montgomery retain their position.

MONTGOMERY, April 6.—The ice and frost here this morning, and generally in the State, damaged the cotton that is up, and some replanting will be necessary. The fruit and vegetables are injured.

CINCINNATI, April 2.—Prof. Dan. Vaughn, well-known astronomer and mathematician, died to-day.

FOREIGN.

VALPARAISO, April 2, via Rio Janeiro.—Peru and Bolivia have concluded an offensive and defensive alliance; both countries declared war against Chili.

LONDON, April 4.—A dispatch received from Cape Town, says Cetewayo, the Zulu king, has sent messengers with overtures for peace.

LONDON, April 5.—A special dispatch to the Times, from Alexandria, says: On the day after the battle between the Egyptian and Arabs under lead of Sulelman, five thousand deserters came over to the Egyptian camp. The Egyptians followed the retiring enemy, killing ten chiefs and two thousand more men, and were still in pursuit at last advices. The capture of all the slave depots is considered certain.

LONDON, April 7.—The Standard's dispatch from Rome says: Cardinal Nina, the papal secretary of state, has received an important dispatch from Bismarck. The difficulties preventing an understanding with Germany are probably ended. Several ecclesiastics, who separated from the church because of the proclamation of infallibility, have secretly submitted to the pope, and more are expected to follow their example.

We clip the following from the Buffalo Christian Advocate of March 6:

Last Sabbath a most interesting experiment was tried at the Breckinridge Street Presbyterian Church, Rev. Wm. Alfred Gay, pastor. Recently the church has been connected with the Buffalo Telephone Exchange, so that conversations can be carried on with all parts of the city. The "transmitter" is firmly fastened to the top of the pulpit, facing the speaker, while the battery, call-bell telephones are conveniently arranged under the desk. As Mr. Gay spoke, every word was carried over the intervening two miles of wire to the central office, and he had the pleasure of addressing two audiences at the same time, although they were located two miles apart. When the sermon was about half finished the "switch" was turned, and a lady who had not been able to attend church for about six months heard every word as distinctly in her sick room as if she had occupied her pew at the church. Even the organ and cornet, fifty feet away, and behind the "transmitter," were plainly heard. At the evening hour the wires were connected at twelve separate residences and places of business, and as many different companies of people who had assembled for the purpose listened to Mr Gay's sermon upon "David and Goliath."

The Imperial Government in China has ordered the closing of the Buddhist nunneries. The Rev. Geo. F. Fitch, Presbyterian minister at Soochow, writes on December 19: "Day before yesterday quite a little stir was created in this city, and, indeed, I suppose throughout the whole country, by an order from Pekiu closing all the Buddhist nunneries throughout the whole land. For just what reason we have not definitely learned. Just across the way from our house are two nunneries, and on that day the occupants moved out. The younger will marry, and the elder will be sent to widows' asylums." Miss Safford, of the same mission, gives this account of these institutions: "There are fifty in Soochow, averaging six or eight nuns to a house. Women are the chief supporters of the nunneries, especially wealthy women whom the nuns have deluded into believing that great merit is to be acquired by founding and supporting such establishments. Individuals buy an interest in the prayers of these nuns, at prices ranging from a few cash to several dollars, according to the wealth or liberality of the woman soliciting them."

A number of ladies connected with the Executive Committee of the Auxiliary Lee Monumental Association have decided to have a loan exposition and entertainment for the relief of the "Home of the Aged and Infirm" in this city. The object is certainly a worthy one, and can but appeal to the benevolence of every creed. The enterprise is heartily endorsed by many of the best citizens of New Orleans, and it will be under the management of ladies whose names are a sufficient guarantee that everything will be arranged and conducted in a manner to meet the approval of all. We quote as follows from a card sent us by the president of the Executive Committee, Mrs. Judge Spofford, and signed by herself and others:

A majority of the ladies of the Executive Committee of the Auxiliary Lee Monumental Association having reconsidered their several votes in favor of a "loan exhibition," we, the minority, desire to utilize the work already done by devoting it to the most pressing charity New Orleans presents to the eyes of the needful.

After careful investigation we have decided that the Home of the Aged and Infirm takes a sad pre-eminence in misery, being characterized by the Grand Jury as a disgrace to our city.

This is a plea that must reach every heart, for we may all grow old and our lives might become desolate, no matter how fair the surroundings of present fate.

In conclusion we beg leave to state that reliance must depend upon the generosity of our citizens whether the "loan exposition" shall prove, as in other cities, a blessing and success. Whether it shall inspire hope, suggest invention, stimulate industries, and flatter our pride as denizens of the "Queen City of the South," through the means of a full, free, clerical giving; which, in this instance above all others, "shall not impoverish," or, all contrire, we shall be reminded to the dull regions of croaking and dissatisfaction.

With the hope and belief that the golden side of the shield will be turned toward us, our appeal is ended.

From China.

SOOCHOW CHINA, Feb. 15, 1879.

Edited by Sumner and Morgan Street Sunday School, New Orleans, La.

DEAR FRIENDS: As you have been supporting, for part, the boys boarding-school here in Soochow, I write now to give you a short report of it.

There are now eighteen pupils in the school, ten of whom are supported by special contributions. The amount you have been sending has been about enough to support five boys, leaving two or three to be supported by the board.

The boys have all been well, and have been applying themselves to their studies, and have been making very fair progress.

Six of them have been received into the church, four or five of the others have been baptized in infancy, and some six or eight are probationers. I give part of my time to teaching them every day—about an hour and a half a day. I have a Chinese teacher, who teaches and takes charge of the school all the time. Bro. Dzau (C. K. Marshall) looks after their clothing, food, etc.

The building the school is now in is too small, and we have asked the board to give us money to put up larger buildings elsewhere. We hope to accomplish this in a year or two. We have great hopes of these boys, and look forward to the time when they will be of great assistance to us in disseminating a knowledge of the gospel.

I hope you will all continue your interest in this school, and that your efforts on behalf of these boys will be rewarded by many of them becoming useful men and preachers of the gospel. Yours truly,

A. P. PARKER, Shanghai, China.

Care Rev. J. W. Lambuth.

Missionary Specialties.

It is a remarkable fact that specialties in mission work increase rather than decrease as the general societies advance their work and their receipts. No people, for instance, give so much money per capita to the great missionary societies as the churches of Great Britain (always excepting the Moravians;) and not even the continent of Europe excels them in special organizations subordinate to the general purpose of evangelism. Let us note a few of these. Besides the "S. P. G.," of which we speak, there are "The Colonial and Continental Church Society," established to provide clergymen, Scripture readers and school teachers in the colonies and for British residents in all parts of the world; "The Church of England Scripture Readers' Association," "The Army Scripture Readers' and Soldier's Friend Society," and "The Anglo-Indian Christian Union," which aims at the evangelization of Britons scattered throughout India in widely isolated groups, in many instances far from the ordinary ministration of the gospel by chaplains and missionaries.

These seem to us, at this distance, to be specialties within a specialty, yet we presume that experience shows that they are efficient, or, by the law of necessity, only the fittest would survive.

The great British Missionary Societies have nearly all their special Woman's Societies acting in harmony with their own, yet these exist. "The Society for Promoting Female Education in the East," whose object is to enable every girl and woman, in all ranks of society in India, China, Africa and the Levant, to read in her own tongue the Scriptures. This society was organized forty-four years ago, and survives in efficiency, though it has been followed by so many kindred societies on both sides of the Atlantic. Besides this there are "The Society for Female Education in India," "The Indian Female Normal School and Instruction Society," which aims to carry the gospel to every woman in India by the agencies of Normal Schools, Zenana Visitation, Female Medical Missions, schools and Bible women, and "The British Syrian Schools and Bible Missions for the Social and Religious Improvement of the Syriac Females," which maintains twenty-five schools at Beyrout, Damascus, Tyre, Budbeck, the Lebanon, Boys' Schools and Training Institutions for native teachers, and has 2,500 pupils, with 15 Bible women. Harem visitors and Scripture readers. There are numerous other special female societies in Great Britain alone with similar aims, but having specific organization in fact.

But the special organizations allied with the evangelical movements of the great missionary societies are legion. "The Vernacular Education Society for India" was instituted in 1858 as a memorial of the mutiny, and has for its object the providing of Christian Vernacular education and literature for India. The "Turkish Missions Aid Society" aims to further the cause of Christian missions in Bible lands and throughout the Turkish empire, not by sending missionaries, but by enabling those already engaged in the work to multiply the number of evangelists, pastors and teachers. The "Foreign Aid Society" is of similar supplemental aim to other missions, in France, Italy and other lands. In Naples it has hundreds of scholars, as also in Madrid. The "Evangelical Continental Society" seeks to disseminate truth in the continent of Europe and the work in France, Belgium, Italy, Spain and Bohemia. Added to these are the "Spanish and Portuguese Church Missions Society," established for preaching and school and Bible work in those countries, the "London Society for Promoting Christianity Among the Jews," others among the Indians and among the Roman Catholics, the "South American Missionary Society," which originated as the Patagonian Society, and had, or has, work along much of the very west coast of South America, where Bro. Taylor has located his men, such as at Callao. They were stretched from Panama to Patagonia, and all originated with the zealous but eccentric Capt. Gardiner. To illustrate further, there are societies for still more specific subdivisions of the work, as "The Edinburgh Medical Missionary Society," the "East London Institute for Home and Foreign Missions," which trains volunteers for mission service in any part of the world, the "Bible Translation Society," to aid in printing and circulating "*only faithful*" translations of the Scriptures into foreign languages, and "The Missionary Leaves Association," for assisting native clergy and missionaries in Africa and the East, and other parts of the mission field occupied by the "Church Missionary Society." There are also local missions, like the "Jaffa Mission School," Palestine, established 1868 9, educating over seventy poor native boys, and numerous personal and measurable private enterprises in many parts of the world.

The Society for the Propagation of the Gospel in Foreign Parts, familiarly known as the S. P. G., has for its primary object the care of British colonists in all parts of the world by supplying them with catechists, Bible readers and ministers. Its income in 1872 was £142,311.

Rev. William Taylor commenced in India a similar work among English-speaking people, and has since extended his operation to the west coast of South America, so far as to send out several school teachers and ministers—a work in both cases of intrinsic value. The line of operations is so well marked and so simple that hitherto it has been an easy thing for one man to manage it, especially as it involved no further financial transaction on his part than receiving moneys enough from patrons to send forward his men.

The Christian Standard, however, for some time past has been appealing to the public to contribute $20,000 as a permanent fund for Bro. Taylor's operations, and acknowledges receipts at that office of over two thousand dollars toward such sum. This is so distinctively a work for the purpose of helping European and American colonists in various parts of the globe, that it should not be confounded nor contrasted with our missionary work among heathen. It does seem to us that it would be better to have it separately organized if it cannot be brought into closer financial and administrative relation with our Missionary Society. An American S. P. G. would be better than the present administration of the new departure.—Northern Christian Advocate.

Stage Morals.

In two or three daily papers that are by no means Puritanic in their notions we have seen references to the present condition of the stage in this country that do not encourage us to recommend our neighbors to patronize it. A writer in the Tribune, who had been assured that if he had not attended the drama since his youth he would find it an entirely different thing from that of his recollections, concluded to go and take a grown-up child. The audience he found to be decorous and respectable in the extreme, and the play was described as a "regular old-fashioned, legitimate play." But the things that this correspondent saw and heard there are not, it must be confessed, things with which decent people wish themselves or their children to be familiar. Profanity, to begin with, was a frequent constituent of the play; there was a scene of drunken carousal, and a song in praise of wit, women and wine, presently came an allusion to the last degree obscene, so broad that there was no mistaking its meaning, and by and by an interview in which one played upon all the arts of wicked persuasion to break down another's virtue. These coarse and indecent scenes and suggestions naturally made the father doubt the usefulness of this form of recreation. And his conclusion as to theater going is one to which a good many people who are by no means prudish have been forced to come: "As things are at present it is too costly a risk, and the good to be gained is too indirect, while there are so many unexceptionable avenues to benefit and recreation elsewhere. I can't imagine a stage with plays and performers all pure, stuff we ever see it." The prospect of seeing it just now in New York is not brilliant, if we may credit the newspapers. The plays that are now most popular in that city are described as being ghastly immoral; the few that are above reproach on the score of morality are disparaged by the newspapers and ignored by the public. The newspapers, too, that has been crowding the Academy, is based upon one of the most disgusting of plots. "The Standard is degenerating," says the Springfield Republican, "if this vulgarly vicious story, set to perfectly sympathetic music, is well received in the American metropolis." Sunday Afternoon.

The Prince who Wants a Pulpit.

Of all the members of our royal family, perhaps the one with the strongest intellectual bias is Prince Leopold. Unable to mingle much in society in consequence of a malady which has troubled him now and again all through his career, he has naturally been thrown back upon studious pursuits. He is a very fair scholar, and is certainly possessed by a great enthusiasm for learning and the arts. A few days ago he attended a great meeting in the city of London, called by the Lord Mayor, and spoke on behalf of the extension of university education. He was placed at a disadvantage by having to follow the greater orator of his time, Mr. Gladstone, and yet, notwithstanding this, he acquitted himself with marked ability.

Mr. Gladstone congratulated the Prince upon his speech, and was evidently astonished both by his fluency and the cogency of his arguments. Prince Leopold has long desired to adopt the church as a profession, and the matter has again been discussed at court very recently—so it is confidently affirmed. He certainly has a strong leaning to clericalism, but what we should do with a Prince of the blood in the church I do not know. He would make such a "sensation" that there would be no place large enough to hold his audiences, unless Mr. Spurgeon agreed to give up the Metropolitan Tabernacle for his use. I am inclined to think that the church of England would find a great influx of candidates for confirmation if it became known that the Queen's son was willing to lay his hands upon them.

Let Everybody Read This.

We have inquiries as to the facilities we can offer to those who wish to enter into the sale and circulation of our church literature. I answer:

1. We allow twenty cents on each subscriber to the Advocate, when the order is accompanied with the cash, $1 80. To get this premium the agent must send us at least five subscribers.

2. In the sale of the books of our own publication our usual discount is twenty-five per cent., or one-fourth off. For other books we make special contracts, when the discount is not noted in the catalogue.

3. When a person desires to devote his time to selling our books, and when he is prompt, we allow him a larger discount by special contract.

4. Our Terms. We are allowed by the law of the General Conference to sell only "for cash or its equivalent." A positive promise to pay in thirty or sixty days we regard as equivalent to cash, when the purchaser is prompt in his returns. Failure to meet promises will justify a discontinuance of farther indulgence. Those who may desire to enter on this work will please send us the name of some responsible person who can commend the applicant.

5. Those engaged in the sale of books should always sell by catalogues and samples. Take the printed catalogue, furnish yourself with a copy of each book you propose to sell, engage to furnish your customer at the regular price, and when a sufficient number shall be sold to make a shipment, send your order to the Book Agent, receive and deliver the books, always requiring the money before the book is delivered; then send the amount of the bill to the Agent, retaining only your profit. While this is going on get a new list, and forward your order. Thus you will always be at work, lose no money, and will be able all the time to meet your obligations.

We send out no books on commission.

J. B. McFERRIN, Agent.

Southern Methodist Publishing House, Nashville, April 2, 1879.

University of the City of New York.

March 26, 1879.

MR. EDITOR: There is already great interest shown in Europe in behalf of the flooded Szegedin, in Hungary. Yesterday's papers report £7,000 subscribed to the Mansion House Fund in London. We Americans, always sympathizing with suffering humanity everywhere, should certainly hasten to add to the number of Szegedin's benefactors. We therefore respectfully beg you to notice the fact that the Hon. E. Cooper, Mayor of New York, has consented to receive subscriptions for the relief of the destitute and homeless sufferers of Szegedin.

HOWARD CROSBY,
SAM'L M. HAMILTON,
GUSTAVUS ALEXY.

A CORRECTION. *Messrs. Editors:* I write to correct a mistake made in the published minutes of the Alabama Conference. In reporting the educational collection from Choctaw Corner circuit the minutes say $61, while it should have been $6.

Yours truly,

W. W. GRAHAM.

CHOCTAW CORNER, Ala., April 2, 1879.

Before the British Association for the Advancement of Science, recently held at Dublin, Mr. Alex. S. Wilson read a paper on the nectar of flowers. He found that a bee had to make 2,500,000 visits to clover blossoms in order to get one pound of honey. The remarkable part of Mr. Wilson's paper is the discovery that cane-sugar exists in the nectar of some flowers, contrary to the generally accepted view. The nectar of the fuchsia has three-fourths of its weight cane sugar.

How swiftly the moments are passing in which we may give the sweetest joy or keenest sorrow to those we love as we do our lives. Husband, wife, father, mother and children, then curb that hasty temper, hold back the impatient word, and remember.

The Christian Advocate.

THURSDAY, APRIL 10, 1879.

New Orleans Christian Advocate.

THE MIDNIGHT PRAISETH THEE.

The midnight praiseth Thee—
When deepest silence holds
The sleeping earth so quietly
'Neath dark and dewy folds,
Still sings the purling brook,
Still roars the mighty sea;
And stars through azure ether look,
As midnight praiseth Thee.

The midnight praiseth Thee—
When sorrow's dismal shade
Follows where rode adversity
A wreck of joy has made;
Still there are lights of light
To gild the tears that we
Shed through the watches of the night
For midnight praiseth Thee.

The midnight praiseth thee—
The glories of the morn
That set the waking world agiee
From out its womb are born,
Upon the tender grass,
Upon the lofty tree
The angels brush their wings and pass;
The midnight praiseth Thee.

As solemnly the bell
Tells for a vanished day
Its echoes in the distance swell
With a more cheerful lay
For Time's fast flying feet
Approach eternity,
Whose rising shores the note repeat,
The midnight praiseth Thee.

T. A. B. A.

Rev. P. H. Napier, A. M.,

LATE OF THE MISSISSIPPI CONFERENCE.

A notice of the death of this distinguished man appeared in the ADVOCATE a few weeks ago.

I am notified that he desired me to furnish you with a short biographical sketch of his life.

John S. Napier was born in Virginia in 1778. He died in 1852. His wife, Frances Barford Napier, was born in North Carolina in 1789, and died in 1852, three months after the death of her husband. Their eldest son, the subject of this sketch (Philip Hawkins Napier,) was born in Smith county, Tenn., November 4, 1821.

The family moved to Mississippi in 1831. Five years later young Philip, a lad of fifteen, professed religion and joined the Methodist Protestant Church, of which his parents were members. In 1838 he married Miss Sarah Dooly. He was then an uncultured lad, having had no opportunities.

He was licensed to preach, and joined the traveling connection in the Methodist Protestant Church in 1841. For thirty consecutive years he did faithful work in that body; was often its president; filled its most important appointments.

In 1871, when the Methodist Protestant Church in Mississippi united with the Methodist Episcopal Church South, Bro. Napier was stationed in Canton. He was appointed the next year to Shubuta. In 1873 he served the Moss Point work, and very acceptably. His failing health caused him to locate. He remained local four years, doing much preaching, however, during this time. He was readmitted at Jackson, Miss., December, 1877. While his case was up Bishop McTyeire asked some question in regard to his preaching. Dr. Marshall replied that in the pulpit he had no superior, if a peer in the State, or something to that effect. He was appointed to Lake circuit. A few days after Conference he was suddenly struck down by something like an apoplectic stroke. He was insensible several days, and confined to his room several weeks. When able to be about a little he went to Shubuta for medical treatment. He was also suffering at times from an asthmatic affection.

I frequently saw him during his stay in Shubuta. On his best days he was lively, his conversation showing some of those brilliant flashes that made his company so agreeable in former days. He went to his home in Jones county, continued under medical treatment, but without improvement.

It became apparent that he must soon go hence. He arranged his temporal matters. Other and more important arrangements had been already made. And he sat quietly looking out in the direction of the gates of eternity, waiting to welcome the messenger. He said not a cloud was before him, and he felt it was a fit time to die. No more ability to labor in the Lord's vineyard, his friends around him, no enmity in his breast against any mortal, no children to leave fatherless, thus packed up to go, he had only a short time to wait.

On the third of March, just as the sun was setting, he quietly passed away. The day had been bright, the sun had strided the vaulted heavens, sank amid roseate hues, leaving the lingering glories softly melting into the fast coming twilight.

So this brother, in brightness and usefulness, had finished the day of his life, sank into eternity through a twilight all ablaze with the brilliant rays of hope. Surely thou wilt not mourn, Sister Napier, even in thy loneliness, as "those who have no hope."

I first saw Bro. Napier when I was a small boy. He was to me the *big preacher* that came from a distance to preach funeral sermons fifth Sunday's, and almost any day in the week. By common consent, he was a great preacher. In after years, for myself, I made an estimate upon his powers. He had a round, and somewhat unwieldly frame and form, yet he was very graceful in the pulpit. His voice clear and musical, utterance distinct, diction pure, rhetoric beautiful, oratory, so far as I was able to judge, as near faultless as any I ever heard, though I have seen Col. Glenn before the bar, Dr. Neely in the pulpit, and Edward Everit in the rostrum.

Late in his life his corpulency rendered him in some degree unfit for heavy work. He therefore filled some small appointments in Wayne county, and also the office of Probate Judge. For one or two terms he was State Senator. This small venture in the arena of politics was exceedingly distasteful to him. These positions were forced upon him by over-anxious friends. But, after an experience, his views were to keep the offices of the minister of the gospel, and the politician as far apart as possible.

"To the Father of Mercies and God of all comfort" I commend his widow. T. S. WEST.

HAZLEHURST, April 1, 1879.

Educating Too Much.

MR. EDITOR: In the issue of the CHRISTIAN ADVOCATE for January 23 appeared an article entitled "Educating Too Much," selected from the New York Observer, in which it is objected to our public system of education; that by over-educating the masses it is doing a positive injury to the country in "forcing upon the market a host of educated men for whom there is nothing to do," thereby "destroying the balance of the social system by producing more of one class of laborers than is called for, and diminishing the productions of another." The suggestion is said to have been made by Prof. Monier Williams in his book on "Modern India and the Indians." In a certain way the idea is a good one, but we think that the impression the Observer's argument is likely to leave on the minds of many of its readers is not a salutary one. There are too many thousands of parents throughout the country who will readily take advantage of those suggestions for not schooling their children at all. And to such, Mr. Editor, I wish here to offer a few thoughts.

No doubt the Observer can recall actual observations to the support of its conclusions, and yet those conclusions not be just ones, for the conclusion that a phenomenon at first seems to warrant is the proper one to be drawn. The many thousands of persons in the United States now seeking the more genteel employments, because they think themselves raised above the more menial by their education and parlor breeding, may be considered as a moderate excess of the actual number needed to supply the demand, because there are not so many of them as to exclude the possibility of their obtaining, by constant striving, the desired business. But suppose that, instead of a moderate excess of individuals qualified by education for "employment in spheres which are thought to be more genteel than such as are called menial" (as the Observer words it,) that the entire people of the United States were educated to the full extent of their capacity. This would exclude the possibility of a person's serving in such employments for the mere reason of his being qualified by education, and the securing of the desired employment being left to depend upon other conditions, people would then be, to a greater extent, forced to follow that calling to which they are by nature best fitted; and the refining influence of education being more generally exercised upon those following the meaner vocations of life, the universal distaste to such would be largely lessened. The complaint, then, should not be that we are *educating too much*, but not enough.

I do not, however, wish to be understood to mean that every individual should receive a collegiate course, for such would be of no material benefit to many, and an actual disadvantage to others; only a small proportion of the race can profit by it. But to the extent that an education develops the native powers of any one, he should receive it. This is requisite to the welfare of a republic like ours; and what is to the general interest of the republic, it is its duty to promote. But it may be proper, however, to admit that these may be much taught in the State schools that is not just for tax-payers to support.

The natural and intimate relationship of parents to children makes it more their imperative duty to attend to the moral and intellectual welfare of children than of any other party. What the State does toward the education of the young is not from an impulse of natural obligation, but from a motive of advancing the general interest of the commonwealth, and for this reason alone can we hold what it does to be a duty. Hence whatever is taught in State schools that does not directly improve the qualifications of the student for performing the duties of citizenship in the republic, may very justly be objected to by tax-payers. But the case is entirely different with parents. It is as much their duty to attend to the moral and intellectual, as to the physical development of their children. If it is wrong for a father to beget sons and daughters, and leave them to the four winds of heaven to gather their bread or starve, it is equally wrong to leave them to gather their mental food in the same way. The question of the citizenship of his children is not the only one that concerns him, but he has also to look to their financial and domestic welfare. It is not the State's duty to fit any one for a special calling that is of no direct advantage to any other than the one so fitted; it is the parent's.

Knowledge is progressing, and year by year its dissipation is facilitated; and he whose capacity for competing with his fellows for a livelihood lies altogether in the strength of his arm will play but a feeble part in the contest.

G. D. PICKELS.

HOLMESVILLE, La.

When, Where, and How Shall I Die?

I am told I must die. God has said so. It is sad to know I must pass through the valley of death, but encouraging to know that Christ will be with me. My first question is: When shall I die? I do not know. God has not revealed the time. I may live to be very old. I may die to-night or to-morrow.

I may die in Spring. When the flowers are fragrant, when the birds are singing, when the grass is verdant, when the heart is merry, God may call me. Would it not be sad to leave this world then. The flowers that some loved hands would place on our grave would only tell our loved ones that their is a more beautiful home for the good.

We may die in Autumn. When the leaves are falling, when the flowers are fading, when the rain is falling, when the whippoorwill is singing, God may call us.

I may die in Winter. When the nights are the longest, when the snow is falling, when all is dreary, God may call us. Our life is in God's hands.

Where shall I die? Will it be at home? Will it be with mother? Will it be with those I love? It makes very little difference, so Jesus is with us.

How shall I die? We shall die as we live. If we live with Christ, we will die in Christ. The question, dear children, is not how I shall die, but how I shall live? Let us live in Christ. Let us begin right now to live in Christ. Give your life to Christ.

What would you think of a friend, when his flowers are blooming, let them fade, and not give any, but after awhile would give you the faded flowers? Give your young life to Christ.

When and where shall I die I do not know, but I do know how I will die if I love Christ—I will die happy.

"'Tis sweet to think we all shall lie
Ere long within one common tomb,
Till from death's hands released we fly,
To those best realms beyond the gloom."

LOTA.

"God Is Love"

We do not propose an exposition of the text. It seems to us a useful purpose as a heading for what we are about to say.

God graciously condescends to consult our wills, and challenge our affections in the offers of mercy. "*Wilt* thou be made whole?" is the language of holy writ.

A *boy* may lead a horse to water, but a *man* cannot make him drink.

It may occasionally be necessary to alarm the fears and awaken the conscience of a congregation by thundering Sinaitic terrors in their ears, but we question if, as a rule, there is not "a more excellent way."

The Saviour says: "And I, if I be lifted up from the earth, will *draw* all men unto me."

That piety is selfish and secondary which refrains from wrong-doing through fear of punishment.

How much more admirable and elevating the religion that springs from motives of gratitude and personal obligations to God?

How can the most obdurate sinner resist the evidences and appeals of that love which prompted the Son of God to lay down His life, not for His friends, *but His enemies?*

If the gospel (God-spell) were more frequently presented as a system of love would it not be more successful? PICKENS.

TULIP, La., March, 1879.

From the Work.

TRENTON, LOUISIANA CONFERENCE.

MR. EDITOR: I am glad to say to you that we are getting along smoothly and pleasantly on Trenton circuit. The trustees purchased a house and lot for a parsonage as soon as I reached the work, and I was here on the first Sunday after the adjournment of Conference. I have met all the appointments thus far, and have good congregations, with some considerable degree of interest manifested by the people. I am trying to visit my people, and familiarize myself with their condition and wants.

The parsonage, as above, is pretty nearly paid for. I suppose the money yet to be paid on it could be raised in twenty-four hours, or any day—it's less than $100. Our first quarterly meeting was held on the fifteenth and sixteenth of March. We had a very good time. Christians enjoyed themselves. The financial report for the quarter was altogether satisfactory, so far, at least, as the salaries of the preacher in charge and presiding elder are concerned. Our prospects are flattering—truly so. But we are not without our troubles. Our presiding elder, Bro. J. E. Cobb, is completely broken down in health, and has been for over a week confined to his bed, still unable to sit up. He has excellent medical attention and good nursing, however, and we hope he will not long remain in doors. Bro. J. M. Brown, at Monroe, is also for the present not fit for service, but his people have placed him under an excellent physician, and we hope he will soon be restored. I trust the Church will pray for these brethren that they may be restored to health, and be enabled to resume their labors among us.

Yours in Christ,

JAMES L. WRIGHT, P. C.

TRENTON, March 25, 1879.

ELLISVILLE MISSION, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have made three rounds on my work, and think this field promises a good harvest. In some parts of the work the people know but little about Methodism; some grown people never saw any one baptized by affusion, or heard any one shout. I trust you will pray for us, that our labors may be blessed. Fraternally yours,

THOMAS J. MILLER.

MARCH 27 1879.

Ministerial Backsheesh.

It would, no doubt, be grossly unjust to say that all presents from parishioners to ministers, were on the same level as the Oriental backsheesh. Many of us have received gifts from our parishioners which we knew to be pure tokens of friendship, nothing more or less. And yet no intelligent observer can deny that in very many of the presents made to ministers the backsheesh element is painfully manifest.

The backsheesh element is often seen, for example, in the *publicity* which frequently accompanies ministerial present-making. A present is chiefly valuable as an expression of good will from one individual or set of individuals to another. When this is the chief object in the mind of the giver, it is usually sought in the most direct and simple manner possible. Anything approaching ostentation in the manner of making the gift is almost sure to throw suspicion upon the motives of the giver. The left hand is not to know what the right hand doeth. This principle is well recognized in the ordinary gift-making of private life. And yet how often, when the *minister* is made the recipient of a gift in his home and rudely invaded by a crowd of frolicking parishioners calling themselves a "surprise party," whose good will for the minister seems to be overshadowed, to say the least, by their determination to have a jolly good time. Then comes the presentation speech, by which one of the party has an opportunity to display his eloquence, and after the minister has responded, the company set themselves to work to recover in social enjoyment, so far as they can, the value of what they have subscribed to the minister's present. Nor are they satisfied with this, but take good care that the local or religious paper that represents them shall publish their generosity to the world, and give them due credit for the "elegant gold watch," or the "fine oil painting," or the "provisions for the larder," or the "generous roll of greenbacks," the exact amount of which to a dollar is frequently stated. A brother minister once told me that on the morning after a donation party at his house, one of the donors returned and requested permission to take an inventory and make an appraisement of the articles donated, so that their value could be correctly stated.—Sunday Afternoon.

An old author quaintly remarks: "Avoid argument with ladies. In spinning yarns among silks and satins, a man is sure to be worsted and twisted. And when a man is worsted and twisted, he may consider himself wound up.

Wigs, in the language of flowers, are lie-locks.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, other original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MAJ. J. E. WHITE departed this life January 10, 1879, in the forty-eighth year of his age, at Montgomery, Texas. He was the son of Dr. Franklin White of Vicksburg. He was born near Brownsville, in Hinds county, Miss. He was a lovely boy in character, and was greatly beloved for his noble qualities. When the civil war commenced he raised a company, the "Vicksburg Cadets," and went to Pensacola, thence to Shiloh. He was there promoted to Major for meritorious conduct on the battle-field.

He was a lawyer by profession, and filled the office of District Attorney with marked ability, so much so that the grand jury, at the first court after his death, by formal action, highly commended him, and expressed their great loss in being deprived of his ability and exertions as a public officers, and "a citizen who felt all that man could feel for the welfare of the people among whom he lived, and whose wishes for the welfare of the country were co-extensive with the great and noble heart he possessed."

He left Vicksburg about five years ago and made his home in Texas. He was twice married; his first wife being Miss Bulkley of Jefferson, Texas, and his second Miss Mattingly, of Montgomery, Texas, who survives him with three children. His demise was very sudden, no one knowing of his death until several hours after; and the cause of his death is somewhat veiled in mystery.

He joined the Methodist Episcopal Church, South, when young, but went astray and was not reclaimed until October, 1877, at a meeting held at Montgomery by Bros. Sandel, Tittlepage and others. So far had he fallen that restoration was looked upon as a miracle of grace, and a wonderful display of the mercy of God, and the power of divine grace to restore fallen humanity. From that time he was a constant member of the church up to within three weeks of his death, when he withdrew from the church, without assigning a reason therefor, with the expectation probably of uniting again at some other point. At the time of his withdrawal he was class-leader and Recording Steward. Just three weeks from the day of his withdrawal the writer with a very large attendance deposited his remains in the grave to await the resurrection. He was a man of integrity and honor, and a gentleman of refined feelings, and of a noble nature. He was peculiarly sensitive, probably too much so to meet, without being wounded, the asperities of human nature, and this, at times, made him despondent. Though the writer had been acquainted with him but a short time, he had formed a high opinion of him as a Christian and courteous gentleman. He had many friends, and some enemies, growing probably out of the noble stand he took, and the exertions he put forth in opposition to the political corruptions of the times. His withdrawal from the church was deeply regretted by all, and his death cast a gloom of sorrow over the entire community where he was much beloved.

Throwing the mantle of charity over his faults, and dropping a tear of sympathy and love over his grave, we bid him farewell till the resurrection morn. J. M. PEGG.

GEORGE SKINNER departed this life at his residence, near Spring Hill, Marengo county, Alabama, March 7, 1879, aged sixty-seven.

In 1825, when but a boy he moved, with his parents and other members of his family, to Spring Hill, where he spent his life.

In 1843 he married Mrs. Eliza Ann R. Jones, who, with seven children, is left to mourn his loss. Three children went before him to heaven.

Bro. Skinner was well and favorably known. The large assemblage of neighbors and friends who attended his funeral the day after his death attest the high appreciation in which he was held by all. He was one of the few men I have known, in all my life, against whom I have heard no complaint touching his moral integrity. He was an honest, upright, conscientious, faithful man. His intentions were pure. His aim was to do justly, to love mercy, and to walk humbly with God. He was a good husband, a kind father, an obliging neighbor and a warm friend.

By industry, economy and frugality he succeeded in accumulating property, but he did good with his money; he was charitable to the poor; he was benevolent; he delighted to do good with his means.

In 1840 he joined the Methodist Church, and for thirty-nine years maintained a good profession. His religion was not noisy; its genuineness was displayed by his daily life. He kept the rules of the church, attended upon its ordinances and supported its institutions. He loved the church, and showed it by helping the church.

His house was always a welcome and pleasant home for preachers and their families. Every itinerant who has traveled this work or yours, past will remember Bro. Skinner with a great deal of pleasure, and sympathize with his family now he is gone.

Over twelve months ago he became partially blind, and went to New Orleans to have his eyes examined by an oculist, and while there it was ascertained that he had Bright's disease of the kidneys, which it was thought occasioned his loss of sight. After this he went first to Hadon Springs, and then to the Waukesha Springs, Wisconsin, in search of health. He returned to his home last fall, after frost, but little improved.

Some two or three weeks before his death he took the influenza or cold, which has been prevailing in this section of country since Christmas. This combined with his other diseases hastened his dissolution. He did not seem to suffer a great deal; he made no complaint. He bore his afflictions with great patience, and when the final moment came, life went

"As gently shut the eye of day,
As dies a wave along the shore."

I could scarcely tell when he ceased to live, so softly did death perform his work. But thus it was. The great battle of life was over, the victory won, and the redeemed and sanctified spirit had gone to realms above. The scene was touching; we cannot describe it. Our sorrow was deep; we loved him; all loved him; even the servants wept over his lifeless body. But thank God our sorrow was mingled with the consolations of Christ. He was a Christian. He was ready. He said the day before he died, he had no where else to go but to heaven, and we could all meet him there.

Farewell, my brother, till we all meet in heaven. G. HAWKINS.

"SHE hath done what she could" So said the Blessed Master of the precious woman who annointed Him to His burial. No better, no stronger thing could have been said of her. If she could have done anything more she would have done it. She had done what she could. It is a fitting memorial. It will wear away the ages. The church has had many such Mary's since that day. She has many such now. Some have been annointed by Jesus Himself to their own burying, to rise with Him to a brighter, purer life.

Such an one fell asleep in Jesus on the third day of the new year. Doubtless the Master had often borne such testimony to the sweet, pure life of MRS. E CROLA STOCKWELL. "She hath done what she could" was said of her by many when she went home to heaven.

"Cre" was a bright, sweet woman. She loved the Saviour. She knew the Saviour loved her. She loved the church. Those in the church who knew her loved her. It seemed that there was no sacrifice she was not willing to make in advance the cause of Christ. Often was she seen in her place in the sanctuary, face of settled calm, soul at ease, when it was almost painful to her friends, so weak and frail she looked. All she had, all she could save by a wise economy, was freely placed upon the altar of God. She was the Lord's. She lived, walked and talked with Him. And this without the least ostentation. No one's attention was ever violently arrested by her life of godliness. It was natural—life-like.

Sister Stockwell died young. Her life began February 26, 1851. She was the child of religious parents, F. G. and Mary Davis, of Chicot county, Ark. They brought her up at the feet of Jesus. Though religious all her life, yet she felt the need of a great work of grace in her heart. She was twenty years of age before she experienced a satisfactory change of heart. But when it came it was satisfactory to herself and to all who witnessed it. She was converted at Keener Camp Ground in 1871. Two years afterward, in full maturity of judgment and religious enjoyment, she became the wife of John J. Stockwell, a man in every way worthy of her.

Sister Stockwell was never strong physically. For several years she had been a great sufferer—patient, enduring, resigned. It was fondly hoped, and the persuasion of her physician, that when her baby girl came her health would be fully restored. Yet in giving life from which life was looked for, death was born. Only about two weeks did the quiet joy of motherhood reign in her life. She faded, died. In ten days God took the babe too. Mother and babe together in heaven.

Sister Stockwell's death was most triumphant. She had no fear. She talked of death as a pleasant thing. She gave charges to husband, friends, forgetting no one present, and sending messages to the absent. A very little while before the last moment she called for her bible, holding it firmly, turned to and read aloud the last chapter of Revelations, stopping to remark on special verses. When she could no longer speak, with face almost luminous, she would point upward. Thank God for such a dying testimony. D.

MRS. MARY M. CAGE was born in Sumner county, Tennessee, March 21, 1810, was married to Edward Cage December 27, 1831, moved to Yazoo county, Miss., in 1833, where she lived about two years, and then moved to Carroll county, near Black Hawk, in which community she lived until her death, which occurred at the residence of her son-in-law, W. W. Brewer, in Black Hawk, November 30, 1878.

Sister Cage lived to a good old age, and was all her life a devoted, pious, Christian, having united with the Methodist Church early in life. She remained a consistent member until she was called to her reward on high. In the latter part of her life she was a subject of great affliction, and was therefore deprived of sanctuary privileges—a privilege she prized above all others. But in all her afflictions her faith was strong, and sustained her in the Christian way she ever walked. Christian as one can bear. It was my privilege to be her pastor for several years, and visited her in her afflictions, and found her ever ready to depart and be with Christ.

While her sufferings at times were very great, grace sustained her amid them all, and so great was her blessing that she was enabled to proclaim the praises of God aloud. Death to her was a welcome messenger, for it opened the gate to endless joy, and when she entered in she left fond hearts yearning after her, which one only he comforted by the precious promises of our Saviour when he said: "Let not your hearts be troubled. "I go to prepare a place for you." So if we follow her as she followed Christ, and die as she died, our hearts will know no sadness when we meet her in the sweet by and by, the same good mother, and kind friend, only immortalized; and so shall we ever be with the Lord. R. A. JONES.

Believers have a life that death can never touch.—Romaine.

The Christian Advocate.

THURSDAY, APRIL 10, 1879

LEAD THEM HOME.

Lord, we can trust Thee for our holy dead;
They, underneath the shadow of Thy tomb,
Have entered into peace; with bended head
We thank Thee for their rest, and for our light-eyed gloom.

But, Lord, our living - who, on stormy seas
Of sin and sorrow, still are tempest-tossed;
Our dead have reached their haven, but for these—
Teach us to trust Thee, Lord, for these, our loved and lost!

For these we make our passion-prayer by night;
For these we cry to Thee through the long day.
We see them not, O keep them in Thy sight;
From them and us be Thou not very far away.

And if not home to us, yet lead them home
To where Thou standest at the heavenly gate;
That so, from Thee they shall not farther roam;
And grant us patient hearts Thy gathering time to wait.

—Sunday Magazine.

1785—1879.

DR. PIERCE'S NINETY-FIFTH BIRTHDAY.

Dr. Pierce was born in Halifax county, North Carolina, March 24, 1785. On last Monday, March 24, he was ninety-four years old, and his ninety-fifth birthday (following the doctor's method of reckoning, and is it not correct?) was celebrated at the home of his son, Bishop Pierce, in Sparta, Ga. During many years the celebration of the great old man's birthday by his descendants has grown into a beautiful custom; we might say religious custom, for the spirit of the gospel is in it all. It was a privilege and a blessing to be a guest last Monday.

We do not often see father, son, grandson, great-grandson, great-great-grandson, in one room on the same day—five generations together. This happiness was granted to our venerated friend. The doctor had been sick so long that he had little hope of celebrating his ninety-fifth birthday with his children. But on Sunday, March 23, he was so bright that a conditional appointment was made for him at the church, on Monday, at eleven A. M. There were several of his descendants to baptize, and he greatly desired to administer the ordinance in the church in the presence of the congregation. He has little "patience with private infant baptisms, as if people were ashamed of them." Moreover, he wished to give his matured views on some important points connected with the baptism of children. On Monday morning it was thought he might be safely carried to the church, and the bell was rung. The church was soon full, for the people of Sparta love and honor the "Old Doctor," and they wanted to hear his message to them. But the task was too heavy. He made a brave effort, but got only as far as the hall door. Reluctantly he gave it up, and returned to his room.

Presently the house was pretty well filled up with grandchildren, of one degree and another, their parents and relatives. The Bishop was represented by four of his five children (one being at a distance,) twenty-seven grandchildren and one great-grandchild. The doctor was carried into the parlor on a rolling-chair, and all assembled about him and near him in the adjacent room and hall. That scene—beautiful and hallowed—will live in delightful memory. We shall always see the venerable and saintly man, and the older and younger of his children as they looked upon him. The subdued, tender, joyful, worshipful emotions of that hour will long be remembered. Some felt as did the Elders of Ephesus when they parted with Paul on the seashore. The doctor sat in his chair and prefaced the administration of the ordinance by a ten minutes' talk of singular clearness and beauty. He showed how Jesus, the author of the Abrahamic covenant, recognized and guaranteed the rights of children in the new covenant. Jesus "did not take the infants into His arms as a mere cipher; the act was official and ministerial." This, he thinks, explains the striking fact that only *once* our Lord is mentioned as taking the children into His arms and blessing them. Sitting in his chair, Dr. Pierce baptized eight children—five great grandchildren, one great-great-grandchild and two others, one a child of the pastor of the Sparta Church, Rev. W. A. Dodge, one of Rev. G. H. Pattillo, of the Hancock circuit.

After this beautiful and sacred service the kindred and friends sat down to a dinner—worthy the occasion. It was a great disappointment that "grandfather" could not go down to dinner.

In December, 1859 in the house of John Lucas, in Sparta, Bishop Asbury ordained Lovick Pierce deacon, at the end of his second year in the Itinerant ministry. In the old "Lucas" house was born, some months ago, Dr. Pierce's first great-great-grandchild. In Dr. Pierce last Monday the Past, Present and Future seemed to meet.

Not a few will be better men and women for having shared in the celebration of his ninety-fifth birthday.

Dr. Pierce, for several years past, has written a fatherly "Birthday Salutation" to the church. Some days before the last occasion he wrote the introduction to his Salutation for this time, intending to finish it on the day. But he could not. When we bade him good-bye, on Tuesday morning, he gave us the unfinished address, thinking he could not complete it.

We cannot tell, but the end, it seems, cannot be far off. Need we say to is ready and has "peace with God through our Lord Jesus Christ"?

Below we give the precious "fragment" of his letter. Those who know the writer will read many unwritten and gracious thoughts between the lines. It is unaligned, for he hoped to finish it. We copy it for the printer, keeping the original among our treasures of cherished things.

Dr. Pierce writes to the church the following greeting:

MY NINETY FIFTH BIRTHDAY.

"Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun; but if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many."

Life, as a whole, is like light—it is emphatically sweet. But there is always some discount—sometimes pretty large. Yet the world, as a home for probationers, is "very good." And it has fitted me so well that I have never been packing up and hurrying away because the old, flue boat of Saints—on the river of death, all the time coming and going—leaves on its embarking wharf no one uncalled for.

Well, I am willing. All I am careful about is when my time comes to be both ready and willing.

During December, January and February I lay and looked into death's large encampment; looked for the undertakers to come and put an end to this family memorial. But here I am; I know not for what final end. But I do know there is an end with God to be attained by keeping me here at this time. At this time I have nothing in view, except, if it be His will, that I may, in some sort, as an actual relict of early Methodism, bridge the chasm between the Past and the Present. God has made me, as fond friends have expressed it, "the Nestor" among them. To show more fully to our people the power and excellence of unadulterated Methodism, I wish to write my own biography. Whether I shall be spared to do this God knoweth.

But before I leave this world I desire to testify, as to myself, in its favor. It is a good world. As a world, God did His best on it and in it. The Spirit never asked the question: "Who will show us any good?" He could not, and inquire in the next breath: "What shall we render unto God for all His benefits toward us?" As to what we ought to do in return, the Spirit tells us at once: "Let us take the cup of salvation and call upon the name of the Lord." In a word, it is to be an open, devout profession of religion. In this connection it is the grand, the glorious moral phenomenon, universally felt to be true, that the light of God's countenance, lifted up upon us, is the soul's panacea.

Here the weary fingers laid down the pen—that never wrote a line except in God's fear and for man's good. The "light of God's countenance" *is* "lifted up" on him, and he finds what he has so long commended to others—that in God's blessing is our only satisfaction and only salvation.—Wesleyan Christian Advocate.

Anecdotes of Doctors.

"Doctors bills" are the hardest to collect. It is sometimes said that they charge poor patients too highly, but the fact is there is no class which acts more generously in remitting fees.

Many doctors are noted for their liberality in giving free advice and medicines to the poorer classes, and sometimes to the rich. During the illness of the late Emperor Napoleon III, Sir Henry Thompson, a popular physician of London, attended him once a day for nearly a fortnight, going twenty-five miles to Chiselhurst to visit him. Napoleon died and the Empress Eugenie handed Sir Henry Thompson a fee of $10,500, which was a liberal acknowledgment. He returned one-half the money in a kind and delicate manner. In another instance, when Thompson was spending his vacation in the Highlands of Scotland, now and then taking a raid on the grouse and partridges, a wealthy friend of his met with a frightful accident, and the family sent for Sir Henry, who, without doubt, sighed over the fact of having his rest-time thus invaded. The case was so dangerous that Sir Henry was compelled to remain in attendance on the sufferer for nine days. At the end he pulled his patient through, and on taking leave a check for a thousand guineas was placed in his hand with warm expressions of gratitude for service rendered. It was firmly declined on the plea that attendance was given to a friend, and during holiday. Dr. Hope, of London, when he prescribed direct to the poor always gave them the dollar. Dr. Baillo prescribed that a young lady spend the winter in a mild climate, and, as she was unable to afford it, presented her with an adequate sum to defray her expenses. It was a matter of regret to him if he ever spoke roughly to a poor man.

The eminent Dr. Willis, of the last century, had a patient evidently in reduced circumstances, who, poor as he was made shift always to leave neatly rolled up in paper the fee of one guinea, the usual honorarium for a single visit at that time, and which, the sick man being as proud as he was poor, the doctor could not make any excuse for not accepting. He saw, however, that the patient did not take the wine which, when convalescence had begun, was ordered to sustain and invigorate the system, as the man could not afford to buy it. One day the doctor said: "If you will promise me to take some of my own pills, in which I have great faith, I shall leave them for you, and I pass to-morrow, for you are well enough to dispense with my services." The promise was given, and the next day the doctor left his box of pills. On opening it the patient found all the guineas he had paid as medical fees, with a little note insisting that he must receive them back. There was also a bank check for a further sum. This sick man's son, feeling that poverty was now his chief complaint, persuaded him to accept the money as a loan, and in a short time, fortune having changed, the man was able and glad to pay back what he had received from his medical benefactor. Most every one has heard of John Abernethy, the English surgeon. He had a very fidgetty organization, but, under his rough manners, he veiled one of the kindest hearts. The story of his marriage is a good one. He wrote off hand to a lady a note of proposal, saying that he was too busy to attend in person, and he would give her a fortnight for consideration. On one occasion, when George IV sent for Abernethy, the messenger found him about starting for Bartholomew's Hospital, where he had to lecture to a number of students. "Tell the king," said Abernethy, "that I cannot go to him until after my lecture to my pupils, whom I am bound not to disappoint. After that I am at his service." The king, much offended, sent for another doctor. In occasional encounters Abernethy's patients had decidedly the best of it. One gentleman went to consult him about a pain in the shoulders. Abernethy very brusquely said: "Well, I know nothing at all about it." "I don't know how you should," was the retort, "but if you will have patience till I tell you perhaps then you may." Abernethy at once said: "Sit down," and treated him with the greatest kindness. One day a lady, who went to consult him, found him very uncourteous. "I had often heard of your rudeness before I came, sir, but did not expect this." When Abernethy gave a prescription, she said: "What shall I do with this?" "Anything you like, put it in the fire if you please." The lady took him at his word, laid his fee on the table, threw the prescription into the fire, and hastily left the room. Abernethy followed her to the hall, pressing her to take back the fee or let him give her another prescription, but the lady was inexorable, and left the house. Abernethy absolutely disapproved of vivisection. He considered that such experiments were morally wrong, and also physiologically unsafe.

The famous Dr Radcliffe was brusque with most every one. He told an old woman, who had obtained admission on false pretences, that he neither knew what was good for old women or what an old woman was good for." Radcliffe had a rough humor that approached wit. He once told a pavier, who had dunned him for a small bill, that he "had done his work badly, and had covered it with earth to conceal it." The man answered significantly: "Mine is not the only bad work which the earth conceals." Struck with the retort, the doctor paid the man, adding a guinea to the amount, observing that he was a wit, and must therefore be poor. For going to the continent to see and prescribe for the Earl of Albemarle Radcliffe received $1,000 and the offer of a baronetage, and his patient gave him $2,000, a diamond ring, and a sum to pay his traveling expenses. Sir Henry Thompson, for having successfully operated on Leopold the king of the Belgians, for a disease of the prostrate gland, received the enormous fee of $50,000, with the knightly order of Leopold. Sir Astley Cooper's annual income only amounted to $500 in the fifth year of his practice. But when appointed Professor of Comparative Anatomy in the College of Surgeons, in 1813, it had risen to the large sum of $105,000. It is said that Sir Astley lectured as usual on the day he was married.—Times.

Religious Intelligence.

—The United States sends 460 missionaries to foreign lands, Germany more than 500, and Great Britain 1,000.

—The Presbyterian Churches among the Freedmen have received 604 new members in the past six months.

—The London Watchman of January 1 announces the death of Rev. John Randerson, December 29. The deceased entered the Wesleyan ministry in 1832.

—In September the next General Conference of the Evangelical Alliance is to be held at Basle, Switzerland. A programme of proceedings is being prepared.

—Missionary work in Africa is attended with serious peril. Mr. Penrose, of the Church Missionary Society, (English,) has been killed in the Unyamwezi country with all his camp followers, and Mr. Thompson, of the London Missionary Society, is reported dead at Ujiji, of sunstroke.

—The Archbishop of Paris, in reply to Father Hyacinthe's invitation to be present at the dedicatory services of his chapel, reminds the priest that he has ceased to be a Catholic and none can honor his mission. Only the curious will attend the chapel. The Lord will make no mountain.

—A Kentucky correspondent says that the Morphy movement in Kentucky has accomplished great good. It is now more than a year since it was inaugurated, and although some have returned to the world, enough continue steadfast to establish the fact that it was a good work.

—At the late district meeting of the Mysore (Wesleyan Mission) district for India, thirteen candidates offered themselves as students, and nine were accepted. An increase of five members and 240 scholars was reported. Three orphanages have been opened in connection with the mission, which contain together 300 boys.

—A considerable body of members of the Church of England at Sidcup, Kent, left the parish, on account of differences with the rector, and formed a new church. On being refused consecration for their new Iron building by the Archbishop of Canterbury, they have promptly voted themselves into the Reformed Episcopal Church, under the jurisdiction of Bishop Gregg.

—The New York Methodist Book Concern has a net capital of $1,009,412. The sales for 1878 were $819,423; the profits, $35,220. The net capital of the Western Book Concern, at Cincinnati, is $446,331. The sales for the year were $725,761; the profits, $46,896. The combined capital of the two houses is $1,455,743. The total of sales last year was $1,836,184; of profits, $82,116.

—Instead of putting gifts upon their Christmas tree, for each other, the Seventh Day Adventists, of Battle Creek, Mich., hung presents of money "for the Lord," and realized over $722.

—The Presbyterian Mission in Mexico has organized three churches—at Metamoras, Santa Rosalia and Brownsville. Messrs. Carrero, Leandro and Mr. Chamberlain, a son of a well-known home-missionary in Texas, are studying theology under Mr. Graybill, and will soon be ordained.

—The work of the missionaries in Spain is becoming more and more difficult, and the civil authorities are growing more and more oppressive. Recently a party of processionists in Cermans, at the instigation of the town clerk, attacked the Protestant chapel with knives and stones, and the minister's wife only saved her life by hiding under the benches.

—Robert Arthington of Leeds, England, who has made the various missionary associations in this country and England such liberal donations to establish a line of mission stations across Central Africa, now offers $10,000 additional to provide a steamer for the upper waters of the Livingston river to transport missionaries and supplies to the missionary stations.

When Cardinal McCloskey returned from Rome, he called to him the editor of The Freeman's Journal and delicately rebuked him for being more papal than the Pope. The Bishop of Alton has now interdicted the reading of that hyper-Catholic journal by the clergy of his diocese. That is certainly hard on James A. McMaster, who has served the church with all the superfluous zeal of a convert.

—An Indiana Baptist notes that his State has 194 towns with 300 to 6,000 people, but no church of his kind. He traveled ninety miles on one railroad without passing a Baptist Church. Still there is hope of a baptism for that State, as its Baptist College at Franklin has 120 students, and a property worth $85,000 free from debt. Also many of the Baptist Churches in the State have had bright revivals that turn the Winter of their discontent into glorious Summer.

—There is a movement in the Church of England for the admission of a class of ministers like the local preachers in the Methodist Church. A memorial to Archbishop Tait asks for the acceptance of a measure "for ordaining and licensing fit persons as deacons without requiring them to give up ordinary callings." The memorialists believe the proposal, if carried into effect, would "supply to a large extent the admitted dearth of the clergy."

—By the aid of the active messengers of Christ in Japan there are teachers of materialism in the Imperial College, coming from Christian lands, yet assaulting Christianity. A call recently came from Kioto for the volumes of Rev. Joseph Cook's lectures, as being well adapted to meet the skepticism which was showing itself in certain quarters. On hearing of the call Mr. Cook generously forwarded twenty copies of his published volumes to Rev. Mr. Davis.—Missionary Herald.

—The Congregational Club of Cleveland, O., meets monthly in the parlors of Plymouth Church, and includes ministers and laymen from the city and towns within a radius of forty miles. After social conversation, supper is served, and then informal discussion fills the evening. The membership is forty or fifty. At the last meeting addresses were presented on "The Strength and Weakness of the Church a Century Ago?" and "The Strength and Weakness of the Church to day."

—The scene of the Zulu war, South Africa, is near the Zagela River, the northern boundary of the British colony of Natal, and north of the stations occupied by the Zulu mission of the American Board. It is the impression of the missionaries, as gathered from late letters, that God is about to break up the arbitrary rule of the king of that region, and make, as He often has in the past, way to be a plowshare to open the earth for the reception of the good seed of the Word.

—The Presbyterian mission in Central and Southern Mexico, after less than seven years of labor, can report the organization of twenty-two churches, with an aggregate membership of more than three thousand. Thirty native Christians, eleven of them ordained, are constantly engaged in preaching and teaching in more than sixty different cities and towns. At the present time a special religious awakening is manifest, so that many are saying, "This is Pentecost for Mexico."

The Presbyterian Church in California has four evening Chinese Sunday-schools, with a total average attendance of 212, a day-school in San Francisco, and twenty religious services held each week. Two Chinese churches have been organized, one in San Francisco and the other in Oakland, the former having forty members and the latter twenty-one. In the Sacramento mission twenty-one have been received to the church, and in San Jose seven. The Ladies' Foreign Missionary Society sustains a Home for Chinese women, with eleven inmates. The Methodist Mission has five evening and day-schools, with an average attendance of 119; five Sunday-schools, with an average of 246; four preaching places and 78 Chinese members. The United Presbyterian Church has a mission school with forty pupils. The Congregational Mission sustains eleven schools, with 1,492 pupils enrolled during the year. Ninety three have ceased from idol worship, and seventy-five give evidence of conversion. There is an average attendance of 250 in the Sunday-schools.

Our Young People.

A SONG OF EASTER.

Sing, children, sing!
And the lily censers swing;
Sing that life and joy are waking, and that Death no more is king.
Sing the happy, happy turmoil of the slowly brightening Spring;
Sing, little children, sing!

Sing, children, sing!
Winter wild has taken wing.
Fill the air with the sweet tidings till the frosty echoes ring!
Along the eaves the icicles no longer glittering cling;
And the crocus in the garden lifts its bright face to the sun,
And in the meadows softly the brooks begin to run;
And the golden catkins swing
In the warm airs of the Spring;
Sing, little children, sing!

Sing, children, sing!
The lilies white you bring
To the joyous Easter morning, for hope are blossoming;
And as the earth her shroud of snow from off her breast doth fling,
So may we cast our fetters off in God's eternal Spring.
So may we find release at last from sorrow and from pain,
So may we find our childhood's calm, delicious days again.
Sweet are your eyes, O little ones, that look with smiling grace,
Without a shade of doubt or fear into the Future's face;
Sing, sing in happy chorus, with joyful voices loud
That death is life, and God is good, and all things shall be well;
That bitter days shall cease,
In warmth and light and peace,
That Winter yields to Spring.
Sing, little children, sing!

—Celia Thaxter, in St. Nicholas.

Heart's-Ease.

A pretty little village, nestled among the great mountains that surrounded it on all sides, as if they would fain shelter it from all outside cares and troubles, and very peaceful indeed it looked, with the sunset glow of a summer evening flinging its radiance over vale and hill, and embracing the whiteness of the pretty little cottages that mainly composed the village. Old and young seemed alike to be enjoying the beauty of the evening, as they gathered in groups or rested quietly at their cottage doors. With one of the latter I paused to speak a few words in admiration of the flowers gathered which, I well knew, was the pride and delight of the old man's heart. "Did you ever see finer pansies than these, ma'am?" he said, exultingly, as he gathered a few and gave them to me. Certainly I never did, for their rich dark beauty was only equalled by their perfect formation and the soft cream like shading petals.

"Pansies for thoughts," I said, "they suggest very peaceful ones, I think."

"Don't you like the old English name for 'em best, ma'am? Heart's-ease. 'Pears to me like it fits 'em better. They allars seems to thrive so contentedly in any out-of-the-way corner you puts 'em in, so lowly too, for all their being so much richer looking than many of their taller neighbors.

Quaint as the old man was, I was struck by the force and truth of his remarks.

The melody of a happy, trustful voice came floating out to us from an open window, and he added, "There's our village Heart's-ease singing now."

"What do you mean?" I asked.

"Only a neighbor of mine, ma'am, a young woman who has seen a deal of trouble, poor thing, but she is so happy and peaceful that the poor round about here always call her 'our Heart's-ease,' and go to her whenever they are in trouble. They think it fits her just as it does the pansies."

A few days after, I determined to make the acquaintance of "our Heart's ease," and made my way to the white cottage. Within it covered porch I found Alice Fern, sitting, busily sewing on a little child's dress. As I looked upon the serene and peaceful face, I did not wonder at the name the villagers had given it. After a little, I learned that she was a young widow, having lost her husband, a sailor, two years ago, just when she was expecting him home. Since that time she had been dependent on her own exertions for supporting herself, mother and her little child. A baby had died a year ago.

"How much you have had to worry you!" I said.

"The blessings always came more thickly than the trouble," she answered softly.

"You have found the silver lining to the cloud, then, I expect."

"That is it, ma'am. I have been a slow learner, but God has at length taught me to trust Him in the dark as well as in the light when I can not see the way as much as when I can."

"And you have found Him faithful that promised?" I asked. She looked up from her work as if surprised that I should ask such a question.

"I have found Him able to do exceeding abundantly above all that I can ask or think, for His faithfulness reaches into the clouds. No words of mine can tell what He has done for me," she answered simply.

"I do not wonder now at your neighbors give you the name of Heart's-ease," I said smiling.

"They seem to wonder why I am not worried and tired and anxious as so many of them are. Poor things, I wish they would try my way."

"And what is your way?" I asked.

"Casting all your care upon Him, for He careth for you when that is done; what is there left to worry about?"

"But people are not willing to do that," I said.

"I know it," she answered, "and I was not once, but I have learnt the better way now, and it is such comfort that I want to get every one else to try it."

It does seem plain that people should be so willing to keep their burdens and their worries, when they might be so easily rid of them all," I remarked.

"That is what I tell them, ma'am. If they could only once realize the comfort there is in leaving everything with Him who knoweth what things we have need of before we ask Him even, they would no longer wonder at the Heart's-ease it brings to one."

No, indeed, for the Lord is a strong-hold in the day of trouble, and He knoweth them that trust in Him, and underneath are the everlasting arms," and with these words I bid her farewell, feeling she was indeed one who through deep waters had come into a fuller possession than many of the "peace that passeth all understanding," the only sure foundation for the tranquillity and restfulness of mind, which was so truly Heart's-ease, and having nothing to trouble her, because she had cast it all upon Him; the result was:

A heart at leisure from itself
To soothe and sympathize.

—Interior.

Boys Carrying Pistols.

A pistol is a very peculiar fire-arm; it is made for a very peculiar purpose. It is quite natural for some boys, to want rifles or shot-guns, with which they may kill game; but a pistol is intended to kill human beings, and this is about all it is good for. There are very few boys in this country who could shoot a bird or a rabbit with a pistol, and any one who should go out hunting with a pistol would be laughed at. This being the case, why should a boy want a pistol? What human beings would he like to kill?

It is useless to say that he may need his pistol for purposes of defense. Not one boy in a thousand is ever placed in such a position that he need defend himself with a pistol. But it often has happened that boys who carried loaded pistols thought that it would be a manly thing, under certain circumstances, to use them, and yet, when the time came and they killed somebody, they only brought down misery on themselves and their families. And this, too, in many a case where, if no one present had had a pistol the affair would have passed off harmlessly and been soon forgotten.

But the way in which boys generally take human life with pistols is some accidental way. They do not kill highwaymen and robbers, but they kill their school-mates, or their brothers, or their sisters, or, in many cases, themselves. There is no school where boys are taught to properly handle and carry loaded pistols, so they usually have to learn these things by long practice. And, while they are learning, it is very likely that some one will be shot. I saw in a newspaper, not long ago, accounts of three fatal accidents, all of which happened on the same day, from careless use of fire-arms. And one of these dreadful mishaps was occasioned by a lad who carried a loaded pistol in his overcoat pocket, and who carelessly threw down the coat.

And then, again, a boy ought to be ashamed to carry a pistol, especially a loaded one. The possession of such a thing is a proof that he expects to go among vicious people. If he goes into good society, and has honest, manly fellows for his companions, he will not need a pistol. A loaded pistol in a boy's pocket is not only useless and dangerous, but also it almost always stamps him as a bad boy, or one who wishes to associate with bad boys and vicious men.—St. Nicholas.

"Go Because it Rains."

"I suppose you won't go to the Sabbath school to day, Lucy?" said a mother one stormy Sabbath morning, setting herself to read.

"Please let me go to day, mamma, I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sabbath, when she went through the storm, and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day-school in the rainy weather; and she said, while we must obey our parents, if we felt them pleasantly to do it, we would likely be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you want to go to Sunday-school so much. Go and get ready."

But a mother's heart took my interest in her book, and sent to her footstool a lowly one, who came in from the nursery. "Lucy is going to Sunday-school to-day, because it rains," said the mother, "and I fear her teacher may be discouraged if the presence of at least one scholar be not there. I will go to church for the same reason, if you will go with me."

Asked, I never could plead a cause to an empty court-room, and the minister must find it hard work "preach to empty pews."—English paper.

Things you should pray for—Mercy for the day of judgment.
Judging before judging.
For thinking before speaking.
For holding an angry tongue.
For stopping the ear to a tattler.
For being kind to the destitute.
For being patient to all.
For asking pardon for wrongs.
For speaking evil of no one.
For being courteous to all.
For being as a peace-maker.
And last, but not least
For giving your heart to God, and a life of self-denial and thorough consecration to God.

"There are some preachers who encourage to deliver a sermon and have our Christ's name altogether. Surely the true believer will stand, like Mary Magdalene, over the sermon, and say: "They have taken away my Lord, and I know not where they have laid him."—Spurgeon.

The Christian Advocate.

ORGAN OF THE ALABAMA MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

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Providence.

By "special personal providence" we suppose our correspondent means such special divine guidance and control as relates to the welfare of every man, and especially to the welfare of Christian men. It is impossible to read the inspired writings without the conviction that they teach that God has directly to do with the phenomena of nature, and with the fortunes of individual men. Whether this is the teaching of God, or the conceit of erring men, depends upon our views of the Scriptures. We believe that these Scriptures are the word of God; that for substance, at least, they are the authoritative declarations of the Author of all things.

The laws of nature are the uniform methods in which God works, and in which he governs, sustains and carries on the material affairs of the universe. The divine impact and force are immediate in all the developments, in all the processes, and in all the changes in matter. In growth and decay, in life and death, in chemical changes, in the revolution of the heavenly bodies, and in the adjustment of molecules and atoms, God is immediately present, and is the living agent and will that upholds and moves. That God should act uniformly or in accordance with certain laws is most beneficent, and necessary to the well-being of his creatures. Wisdom and goodness are as conspicuous in the laws of nature as in the moral law. They are alike holy, just and good.

Another element in the problem is the freedom of the human agent. This must be conceded if we take the Bible for our guide. Man is accountable, and therefore free. God deals with us as free. We are conscious of this freedom, and that we are justly responsible for our conduct. God has endowed us with reason, with spiritual capabilities, with conscience, and leaves us to choose freely. In the domain of morals there are laws ordained for our good, but obedience is not compulsory. We may throw off the divine restraint, and we cannot be coerced into love and obedience. If we disobey the moral law we must take the consequences. It cannot be changed, and the offender can be saved only by recourse to the appointed method. To get on happily in the world in health and business we must act in accord with the laws of nature, and to be now and forever blessed we must be in harmony with the moral law. We can rebell against both, and suffer.

But suppose a man uses his reason, is industrious, enterprising and provident, and at the same time walks humbly with God. For him there are many precious promises that assure the divine guidance. He does the best he can, both as to the means of temporal success, and as to the performance of his religious duties. Such a man is on promised ground. God is under pledge to order his steps, to be a sun and shield unto him, and to withhold no good thing from him. To a special and peculiar sense the hairs of his head are all numbered. God will guide him with his counsel, and afterward receive him to glory. There is in such a life the element of prayer, complete harmony with God as manifested in nature and in revelation and grace, and for him there can be nothing but good. Whatever happens to him must be interpreted as to him, as in accordance with the Divine Providence. It may be fire or death, sickness or health, poverty or riches, pain or ease, but it is of God, and for good.

The question in any case is not whether God directly interposes in the material world, for he is always present, and is the power that moves, changes and upholds all. But does he ever vary from the uniform methods, or from the laws he seems to have imposed upon himself? Do the special blessings that rest upon the good man come from his conformity to the laws of God, or from such providential movements as constitute a deviation from the usual course? Largely from the former, no doubt, and sometimes from the latter, if such interposition be necessary. It is no more incredible than that we live and move and have our being in God, and that he upholds all things by the word of his power. Natural effects depend upon causes so distant and complex that we cannot trace them, and, besides, God may act with uniformity, and yet he may do this or that. He may exercise a high and far-seeing control, the springs of which are so distant as to defy our scrutiny. The believer who yields himself to the divine guidance, asks it, and uses the sense and grace given, may surely be led by the unseen Hand, and he has the warrant of the promise that all things work together for his good.

Besides the supposition, however, of a direct intervention in the outer world, there is this profounder conception. Love secures the good that is in all things. Waiving, for the moment, the teachings of Scripture in regard to providential interventions, love commands good everywhere and in everything. The misfortunes that drive others to despair, and that lead to misery, are sanctified to the loving heart. If precisely the same things were to happen to all, and there were no discriminating dispensations based upon character, still all things would work together for good to them that love God. Men may live under the same sky, rejoice in the same sunshine, or battle with the same storms, and the unbelievers will be miserable, and the lovers of God blessed. Two men may be shipwrecked together, and their sufferings and losses may be the same, but while with one there is bitterness and hardness of heart, with the other there is the working together of good. Nothing in this world, no calamities, no afflictions, can hurt love. Love extracts good from all things, especially from all afflictive things. Love is the alchemist that converts the very dross of life into gold. It is the supreme and royal grace whose scepter compels homage and tribute from all things, and that all things conspire to crown with good. The promises are true upon the lower plane of Providence as involving special divine interposition, but they are surpassingly glorious as indicating the power and beatitudes of love.

Stealing Their Own.

Bishop Haven, writing to the New York Christian Advocate, concerning the German work of the Methodist Episcopal Church in Texas, says:

"The Methodist German element seems rapidly returning to its old home. Objections have been publicly made to our presence as being little less than stealing. But as all the German Methodist work, whether South or North, come originally from Dr. Nast and our own Church, it cannot be a very great sin for us to steal our own.

"The animus and principle governing the agents of the Methodist Episcopal Church in their work in the South are very candidly expressed in this confession of a Northern Bishop. These are the grounds on which they vindicated their course in getting hold of our colored churches, and in seizing and holding our white churches until compelled to give them up.

"The German work in the South, up to the close of the war, was organized and sustained by the Methodist Episcopal Church, South. It no more belongs to the Methodist Episcopal Church than does the American work. To attempt to vindicate their efforts to disintegrate and absorb our German churches by claiming ownership is one of the most shameless pieces of effrontery that has ever been witnessed in ecclesiastical affairs. Bishop Haven is incapable of blushing, but some of his brethren may possibly blush for him. His words do not represent the whole church to which he belongs, but they do represent a part of it. The avowed purpose of that part is to claim all and get what they can. They steal on principle. They intrigue, proselyte, and sow dissensions, and expend missionary money, in order to damage and break down our churches, unable to carry on the spoil.

"Much as we regret the existence of such a spirit on the part of those who claim to be Christians, we are not sorry that their principles and purposes are thus avowed and published. It is not to us a revelation. It is only a confession and acknowledgment of what we in the South have known all the time. 'It cannot be a very great sin for us to steal our own.' That is the whole matter in a nut shell. It is a manifestation of conscience and of religion that would do credit to the worst developments of the followers of Loyola. There is scarcely any form of stealing that fanaticism might not justify on a similar pretext.

"With this avowal of a Northern Methodist Bishop, it is not difficult to fix the responsibility of those antagonisms that occur where the two Methodisms touch each other. The mission of the Northern Church is declared to be one of strife—an invasion for the purpose of absorbing and destroying. We can conceive of nothing further removed than this from the Spirit of Christ, or more in contrast with the principles of the Christian religion. The only mitigating feature in the course of Bishop Haven is that he avows the real object in view, and gives such reason as he has for the faith that is in him. He is a wolf, but he is not a wolf in sheep's clothing.

Letter from Bishop McTyeire.

MR. EDITOR: In the obituary department of the ADVOCATE I have felt a sad interest of late. "Friend after friend departs." The sketch of that wise and meek man, the Elder Pilley, as given by Rev. A. C. Ramsey, who was instrumentally so closely connected with his conversion and induction into the ministry, was very edifying. Sometimes one is tempted to think the art of writing lives has been lost since Plutarch; but ever and anon a genuine specimen refreshes current Christian annals—simple and to the point—not dealing in generalities, but giving the particular facts; nor these tediously; only such as are characteristic.

I remember the sketch of the patriarch Hearn, by Rev. A. West; and now who will do the same for Theophilus Moody and P. H. Napier? They were both men of mark; the latter by force of mind as well as heart—he had a head becoming a senator. The former, by long continuance in well-doing, delivered upon the church and society a more than ordinary force for good. He always seemed to be about the same age, and I saw him first at the session of the Alabama Conference, in 1847, and last not long ago. The tabernacle looked, any time, like it was ready to fall down; and yet he has outlived nearly all of that generation. In what part of Alabama and eastern Mississippi do you not cross Bro. Moody's path and see his tracks?

We owe to these men more than we know. They labored, and we have entered into their labors. To subdue the rude elements of society to the gospel; to gather and form them into primary organizations, to lay the foundations in the wilderness, was a work that required faith and wisdom and strength and sacrifice. The log meeting-house was often a higher achievement than the elegant frame or brick church—its successor. It is our reproach that, with a line of things made ready to our hands, improvement waits so long upon us. The men who could bear their part in the first era, and hold their own in the next, show a breadth of character as well as of years that entitled them to our reverential respect. Measured every way, they are broader than common men. These convictions, or feelings if you please, have grown upon me, so that I am more and more out of sympathy with the habit of the Conferences in pushing old preachers aside—the men who have borne the burden and heat of the day. For lessened physical activity there is compensation in their mellowed experience and matured wisdom. I am not sure that the cry for *young* pastors, in order to gain and hold the young people to the congregations, is not mistakenly emphasized. There are other interests to be guarded as well as that, great as it is; and even for that the charms and sympathies of reverenced years, judicious, tender and impressive in counsel, are not to be overlooked.

Excuse the digression. May be some of your readers suspect me of approaching the "sere and yellow leaf." You know better. Three or four years ago I was called as witness in a will case. The testator, a former neighbor, died at sixty, and some of his children contested the will. A point was made on the physical infirmities of their father, in connection with his *advanced life* that there was a letting down, etc. Lawyer to witness:

What do you think of sixty years; is not that an *old* man? Answer: Once I thought a man of sixty years an *old* man, but since I have got within seven or eight years of it I have changed my mind."

The laugh—the *kind* of laugh—that overspread court and jury reminded me that I had unconsciously hit a very general though occult sentiment.

Our Bro. Napier came to us (or we to him) from the Methodist Protestant Church. He was a leader, by right of nature and grace, among his former brethren, and would have been so with us, in his prime. I met him first in their convention at Montgomery, Ala., in 1867 a convention called to see if a union could not be effected between the two churches, since we had adopted lay delegation, at our General Conference, the year before. The convention failed of the object, though I was, and still am, of the opinion that it would have favored union if a square vote had been taken. Napier and his colleagues, Houston, of Mississippi, McGhee, of Virginia, Coxe and Graves, of Alabama, and others, made the point that since the original and material ground *for* which they stood, and *on* which they stood, had been conceded, and was locked up in the constitution of the mother church; they had nothing to stand for, or to stand on, as a separate ecclesiastical organization. What failed as a movement *en masse* has since largely taken place, in the Southern States, by individual and congregational election. These brethren, with hundreds of their people, are with us, and Methodism has been the happier and stronger for it. Some of our best editors and presiding elders have been furnished from their ranks. Never was union more complete and harmonious. The success of it is largely due to the influence and example of Bro. Napier and such men. As one of the commissioners of our church to the convention, let me here record my sense of the high Christian character and courtesy of the members of that body with whom we found it impracticable to bring about organic union. With good will and brotherly love we separated, going different paths in the same direction. Two years ago the Mississippi Conference did a handsome thing. Bro. Napier, after useful years of toil in their ranks, located—sensitive, perhaps, about being burdensome at his time of life. Misfortunes overtook him, and poverty was attended with disease. The brethren voted him back into the Conference, that he might draw, for his support, from its funds so long as he lived. It was not at his request; and the delicate but strong claims of his case went far to condone for what is considered a close trenching on the law.

Of Bro. Pilley I once heard a preacher say he was the best presiding elder he had known; in this his young men always came up to Conference examinations ready with their studies. He stirred up their pure minds, by way of remembrance, the year through. In his rounds he inquired: "How far have you got? Which book?" He would help them over difficulties, "quizz them," as the doctors call it, quicken the laggard, and assist the unlucky ones who had entered at disadvantage. This was carrying out that clause of the Discipline under the duties of presiding elders: "To direct the candidates for the ministry to those studies recommended for them by the Bishops."

This week I leave for St. Louis; then to three District Conferences in Mississippi. May will be occupied in Tennessee, June and July in Kentucky and Georgia. This will excuse me to brethren in Louisiana, who have requested attendance. My slate is full; but I keep up with joy with the progress of revivals, Sunday-schools, church building and parsonage building among them, as reported through the ADVOCATE, and by personal correspondence.

Yesterday I saw the first strawberry blossom. The buckeye and wild cherry are bursting buds, and the white maple, hard after them, will soon be in tender leaf. You are far ahead of this; and this will seem quite forward to some of our friends in latitudes above us.

H. N. McTYEIRE.

NASHVILLE, April.

"The church here has not paid me a cent since I came." The Conference was held nearly three months ago. The church referred to is regarded as among the best appointments in the bounds of the Conference, and the pastor who writes is one of our best preachers. That pastor and his family must have suffered, or gone in debt—probably both. It is almost certain that something could have been paid. Perhaps not too full amount due, but something could have been done toward meeting the necessities of the preacher and his family. Some of the members may have been too poor to have given even as much as a nickel. This is not very probable, but it is possible. Many, however, could have contributed from one to ten dollars apiece. The most could have given something. And yet nearly the first quarter has passed, and not a cent has been raised for the pastor's support. Somebody must be to blame. There is a great wrong to be laid at somebody's door. Perhaps the stewards are the chief sinners; but every member of that church who could have contributed as much as five cents, and has not done it, is guilty. We know not how to reconcile such indifference to the support of the ministry with the possession of an enlightened Christian conscience. Perhaps there is no plan, and no call has been made. What if it be so? Can those who are inclined to do their duty find no way in which to send in their contributions? We confess that we are both perplexed and humiliated. We know not how to explain a case of this sort.

Chinese New Year's Day.

SHANGHAI, CHINA, Jan. 22, 1879.

MY DEAR CONFRERE: To-day is Chinese New Year's day, and as I have just returned from a walk through the chief thoroughfares, pleasure grounds and celebrated tea gardens, embracing also a visit to the great City Temple, I now propose, at the risk of being prosy, to give you some account of what I saw.

The first impression was that of a strong contrast. The hum and bustle of men, the rumbling of vehicles, the open shops, and the eager throngs of purchasers had all disappeared, and the streets presented a quiet known only once a year in China. Already, however, early in the afternoon, the time of my walk, the people were beginning to arise from their protracted feasts, and saunter abroad in search of amusement and pleasure; and not a few were noticed with candles, incense and *mock money* in their hands, hurrying to the temples.

Passing along the streets every door and shop front presented an air of unusual tidiness. On the center of the main doors, and on each window, I observed a large character, *Fuh* Happiness, written on bright red paper, and on the door posts some such couplet as this: "May your happiness be as the Eastern sea;" "May your age be as the Southern hills;" or this: "May a hundred happinesses arrive together;" "May thousand tokens of good luck assemble in clouds;" or this: "Let the house be clean, why need it be large;" "The fragrance of flowers does not consist in their number;" or this: "How can we do completely as we should like;" "I ask only that which will not make me ashamed;" or this: "Where there is magnanimity of soul the virtue is great;" "Where there is no deception the heart is at rest," etc. On the pillars of shop doors such as the following: "Our trade does not deceive a small boy;" "Justice draws honest wealth from all places;" "Thus wealth is always sufficient;" "Let integrity be regarded as profit;" "Good calculations from which there is no vacillating bring profit;" "Forecaste and deliberation is the way to determine wealth;" "Let good faith and loyalty be your occupation;" "Maintain generosity and integrity as your trade."

But I tire you with these specimens of Chinese love displayed in so characteristic a manner. Suffice it to say, that such couplets are to be met with everywhere—in private houses, shops, temples and Yamuns, differing only in their sentiments as one place or person differs from another.

Continuing on my way toward the New North Gate, the entrance nearest the tea gardens and the main temple, I found the crowd in the streets had grown perceptibly larger. The children, in holiday dress, were assembled at the doors, and there, at a street corner, was perched a little man vigorously parading his Punch and Judy, while an eager company surrounded him cracking watermelon seeds, and smiling at the oddgrimaces of the diminutive actors.

Further on and the Physiognomist and Palmister were encountered by the way plying their cheats and telling the new year's fortunes. Now, joining the living current, I crossed the bridge that spans the city moat, and left the wide clean streets of the Foreign Settlement. The city gate is narrow, and, as there had been a slight fall of rain, the entrance, as it was through dirt and filth, well mixed and compounded by ten thousand feet, had more the appearance of introducing one to a pig pen than to a great city. Once in, my course was through the chief "Go to Street," direct to the tea gardens.

There are tea as some have imagined—gardens for the cultivation of the shrub—but resemble somewhat the beer gardens of Germany, the tea substituting beer. They are situated immediately behind the city temple, and in fact the grounds they occupy belong to the temple and from them a large part of its revenues is derived. The area thus denominated comprises about ten acres, in the center of which an artificial lake has been excavated, leaving here and there islets on which tea houses or saloons have been built. These are reached by means of zig-zag stone bridges, and the whole would be picturesque enough were the general surroundings in keeping with the original conception. Surrounding the lake are other tea shops, intermixed with shops and stalls for the sale of pictures, fans and toys. On the northeast corner of the plot is an artificial mountain covered with shrubbery, and surrounded with a high wall, access to the interior being granted only on the first and fifteenth of each month. Near the borders of the lake are the remains of a former rockery, and on the south side is an inner or close garden which contains a fair specimen of Chinese skill in rockery ornamentation.

But what spoils the whole scene is the recent encroachments of small unsightly buildings on what was formerly an open pleasure ground. These are occupied chiefly by numerous fortune tellers, vendors of small wares, etc., while now all the available open space is encumbered with jugglers, peep-shows, peanut and candy stands, gamblers at roulette and other chance games.

On entering I found the crowds immense, and with difficulty forced my way along the narrow lanes and paths. Near the entrance I came to a goldfish stand, where hundreds of that finny beauty or monstrosity, as the case may be, were exhibited for sale. They are very common here, and cost only a few cents, whereas in London I heard of them being sold for as much as five pounds sterling each. I might here stop to tell a fish story, but as that would take me from my mutton, I shall desist. I next came to a little barricade, with a placard over the entrance, announcing that there was on view within "a young lady eighteen years old, and just *fourteen inches high*." "Admission—*Common people*, half a cent each; *Gentlemen* more, but left to their discretion." "*One look will make you rich.*"

The showman was very earnest in his entreaties for me to enter, but I declined, as it was not all fools day. Passing on, I next encountered a series of gaming tables, each with an excited circle of spectators looking on and watching the issue of the stakes that were being ventured—some on a throw of the dice, some on a turn of the roulette hand, some on a one-of-three-ivory-point game, name unknown. Near by, in a corner, was a young man delighting a small party with a song. Crossing over one of the numerous small bridges that connect the shores of the lake with the islets, I there found a juggler entertaining a select crowd with the bird and bowl trick, and yet another with the magic rings. At tricks the Chinese are exceedingly clever. A tenth of a cent is generally the fee expected, and with that, even if but a tenth of those who witness their feats of legerdemain contribute, they are contented. Like some more respectable folk, they have no defense, and so take what they can get for their services.

After winding in and out for a time among the tea shops I finally landed on the shore again, this time on the temple side of the lake, and near where all the paths through the garden concentrate in a narrow passage that connects the gardens with the court of the temple. Here there was a great press, and I was caught up, as it were, by the surging stream, and almost *nolens volens*, ushered forward into the eddying sea of humanity that filled the open court directly in front of the main temple. The temple was ablaze with the burning of red wax candles, and the court and entrance filled with worshipers, some entering, some retiring. I tried to secure a standing place from which to command a view of the whole scene, but only partially succeeded. However, holding for a little time a position near the main entrance, from which I could easily see the idols and worshipers within, and the movements of the crowd in the court outside, I shall now attempt to give you, if possible at least, a faint idea of this great festival of heathen worship. The temple is a triple building, occupying the center of a large square, bounded on the north by the tea gardens, on the east and west sides by narrow streets, on which are small shops, that completely shut out the view, and on the south by a large street, whereon is situated the main entrance, which is through a grand ornamental gateway, opening directly into the large shop-enclosed court within. Over this gateway is a rostrum or stage where theatricals are occasionally performed for the delectation of the gods, while the people, thick as standing wheat in a fertile field, look on from the court below. In the center of this court, which is nearly a hundred feet square, is a huge iron censer, and around the sides were ranged, on this occasion, numerous stands for the sale of *joss* (mock-money), incense and candles, and other temple requisites. Among them also I noticed a great many persons tempting the unwary to try their luck at a variety of chance games, hawking sweet meats, fruit, etc., and, judging from the crowds that surrounded them, they must have been doing a thriving business.

I now call your attention to the temple itself. Unlike our church buildings, it is broad side on and without doors, the whole side front being open, except so much of it as was on this occasion obstructed by the venders of the above-mentioned temple wares, who press in and occupy stands right at the feet of the idols. The Chinese style of archi-

tecture was derived from the tent, and the best specimens are undoubtedly to be met with among their temples. Imagine, then, a huge long tent with lofty-peaked roof, supported on gigantic pillars held together by equally large beams above, and you will have a fair idea of the Shanghai City Temple. Entering this between the central columns or pillars, you have immediately in front of you the stupendous object of all this new year's display—an immense idol richly gilt, and occupying a lofty seat on the opposite side of the temple. He is fat to obesity, and in his face there is not a trace of intelligence—stupidly placid, he is ever sitting in his dark and gloomy abode, and one would suppose almost suffocated by the smoke that has so discolored his surroundings. The dais on which he sits terminates at the top in a sort of canopy, and around him curtains are draped in such a manner as to obscure all but his face and hands, which on the present occasion were only dimly visible through the smoke of ten thousand candles. Just below, and immediately in front of this idol, there were arranged three wooden frames, not unlike clothes horses or racks, the cross rail at the top of each being filled with upright spikes on which to fix the candles or suspend the *din* before consuming it. Still below and in front of these altars were the kneeling boards, where the worshipers performed the usual services—which consist in reverently kneeling successively for three times, and knocking the head against the board three times at each prostration. This is called the San Kwe Kiu Dien or *Kourtow*. No priests belong to the temple, and there is no master of ceremonies. Only a few attendants wait on the altars and regulate the burning of the candles and other offerings. On the right and left of the entrance there are some eight other gods, four on each side. These are the police attendants of his godship; and with these a few symbols of authority, and here and there a votive offering to attest the power of the great god, you have a fair inventory of the contents of the main temple. Passing on through this hall you next come to a long narrow passage, connecting the large temple to another similar, but smaller in the rear. The passage is occupied along the sides by a great number of constitutes representing the home or household attendants of the god. The next temple, or second, is presided over by a smaller god, and the third, which is still further in the rear, is occupied by the wife of the great god, who is worshiped as a goddess. In the matter of worship all are alike as to form, and differ only in that the chief god receives the lion's share, while the goddess receives mostly the attentions of females only.

The two inner temples are opened usually only on the first and fifteenth of each month, but on the present occasion all of them were open, and thronged with eager worshipers.

Men of all ranks and degrees of respectability—gentlemen and coolies, silks, satins and rich furs—knelt beside rags and filth, all intent only on the object for which they had come. But I must here close this letter, already too long, and reserve some account of the history of this purely native specimen of idolatry for a future communication.

Yours, J. Allen.

New Subscribers

The publisher informs us that in spite of the depression existing all over the country we are increasing our subscription list rapidly. If all our agents would take hold of the work as some are doing, our list would very soon double and treble in size. One of our Louisiana agents reports twenty new subscribers in a field we had supposed almost swept clean before more than dunning the list in a small town. Another in Mississippi sends twenty-four new names, in addition to those previously sent from the same town, and the brethren at less than two thousand inhabitants, increasing the list fourfold. There are exceptional cases, but show what can be done in almost any section. In Alabama they are coming in one, two or three at a time, but in the aggregate make a goodly number, as the effort seems to be to send at least four new subscribers by each agent. Now is the time, as the spring opens for every pastor to make a thorough canvass of his work, and, especially in his rounds of appointments and visiting, to see that every Methodist family is supplied with a copy of the paper. Not much extra work will be required—only to keep the matter in view, and urge our people to take and read our church literature. The occasional mention from the pulpit, and the consideration of the matter in Church and District and Quarterly Conferences, will secure many subscribers.

The New Orleans District Conference held only night sessions, beginning on Wednesday, April 2, and closing on Saturday night. The Conference met at the St. Charles Avenue Church in New Orleans, and was admirably and thoroughly presided over by Bishop Keener. The affairs of the district were carefully reviewed, and the questions affecting its interests were discussed. We do not remember when the spiritual condition was better than now. Collections are generally good, love-feasts well attended, and the class meeting record, on the whole, is excellent. Our Sunday-schools are in a growing and healthy condition, our local preachers are going to work with renewed zeal, and strong promises and resolutions were made touching the support of the New Orleans Christian Advocate. The next District Conference is to be held at Felicity Street. The following delegates were elected to the ensuing Annual Conference: W. H. Foster, W. H. N. Magruder, B. O. L. Rayne, Rev. T. J. Carver, Alternates: Rev. T. W. Dyer, Dr. J. J. Lyons. The trustees of the Seashore camp ground from this District Conference are: W. H. Foster, J. H. Keller, P. Haraan, G. W. W. Goolwyn, B. O. L. Rayne, W. B. Thomson, S. K. Russ, Dr J. J. Lyons. Besides the above five trustees are elected by the Mobile District Conference, and two by the Seashore District Conference.

A recent note from Rev. James A. Godfrey, presiding elder of the Woodville district Mississippi Conference, says: "Saw Judge Edward McGehee at his home near Woodville, a few days since. He is well, as usual, and riding out on pleasant mornings." Judge McGehee is now over ninety years of age, and it will be gratifying to his many friends to know that he enjoys comfortable health at his advanced age. May his days be still lengthened, and may they be brightened with the fullness of grace.

Bro Godfrey informs us that the prospects of the church in the district are generally good, pastors all well at work, revivals commencing in some charges, and seasons of refreshing at some of the quarterly meetings.

Bro Godfrey closes by spoiling a good story. It is all a mistake about his being attacked by a tramp. Nothing of the kind happened. "It was made up by some imaginative man, and, being told to an editor, was published, and hence it goes."

Our readers will be glad to see the communication which we publish this week from Rev. Young J. Allen, one of our missionaries in China. In a private note, dated Shanghai, China, February 3, 1879 Bro. Allen says:

Our missionary operations are increasingly hopeful, and, as we have the means, are enlarged. I am glad to see the individual Conferences enlisting heartily. We shall soon be able to organize a Conference here—it is very much needed.

We have the promise of other communications from the same pen. They will be welcome.

"Yours sincerely, a subscriber." So a writer of a marriage notice subscribes himself. And in some such way obituaries and other articles are sent. And when so sent they cannot be published. We must in all cases have name and address of the writer. Our correspondents can choose what anonymous signature they please. The editor, however, must be furnished with the writer's true name.

Thomas L. Mellen, Esq., writing from Natchez, April 2, says:

Our church here is improving in some respects. We have now one of the oldest parsonages in the State, and it will soon be one of the prettiest. Six members of the Sabbath-school call boys ten or twelve years old—made private application to Bro Wm Tweed, a few days ago, for tuneful preachership. Offices are much interested. A Wednesday prayer meeting for Tuesday night has been organized, and is increasing in interest, and promises great good.

What is known as the Army Bill, the Appropriation Bill, with the amendment to repeal the law which permits the President to station troops at the polls, passed the National House of Representatives Saturday, April 5, by a vote of 155 to 122. The bill now goes to the Senate, where another long and exciting debate will be had, and then it will go to the President.

Dr. Edward Wadsworth, presiding elder of the Mobile district, Alabama Conference, writing April 7, says:

I have gone round the district once, and hold Quarterly Conferences in all the charges. The preachers are all at work. Our prospect for the year is encouraging.

On our third page will be found a very interesting article from the Wesleyan Christian Advocate giving an account of the ninety-fifth birthday of Dr. Lovick Pierce. We extend to this venerable minister our congratulations on his wonderful preservation.

There is to be an entertainment, under the auspices of the Bishop Polk Society of Trinity Church, at Grunewald Hall, in this city, Tuesday, April 22, at half-past seven P. M. We are indebted to the managers for complimentary tickets.

Periodicals.

—The North-British Review for April has: Retribution in Politics, by Thomas A Hendricks; The Public Schools of England, by Thomas Hughes; German Socialism in America; A Friend of Lord Byron, by Henry James; The Census of 1880, by George Walker; The Pronunciation of the Latin Language, part 2, by W. W. Story; An Indian's Views of Indian Affairs, by Chief Joseph; Hartmann's Religion of the Future, by M. A. Hardaker; Recent Miscellaneous Literature, by A. R. McDonough.

—St. Nicholas for April is profusely illustrated. Among its many entertaining articles are: Little Puritans; The Flame of a Street Lamp; Spolling a Bumbashell; The Boy Astronomer, part 1; Beating the Bounds; King Wechtel the First; A Morning Call from a Panther.

—Scribner's Monthly for April has: Actors and Actresses of New York, illustrated; Haworth's, illustrated; In a Snallery, illustrated; Holy Russia; The Stickeen River and Its Glaciers, illustrated; Angamon; Admonition; Falconberg; The New Moon; A Trip to a Politician Convention; John Ericsson, illustrated; The Tendency of Modern Thought; Steel in Romanism and Rationalism; Half-Witted Guttorm; Henry Bergh and His Work, illustrated; Fraulein; The Portraiture of a Man, illustrated; The Token; The Mystery of Spring; Departments.

—Vicks' Illustrated Monthly for April has been received. It is replete with useful information for those engaged in the culture of flowers, fruits and vegetables.

—The Popular Science Monthly for April has the following articles: John Stuart Mill; The Intramercurial Planets; Dietetic Curiosities; The Monstrous in Art; New Guinea and Its Inhabitants; Experiments With Living Human Beings; Shall We Adopt the Metric System? Psychometric Facts; Health and Recreation; Early Traces of Man; Why Do We Eat Our Dinner? The Origin of Upland Lakes; Sketch of Sir Humphry Davy—with portrait; Editor's Table; Literary Notices; Popular Miscellany; Notes; Published by D. Appleton & Co., New York. Price, $5 per annum, 50 cents per number.

—Sunday Afternoon for April has: My Cup Runneth Over; The Mormons; Christianity and the State; The Tenement House Question; Dives and the Angel; The Howgate Scheme of Artic Discovery; A New Chapter on Wages; Palissy, the Potter; The Still Hour, and other articles.

—Appleton's Journal for April has: A French Borgia; Dr Johnson—His Biographers and Critics; The Dome of the Continent; Shakespeare and the Musical Glasses; Godwin and Shelley; Picking Up the Pieces—A Comedy; The Higher Criticism; Mr. Gladstone on Heroes; Prince Bismarck on Swells, Snobs and Cockneys; Editor's Table; Books of the Day.

Publisher's Department.

OUR RATES.

The New Orleans Christian Advocate will be sent to same address for one year upon receipt of $2.

The New Orleans Christian Advocate and the Nashville Christian Advocate will be sent to same address for one year upon receipt of $3.50.

The New Orleans Christian Advocate and the Texas Christian Advocate will be sent to same address for one year upon receipt of $3.50.

The New Orleans Christian Advocate and the Louisville Pulpit will be sent to same address for one year upon receipt of $3.50.

Any one of the above papers and the Ladies' Repository will be sent to same address for one year upon receipt of $4. Cash in advance in every case. Specimen copies sent free on application.

Address all communications to the New Orleans Christian Advocate, 106 Camp street, New Orleans, La.

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A Cough, Cold or Sore Throat should not be neglected. Brown's Bronchial Troches are a simple remedy, and will give immediate relief.

DAVENPORT, Iowa, June 21, 1871.

Messrs J. & C. Maguire:

I was afraid of an attack of Cholera last summer by the use of Magaire's Henne Plant.

ROBT. GRAHAM.

NEW ADVERTISEMENTS.

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AN institution of learning, located at Summerfield Alabama, was founded by the Alabama Conference and commenced operations in 1842, and is chosen by successful operation ever since. The Institute has two departments, male and female.

The buildings are of brick, large and elegant, which at present will accommodate two hundred and fifty pupils. They are in every way adapted to the purposes of education, and all concerned that the Trustees intend, at their next annual meeting, June 21, to lease the building for three years to any person of character applying for the position to the trustees of said Institute.

Parties desiring to engage in the undertaking will receive every encouragement and assistance from the Trustees, and with whom all correspondence should be had.

A. H. MILLER,
President Board of Trustees.

Summerfield, Ala., March 1, 1879.

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REPORT OF THE CONDITION

OF THE

PEOPLE'S BANK OF NEW ORLEANS,

At the Close of Business, Monday, March 31, 1879.

RESOURCES.		LIABILITIES.	
Loans and discounts	$516,7[illegible]6	Capital Stock	$[illegible]0,000 00
Currency and coin	[illegible]	Deposits	658 262 32
Clearing House checks	67,415 [illegible]	Dividends unpaid	1,025 00
Sight exchange on New York	84,[illegible]81 71	Individual deposits	[illegible]
Bank Stock, present market value	30,[illegible]02 371 677 32	Bank Stock, [illegible] and accrued interest	[illegible]52 17,781 24
Banking house, furniture and other real estate	20,722	Total	918 137 56
Total	$[illegible]		

P. MARIONI, President.
E. KATONVILLE,
JOHN BRENANSE,
JAS. J. REISS,
Directors.

N. LANDRY, Cashier.

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(Successors to Darcy & Wheeler and Pierson & Howes)

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Statement of the Condition

OF THE

Union National Bank,

OF NEW ORLEANS.

At the Close of Business, March 31, 1879.

RESOURCES.			
Bills discounted	$[illegible]38 [illegible]32		
Demand loans	340 20[illegible]03		
			$[illegible]78 [illegible]35
United States bonds to secure circulation			250,000 00
United States and other taxes			4,201 78
Expenses and rent			1,[illegible]14 [illegible]
Real Estate, furniture and fixtures			22,[illegible]89 88
Premiums paid			1,[illegible]62 50
Cash Items			[illegible]
Legal tenders	$[illegible]35,3[illegible]5 00		
National Bank notes and fractional currency	21,5[illegible]0 56		
Gold and silver coin	42,85[illegible]9		
Clearing House checks	156,[illegible]27 [illegible]		
Exchange on New York	57,[illegible]5 17		
Exchange on other points	7,[illegible]74 30		
			421,[illegible]45 05
Five per cent. redemption fund			11,2[illegible]50 00
			$1,[illegible]77,022 [illegible]

LIABILITIES.	
Capital stock	$ [illegible]50,000 00
Surplus fund	[illegible]50,000 00
Undivided profits	[illegible]9,[illegible]3 [illegible]
Dividends unpaid	[illegible]0 00
Individual deposits	[illegible]7,[illegible]91 [illegible]
Due to banks and bankers	488,[illegible]9 [illegible]
Due to foreign bankers	2[illegible]4 [illegible]
National bank notes outstanding	22[illegible]6,[illegible]
	22[illegible]1,[illegible]0 00
	$1,[illegible]77,022 [illegible]

C. KOHN, President.
S. CHALARON, Cashier.

Attest:
VICTOR METER,
WM. HARTWELL,
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Beef Stew.—Six pounds of the flank of beef, cut in small pieces; boil in two quarts of water until tender. Then put in a dozen potatoes, a dozen onions and four turnips; cover it so that the steam shall not escape; pepper and salt to the taste.

A large mushroom is said to have forced its way through twelve inches of concrete, covered with a thick layer of asphalt, in the floor of the savings bank department of the Genera Post Office in London.

Best Food for Work Horses.—The West Division street railway company, of Chicago, works about 500 head of horses, and after a careful test of various kinds of food, have adopted a mixed ration of corn and oats ground and fed with cut hay, slightly wetted. In winter the bulk of the rations is two-thirds ground corn and one-third oats, but a gradual change is made as warm weather approaches, until in the heat of summer the ration consists of one-third cornmeal to two-thirds of oats, which is again changed as winter approaches.

To Dress Rabbit Skins: Sprinkle with salt for two days, letting it lay exposed to the air, so as to gather plenty of moisture; shake or scrape off what is loose and rub on powdered alum; a couple of teaspoonfuls for a rabbit or muskrat skin, or a pint for a deer skin; rub a small, thin skin at the end of the third day's exposure, with alum until it is pretty dry. A large, thick skin must be "alumed" a week. Skins will be white, and not red, on the under side, when cured by this process, and make excellent rugs or garments, as no tool on is used.

Good Yeast.—Put two small handsful of hops into four quarts of cold water, and, if the latter be hard, a pinch of baking soda; boil gently for about two hours, strain off the hops through a colander, then blend in a little cold water, smoothly, three large tablespoonfuls of flour, mix this with four, water, and boil it gently for a few minutes after it comes to the boil, taking care to stir the yeast frequently, to prevent the thickening from sticking to the bottom of the sauce-pish of tally. Pour mixture into a deep dish to cool, and, when milk-warm, add half a cup of old yeast to work new, bottle at once and cork securely; the bottles should be three parts full only, and one bottle will set ten pounds of flour. This yeast makes excellent bread.

When to Eat Fruit.—The Spanish proverb says it: "Fruit is golden in the morning, silver at noon, but lead at night." Americans do not seem to have heard of this proverb, due to have one of their own experience. Mostly they eat fruit at night, and hence have not the sovereign idea of it that they would have if they had eaten it at more proper hours. They eat it as dessert at dinner. This may be the most proper time to eat dried fruits, but it is not the right time to eat juicy ones. The Spanish people learned their proverb from eating the very juicy fruits, like oranges. These should be eaten in the morning, a little before dinner, not later than noon. Early in the day they will, if eaten, prove to be the best possible medicine for the bilious.—Fruit Recorder.

Large Crop Yields.—In raising crops, the object should be to get the greatest quantity in the least space. We want larger yields. To get these, we must manure more and cultivate better. Most farmers make mistakes by cultivating more land than they can attend to properly. Half the land with better cultivation would produce more. In stock raising, quantity of land is essential. In crop raising, quantity is essential. It is true that in stock-raising, good quality is quite important, as one acre of good grass land frequently produces more grass than three acres of a poor quality; but quantity of land can make up the deficiency, and quantity cannot do it so well for grain crops. The farmer should concentrate his labors on fewer acres for crops, and put the balance of the farm in grass. This he will find will pay better. Then let him keep the improved breeds of stock, and he is on the highway to success.—Rural World.

Borax for Salting Butter.—The Italian minister of agriculture, industry and commerce has addressed a communication to the chamber of commerce of Milan relative to experiments in salting butter with borax which have been carried out at the agricultural station at Florence. From the account which appears in the *Giornale di Agricoltura*, borax would appear to have a most marvelous effect in insuring the absolute preservation. Samples of fresh butter made at the Florence station, and purposely not carefully freed of their buttermilk, were found, on the addition of about eight per cent. of borax, to maintain their natural fine flavor, without the least change whatever, for upward of three months. To maintain this satisfactory result it is necessary that the borax should be perfectly dry and in very fine powder, and care must be taken to ensure its thorough mixture with the whole mass of the butter operated on. Among the further advantages of this plan it is noted that borax imparts no flavor of any kind to the butter, while it is entirely harmless in its nature, and also reasonably cheap. Subsequent experiments have shown that a very much smaller proportion of borax suffices to produce a perfect effect, and a solution of the same powder in water will work quite as well as the dried powder.—Yankee Farmer.

The investigation of Frank McGlynn, by T. Augustus Pratt, read a report before the American Social Science Association in Boston recently on "Public Health Associations," in which he said:

"Cheese is found to be adulterated with red lead, lime and with chromate of lead, curry powder with red lead, tumeric with sulphuric acid, starch and various substances. It is said that probably half the cayenne pepper sold in our shops is white. She knew where. He had the wife always at a hand there was put a drop of the juice of the grape in it. An eminent medical gentleman of Boston said to me: 'The adulteration of drugs in this country are abominable.'"

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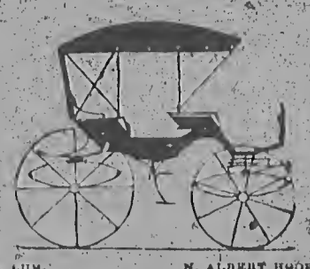
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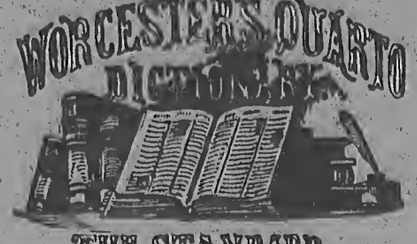

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DUFUR & CO., No. 2 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sleeves Feeders, Ages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

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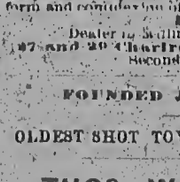
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IN SOUTHERN LATITUDES to these we offer a fresh attitude of convalescence, and which deserve so many of permanent invigoration.
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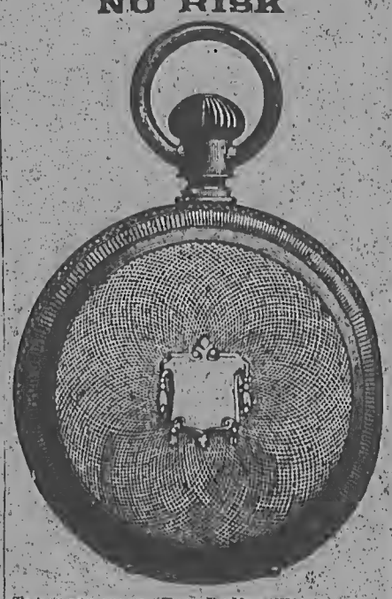
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is the most beautiful in style and perfect in tone ever made. It has the celebrated Concert Stop, which gives the imitation of the Human Voice, and two and a half Octaves of bells tuned in perfect harmony with the reeds, & their effect is magical & electrifying. WATERS' CHIMES, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL, and COTTAGE ORGANS of Unique French Cases are equally respect FIRST CLASS.
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Scientific.

—The geographical distribution of plants is one of the most fascinating branches of the science; but good geographical botanists are rare. Yet some of the most interesting facts can be gathered from its careful study—facts which have especially a value when studying the history of the world and of the human race. It is only of late years that Prof. Asa Gray, of our country, was able to show that the flora of Japan had a close affinity with the flora of the Atlantic portion of the United States—much closer affinity than with the western; and this fact shows that in all probability there was a close connection between the continent of America and of Japan in ages long past, and that since that connection was severed the western part of our country has been thrown up. It would be for the geologist to decide on the probability of this, but we can see how botany in these geographical aspects can perhaps be an aid to other sciences. Papers on botanical geography are much more common than they once were. Prof. Thiselton Dyer has recently given a lecture before the Geographical Society of England especially to show how interesting to geography may be botanical research. Isolation of plants from their fellows in various parts of the world, he suggested, could often be used as a startling hypothesis in the search for geological disturbances. The plants now existing were to a great extent the descendants of species of great antiquity and their dispersion over the face of the globe by the aid of winds, migratory birds, and the currents of streams offered an inviting field for study to the highest order of intelligence. He gave some instances of remarkable concurrences of identical species in remote points. Mr. New had brought from the top of Veil-manjaro plants which proved to be the same species as some found by Lieut. Cameron on the other side of Africa. A tree brought from the Isle of Amsterdam by Commodore Goateneugh, in 1873, was found to be the same as a species growing on the Island of Tristan d'Acuha, five thousand miles away.—Independent.

—Among other exhibits the Venezuelan government sent to the Paris Exposition several flasks of vegetable milk. These having been carefully analyzed by M. Boussingault, he makes the astonishing statement that this fluid, in its constituent parts, is not only greatly like cow's milk, but in some respects is a decided improvement on that article. It contains fatty matter, sugar, caseine and phosphates; but the relative proportions of these substances are such that the fluid has all the richness and nutritive qualities of cream. The trees, of which this is the sap, grow upon the sides of mountain chains in Venezuela. The Indians go each morning to the trees nearest to their settlements, and cut in them deep incisions, from which the milk pours out in such quantities that in an hour or two only a large vessel is filled with the fluid. This is taken back to the villages and forms a staple article of food for both old and young. It is singular that the rare virtues of this plant have never before been made public; but now that they have been, it will be stranger still if some effort is not made to extend their usefulness. As long as cow's milk can be had at every corner grocery for a few cents a quart it will hardly pay for any one to send to South America for a supply; but if the trees can grow wild in the mountainous parts of the torrid zone, it may be that they are hardy enough to bear transperation to, and transplanting in, colder countries.

—The skin of the stingray, *Raya clavata*, is said to be used instead of isinglass for the clarification of liquids.



Ayer's
Hair Vigor,
FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND COLOR.

It is a most agreeable dressing, which in all cases, harmless and effectual, for preserving the hair. It restores, with the gloss and freshness of youth, faded or gray hair, and red hair, to a rich brown, or deep black, as may be desired. By its use thin hair is thickened, and baldness often though not always, secured. It checks falling of the hair immediately, and causes a new growth in all cases where the glands are not decayed; while to lanky, weak, or otherwise diseased hair, it imparts vitality and strength, and renders it pliable.

The Vigor cleanses the scalp, cures and prevents the formation of dandruff; and, by its cooling, stimulating, and soothing properties, it heals most if not all of the humors and diseases peculiar to the scalp, keeping it cool, clean, and soft, under which conditions diseases of the scalp and hair are impossible.

As a Dressing for Ladies' Hair, The Vigor is incomparable. It is colorless, contains neither oil nor dye, and will not soil white cambric. It imparts an agreeable and lasting perfume, and as an article for the toilet it is economical and unsurpassed in its excellence.

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SOLD BY ALL DRUGGISTS EVERYWHERE.

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AND KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This institution has now reopened under the auspices of the Misses MOISE, Cecelia W., Sallie L., and Corinne, the latter relicte of the late R. G. Raoul, daughters of Judge E. Warren Moise, deceased, successors of Madame Loquet-LeRoy, who give good will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the School. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the institution, and that of their friends, and the public generally, promising strict devotion to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors, being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

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Students arriving before the latter date will be beyond the reach of epidemics, and will thus secure some months of profitable study before Colleges usually open in less favored localities. Excellent board in College Boarding House by D. A. McKenzie, the well known *farmer-steward*, at ten dollars per month, washing included. Sunin good private families at nine dollars. Tuition, College Course, twenty dollars; English Course, fifteen dollars.

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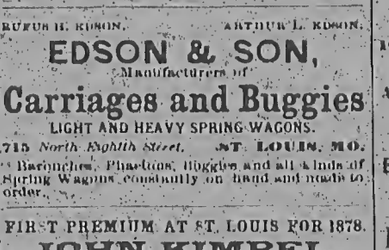
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OFFICE AUDITOR OF STATE.

New Orleans, Jan. 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies in said Company, and deposited the necessary reserve thereon, as required by Act No. 30, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor, and for other purposes."

ALLEN JUMEL, Auditor.

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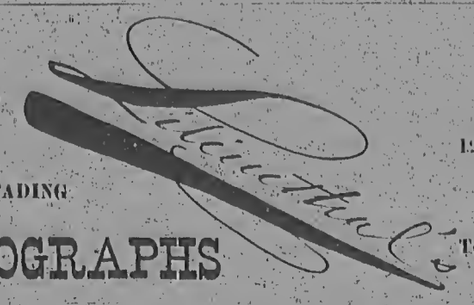
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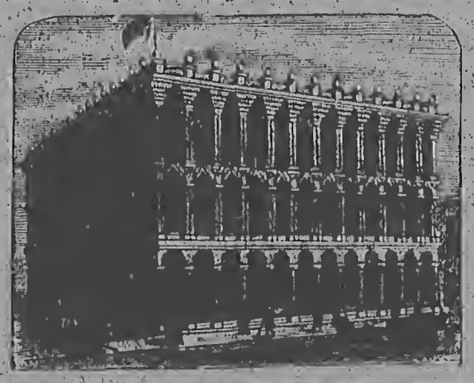
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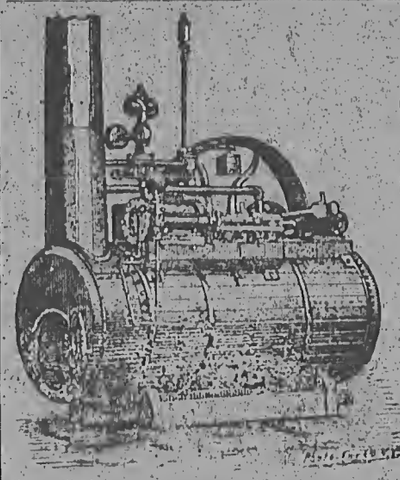
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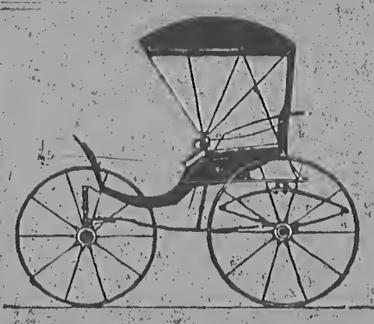
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IN SOLID GOLD MOUNTINGS
FOR ONE DOLLAR!

Lafevre Ring, $1. Set of Studs, $1. (The Shah) Stud, $1. Lafevre Ear Drops, $1.
The articles above represented for One Dollar are *solid gold*, mounted with
THE WONDERFUL LEFEVRE DIAMOND!
the only perfect imitation of the real Diamond, which for *Wear, Brilliancy, and Beauty* is not excelled by the natural gem. either of which will be sent free by registered mail to any address,
ON RECEIPT OF ONE DOLLAR.
The LEFEVRE DIAMOND is of the purest whiteness, as delicately cut, and possesses the same refractive qualities and exact proportions as the real diamond.
"The Lefevre Diamond is a marvelous and perfect imitation of the real gem, and the American Jewelry Co. are entitled to great credit for their energy, in being able to mount them in solid gold for $1.50."—*Cincinnati Enquirer.*
"The Lefevre Diamonds are causing quite a sensation in the world of fashion, and, as far as appearance go, are just as beautiful as the genuine jewels. The company publish an interesting catalogue in which the history of these celebrated gems is told."—*Andrews' Bazar.*

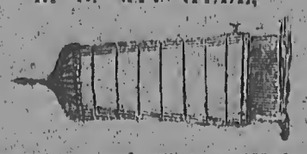
OUR BOOK ON DIAMONDS FREE—
illuminated with engravings of the newest styles of articles Diamond Jewelry, and fine gold and silver American William Watches, with the lowest prices attached; also very interesting information of the origin and value of celebrated Diamonds mailed on request. Address
AMERICAN JEWELRY COMPANY, 5 Arcade, Cincinnati, Ohio.

MICROSCOPES.
R. & J. BECK,
Manufacturing Optician.
921 Chestnut St., Philadelphia,
Would call special attention to their unequaled stock of *Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc.*, the largest and most varied in the United States, at
GREATLY REDUCED PRICES.
Send three stamps for our splendidly illustrated and priced catalogue of 140 pages:
Mention what Paper you saw this in.


BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

W. W. CARE,
HORACE U. BEACH, Manager,
LUMBER YARD,
340 DELORD ST., NEW ORLEANS.
Cabins and Dressed Lumber a specialty.
Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO—"*Quick Sales and Small Profits.*"
Jackson railroad cars pass in front of the store.

MISCELLANEOUS.

R. B. MITCHELL,

Carpenter and Cistern-Maker,
182 MAGAZINE ST. near Julia, New Orleans.
Orders from the city and country promptly attended to.

PERFORATED
VENEER SEATS AND CHAIRS
For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.

No. 115.
Churches intending to buy Chairs or Settees will do well to correspond with
CARDNER & CO.,
Patentees and Manufacturers,
370 PEARL ST., NEW YORK.

STOVES SUITABLE FOR ALL.
THE STEWART.
Plain No. 7 ..... $30 00
With Reservoir and Closet ..... No. 7, $50 00
No. 8, $35 00; No. 9, 160 0
THE CHAMPION.
Plain ..... No. 66, $16 00; No. 77, $23 00; No 88, $28 00
Reservoir and Closet ..... No. 77, $35 00; 88, $40 00
THE CAMBRIDGE.
Plain ..... No. 6, $18 00; No. 7, $22 00; No. 8, $27 00
Reservoir and Closet ..... No. 7, $32 00; No. 8, $36 00
THE GREENBACK.
Plain ..... No. 6, $15 00; No. 7, $20 00; No. 8, $24
THE FASHION.
Plain ..... No. 6, $16
THE DIAMOND.
Plain ..... No. 6, $18 00
All the above prices include pipes and fixtures.
J. H. CAMPMAN,
138 Poydras Street, New Orleans

ROSES 6 for $1, 14 for $2, post paid. *Bedding & Greenhouse Plants* by mail. *Catalogue free.* J. T. Phillips & Son, West Grove, Chester Co., Pa. cow

MEDICATED RAW SILK FOOT PROTECTOR,
PAT'D APRIL 25, 1876. MANF'D. BY S. TUTTLE & SONS PHILA.
Composed of wool and silk, felted together with the silk next to the foot. A sure relief for Rheumatism, and proof against cold and damp feet. Many a cold and the attendant consequences prevented by using these goods. Sent by mail to any address on receipt of twenty-five cents, or four pairs for one dollar. State size of shoe worn; and if for gent, lady or child. Canvassers and Agents do well with these goods.
D. W. JOHNSON,
223 Arch Street, Philadelphia, Pa.

LADY AGENTS WANTED FOR
MADAME GRISWOLD'S

PATENT
SKIRT-SUPPORTING
CORSETS,
21 E. 16th St. New York.
BRANCH OFFICE:
No. 11 WINTER ST., BOSTON, MASS.
Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.
CAUTION!
Before purchasing look for Stamp and Trade Mark.

MARSDEN'S
PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

NO MORE
RHEUMATISM
OR GOUT
ACUTE OR CHRONIC
SALICYLICA
SURE CURE.
Manufactured only under the above trade-mark by the
European Salicylic Medicine Co.
OF PARIS AND LEIPZIG.
IMMEDIATE RELIEF WARRANTED. PERMANENT CURE GUARANTEED. Now exclusively used by all celebrated Physicians of Europe and America, becoming a Staple, Harmless, and Reliable Remedy on both continents. The Highest Medical Academy of Paris report 95 cures out of 100 cases within three days. Secret. The only disolver of the poisonous Uric Acid which exists in the Blood of Rheumatic and Gouty Patients. $1.00 a Box; 6 Boxes for $5.00. Send C. O. D. any address on receipt of price. Endorsed by Physicians. SOLD BY ALL Druggists. Address
WASHBURNE & CO.
Daily Reporters' Depot, 21 Cliff st., N. Y.
cow

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western	15	16
New York, good to creamy	24	25
Coffee, ₱ lb.:		
Rio, fair	13½	13¾
Rio, good	14¼	14¾
Rio, prime	15	15¾
Candles, ₱ lb.:		
Star, best brands	11¾	12
Corn Meal, ₱ bbl.:		
Best, E. D.	2 40	2 50
Cheese, ₱ lb.:		
Factory	5½	6¾
N. Y. cream and English dairy	6	6¾
Fish:		
Mackerel, extra No. 1, in bbls.	— —	10 50
Mackerel, extra No. 1, in kits.	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	4 00	4 25
XX	4 75	5 00
XXX	5 00	5 50
Choice XXX	5 75	5 85
Choice family	5 35	5 62½
Fruits:		
Dried apples, ₱ lb.	2½	3½
Dried peaches, ₱ lb.	2	4
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	6	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	65	70
Molasses, in barrels:		
Common	20	22
Fair	25	26
Prime to choice	29	35
Golden and Roquet strups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	¼	4
Ordinary	5¾	5¾
Fair	6¼	6
Prime to choice		6¾
Soap, in boxes, ₱ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	6	— —
Starch, ₱ lb.		8
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	90	92½
Sugar:		
Good fair	6¼	7¾
Prime	¼	6¾
Choice	6¾	6¾
Yellow clarified	6¾	7¾
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15¾	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2½ @	2¾
Medium	2¾ @	3
Good to fine	3¼ @	3¾
Low leaf	4 @	6
Medium	5 @	6¾
Good	7 @	7¾
Fine	7½ @	8
Selections	10 @	11

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	48	— —
White	45	— —
Mixed	44¾	— —
Oats, ₱ bushel:		
St. Louis	37	38
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs.	80	85
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	7	8
Shoulders	4½	— —
Sides, clear rib	6¾	— —
Sides, clear	5¾	5¾
Hams, sugar-cured	9	10
Mess Pork, ₱ bbl.	9 50	— —
Dry Salted Meat:		
Shoulders	3¾	4
Lard, ₱ lb.:		
Choice, in kegs and pails	—	8¾
Choice, in tierces and barrels	7	7¾

ESCULENTS.

Potatoes, ₱ bbl	1 61	2 25
Onions, ₱ bbl	1 01	2 00
Apples, ₱ bbl	1 50	2 00
Cabbages, ₱ box	3 00	3 50

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23½

BALING STUFFS.

Bagging:		
India		
Jute	9¾	11
Ties, Arrow best, per bundle 80 lbs and buckles		2 15
Twine, hemp	13¾	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	3 00	— —
Young	2 50	— —
Ducks	— —	— —
Geese	3 00	4 00
Turkeys	14 00	17 00
Eggs, ₱ dozen:		
Western	12	13
Louisiana	11	14

This is the unpregnable fortress of a soul—all is at the disposal and command of my God; my Father rules all—what need I fear? The soul trusting on God is prepared for all; and in the saddest apprehensions of the soul, beyond hope, believes, against hope; even in the darkest night casts anchor in God reposes on Him which it sees to light.—Leighton.

"While Christ is most precious He is most beloved, and where He is most beloved, there He is most valued, and where He is most valued, He is most followed."—Grove.

That is a heavenly frame, to be heartily willing meekly to receive what, ever it may please God to send; "Not as I will but Thine be done."

BENSON'S CAPCINE POROUS PLASTER.

have received the highest Premium from Boards of Health for their endorsement of that external remedy for rheumatism, neuralgia, pleurisy, pains in the back, kidneys, chest, sides, hips, and all local aches and pains. Sold by all Druggists. Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 8, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

A good demand prevailed here to-day for the staple, and under the influence of favorable advices from abroad the market ruled firm with sales of 4 100 bales.

The following is the official closing of the Cotton Exchange:

	To Day.	Saturday
Low ordinary	9⅞	9¾
Ordinary	9¾	9⅞
Good ordinary	10⅛	10
Low middling	10⅜	10⅜
Middling	10¾	10⅝
Good middling	11⅛	11⅛
Middling fair	11⅝	11¾

Sales to-day, 4 100 bales. Market firm.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	2 721	4 166	4 125
Galveston	2 739	2 730	2 600
Mobile	901	2 106	1 383
Savannah	2 203	4 114	1 579
Charleston	659	1 242	905
Wilmington	226	114	228
Norfolk	3 409	3 258	3 198
Baltimore	....	16	901
New York	856	1 967	1 756
Boston	1 519	2 150	608
Philadelphia	37	265	599
Other ports	....	....	....
Total	15 795	21 239	17 335

FUTURES.

The position of the market at New York may be seen by the following:

Months.	To-day.	Saturday.
January	....	....
February	....	....
March	....	....
April	11 2 @ 11 24	11 2 @ 11 21
May	11 38 @ 11 39	11 37 @ 11 38
June	11 54 a 11 55	11 51 @ 11 52
July	11 6 @ 11 70	11 67 @ 11 68
August	11 81 @ 11 82	11 77 @ 11 78
September	11 6 @ 11 62	11 59 @ 1 60
October	11 47	11 14 @ 11 15
November	10 8 @ 10 88	10 84 @ 10 86
December	10 81 @ 10 83	10 82 @ 10 84

Tone of the market barely steady. Sales, 110,000 bales.

Why Not Take It?

About two years ago, when I was coming out of a preaching service, I saw an old man looking very unhappy. So I said: "My friend, you are not happy."

"No," he replied, "I am not."

I added: "You are not saved."

"No," said he; "I have been praying for it for twenty years."

"What!" I said; "praying for it for twenty years! Let me tell you a story, for you remind me of the circumstance:"

"I saw a gentleman the other day who was paralyzed on one side, and was wheeled about in a Bath chair. As he was out one day he saw a poor man sitting by the roadside afflicted in the same manner, and calling out: 'Oh, for God's sake, give me a hapeny!' The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out half a crown to the beggar. But the blind man still kept crying: 'Oh, for God's sake, give me a hapeny?'

"He was blind. The gentleman said: 'Here, my poor fellow, is half a crown for you.' But the poor man was deaf, and still he kept calling out for a half-penny. The servant wheeled the gentleman nearer; and at last he made the poor man hear, and then he thankfully took the half crown.

"Now, my friend, this is just what you are about. God is offering you salvation as a free gift, through the blood of Jesus Christ; but instead of taking it, and thanking Him for it, and rejoicing in it you keep on asking for it."

"What!" said he, interrupting me, "can I have salvation without asking for it?"

"Of course you can," I replied. "The gift of God is eternal life through Jesus Christ our Lord; and the thing to do with a gift is to take it, not to pray that you may have it. 'He that believeth on the Son hath everlasting life.'"

"Oh, sir, I see it all now!" he exclaimed, and turned away comforted.—British Evangelist.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, Fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering of the Heart, Dots before the eyes, Yellow Skin, Headache generally over the right eye, Restlessness with disturbed dreams, Highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. I have tried your Pills which were recommended to me; have used them but with little faith. I am now a well man, have good appetite digestion perfect, regular stools, piles gone and I have gained forty pounds solid flesh. They are worth their weight in gold.

Rev. R. J. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to increase the Appetite, and cause the body to Take on Flesh, thus the vital forces are nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F. HAYWOOD OF NEW YORK, SAYS:

Few diseases exist that cannot be relieved by restoring the liver to its natural functions and for dyspepsia no remedy has ever been invented that was as happy an effect as TUTT'S PILLS.

Sold Everywhere, 25 Cents.

MURRAY ST., NEW YORK

OFFICE, 35

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application. IMPARTS a Natural Color, acts Instantaneously. Contains no Sulphur or Nitrate of Silver. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Mobile, at Franklin	April 6
Eastern shore, at Bay Monette	12, 13
Tensaw, at Pleasant Valley	19, 20
St. Stephen's, at Bethel	26, 27
Mobile, at St. Paul's	May 3, 4
Whistler	7, 11
Grand Bay, at Union	17, 18
Bladen Springs, at Zion	24, 25
Ocumpa, at Keiser Hill	26, 28
Mobile, at St. Francis	31, June 1
Citronelle, at Manvillo	June 6, 8
Saggaville, at Gosport	14, 15
Grove Hill, at Jackson	21, 22
	28, 29

District Conference at St. Paul's, Mobile, July 3-6. (15) G. WADSWORTH, P. E.

PENSACOLA DIST.—SECOND ROUND.

Milton station	
Walnut Hill station	
Pensacola station	Apr. 12, 13
Pollard circuit	19, 20
Yellow River mission	26, 27
Gravilla mission	30
Georgiana circuit	May 3, 4
Stockton circuit	10, 11
Pollard circuit	17, 18
Perdido mission	24, 25
Evergreen circuit	31, June 1
Montevallo circuit	June 7, 8
Montgomery circuit	14, 15
Selma circuit	21, 22

The camp meeting at Williams' Camp Ground will commence on Thursday night before the fifth Sunday in June. Arrangements will be made for a special train on the Pensacola railroad, of which due notice will be given.

10 J. M. BOLAND, P. E.

EUFAULA DIST.—SECOND ROUND.

Eufaula	Apr. 5, 6
Perote, at Aberfoil	12, 13
Beulah, at Spring Hill	19, 20
Glenville	26, 27
Vilula, at Vilula	May 3, 4
Knox and Midway, at Midway	10, 11
Clayton and Louisville, at Louisville	17, 18
Pea River, at Mount Pleasant	24, 25
Ozark, at Spring Hill	31, June 1
Henry, at Clopton	June 7, 8
Newton, at Comer	14, 15
Columbia, at Pleasant Grove	21, 22
White Pond, at Nebo	28, 29

15 R. B. CRAWFORD, P. E.

GREENSBORO DIST.—SECOND ROUND.

Cuba	Apr 12, 13
Havana, at Carthage	19, 20
Livingston	26, 27
Newbern, at Mount Carmel	May 3, 4
Belmont, at Jones' Bluff	10, 11
Gainesville, at Soule Chapel	17, 18
Green, at Pleasant Grove	24, 25
Gaston, at Cokes Chapel	31, June 1
Butler, at Monni Sterling	June 7, 8

The brethren will observe some changes. The above is the correct list.

11 S. H. COX, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 29, 30
Opelika station	Apr. 5, 6
Tuskegee station	12, 13
Tallassee and Tabitha, at Tabitha	19, 20
Montgomery station	26, 27
Crawford circuit, at Crawford	May 3, 4
Salem circuit, at Society Hill	10, 11
Longshatchie mission at Rock Springs	17, 18
Louchapoka circuit at Gold Hill	24, 25
Hurtsville circuit at Richee	31, June 1
Tuskegee circuit, at Franklin	June 7, 8
Elmore circuit, at New Prospect	14, 15

14 T. F. MANGUM, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto, at Keechie	May 24, 25
Caddo, at Belle Bower	18
Mooringsport, at Mooringsport	30, June 1
Shreveport	June 1, 4
South Bossier, at Elmore	7, 8
North Bossier, at Red River	10
Springville, at Coushatta Academy	19
East Point, at Lindsley chapel	22, 23
Pleasant Hill	29, 30
Manny	July 1
Annaeoco	3
Lone Oak	5, 6
Cotile	9
Natchitoches	12, 13
Nebitoches circuit	15
Mansfield	19, 20
Logansport	30

The District Conference will convene on Wednesday, July 23. All persons responsible for reports will please come prepared to give them. Recording stewards will please bring the Quarterly Conference records.

15 ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

Jackson, at Pinkin's chapel	Apr 19, 20
East Baton Rouge, at Blackwater (Monday)	21
Livingston, at Live Oak (Wednesday)	23
St. Helena, at Darlington	26, 27
East Feliciana, at Mansura	May 3, 4
Clinton (Sunday afield and Monday)	4, 5
Wilkinson, at Midway (Wednesday	7
Buffalo at Hopewell (Thursday)	8
Woodville	10, 11
Bayou Sara (Tuesday)	13
Winnsboro and Concord, at Concord (Wednesday)	14
Amite, at Union church	17, 18
Magnolia, at Muddy Springs	24, 25

15 JAMES A. GODFREY, P. E.

BROOKHAVEN DIS.—SECOND ROUND.

Brookhaven, etc., at Wesson	April 5, 6
Beauregard, at Hahala	12, 13
Crystal Springs station	19, 20
Bayou Pierre, at Tallahatchie	26, 27
Brandywine, at Burtonton	May 3, 4
Spring Ridge, at Terry	10, 11
Hazlehurst	17, 18
Scotland, at Bethel	24, 25
Summit, at McCon	31, June 1
Georgetown, at Bethesda	June 7, 8
Meadville	14, 15
Rogue China	21, 22
District Conference, at Crystal Springs	26, 29

I will forward during the quarter to each preacher in charge a Pastor's Record, for me in collecting the data therein provided for, to be delivered to me at the close of the year or the benefit of each succeeding Especial attention is asked to the NEW ORLEANS ADVOCATE item, which so kindly publishes for our convenience, and gratis, this notice.

13 W. E. M. LINFIELD, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit	Apr. 5, 27
Sky Creek circuit	May 3, 4
Yazoo City	10, 11
Tranquil circuit	17, 18
Depot circuit	21, 22
Brownsville circuit	31, June 1
Gayhead circuit	June 7, 8
Jackson circuit	14, 15
Madison circuit	21, 22
Marion circuit	28, 29
Canton circuit	July 5, 6
Cox Station	12, 13
Jackson station	19, 20

The District Conference will be held in Jackson, beginning on Thursday, July 17.

13 F. M. FEATHERSTON, P. E.

BRANDON DIST.—SECOND ROUND.

Preston at Boykins	Mar. 22, 23
Forest at Lake	29, 30
Chittaco at Conway	Apr. 5, 6
Walnut Grove at Good Hope	12, 13
Newton, at Spring Hill	19, 20
Pulaski at Decatur	26, 27
Pearl River	May 3, 4
Rankin	10, 11
Franklin	17, 18
Brandon	24, 25
Prairie	26, 27

9 WILL H. LEITH, E. P.

VICKSBURG DIST.—SECOND ROUND.

Natchez	Mar. 29, 30
Kingston	April 5, 6
Fayette, at Bethel	12, 13
Cove Gibson	19, 20
Rocky Springs, at Steele's Chapel	26, 27
Cayuga, at Reeve's Chapel	May 3, 4
Warren, at Red Bone	10, 11
Mount Olivet, at Shiloh	17, 18
Sunflower mission	17, 18
Bullrig Fork, at McVille	24, 25
Clover Hill	31, June 1
Clinton	31 June 1
Vicksburg	June 7, 8

12 W. L. C. HUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Richland	Apr. 12, 13
Black Hawk	19, 20
Koschisko and Durant	26, 27
Velden	May 3, 4
Athens	10, 11
West Station	17, 18
Winona and Carrollton	24, 25
Zilpha (Friday)	30
Liberty	31, June 1
Real Station	June 7, 8
Winona circuit	14, 15
Bellefontaine	21, 22
Brushwood	July 5, 6

The District Conference will convene at Durant, on Friday, June 27, at nine o'clock.

13 K. K. JONES, P. E.

Religious Notices.

THE De[illegible] District Sunday-School Convention [illegible] will be held at Delhi, on Wednesday after [illegible] second Sunday in May.

The members of the convention are the pastors of the various works in the district, together with the superintendents and teachers of each Sunday-school.

If any Sunday-school finds it cannot be represented by superintendent or others, it will please send full reports of its numbers and condition.

The District Conference will meet immediately after the adjournment of the convention, at the same place.

Recording stewards will see that the Quarterly Conference records are brought up to the District Conference.

The District Steward's Meeting will be held on Saturday at four o'clock P. M.

J. E. COBB, P. E.

THE Alexandria District Conference of the Louisiana Annual Conference of the Methodist Episcopal Church, South, will convene in Alexandria, La., April 18, 19, 20, 1879.

The preachers of the district will please bring with them their Quarterly Conference Journals, and their Bishop's collection, with full statistics. Bishop Keener will preside.

C. KEENER, P. E.

Christ's Rule of Revenge, and That of Confucius.

"But I say unto you, love your enemies—do good to them that hate you, and pray for them that despitefully use you and persecute you." This is the golden saying of the Prince of Peace.

"Thou shalt not live under the same heaven with the murderer of thy father or thy master," says Confucius, the teacher of four hundred millions of men. So likewise taught Moses, the law giver of the Hebrews. "Thou shalt love thy neighbor and hate thine enemy." "An eye for an eye, and a tooth for a tooth."

Blood and iron, hatred and revenge to one's enemy, taught Moses and Confucius. Forgiveness and mercy taught Christ, the Son of God.

Yet in Japan, where texts from Confucius' writings are inscribed on wall and silken scroll, and book and cup, and cut into the steel of sword blades, there were no cities of refuge, as in the old Hebrew commonwealths. The murderer, if not instantly killed, was pursued and hunted down until slain. If the children of the dead man were but infants, the duty of revenge was taught them at the breast. Kataki-Uchi (vengeance on the murderer) was the daily theme for years, while all the time, from the age of ten, the boy practiced swordsmanship and spear-exercise. At eighteen he sallied forth in disguise, but with girded sword, to stain his bright blade in the murderer's blood.

If the children were girls, they too were trained for the supreme duty of revenge. They were taught to handle the spear, and the sickle and chain, which, skillfully thrown around an enemy's neck, would sever the jugular vein. Or they practiced *Shuriken* (throwing flat pieces of steel, sharpened at one end like arrow-heads,) to put the eyes out and penetrate to the brain.—Prof. W. E. Griffis, in Sunday Afternoon.

"O, LORD, AND IS THIS THE WAY?"—Among the last words of dear Dr. Beadle were these: "O Lord, and is this the way?"

Yes, O yes, thou loving brother, thou faithful servant of God; this is the way; not the way that thou wouldst have devised, perhaps, not the way that any of thy earthly friends would have chosen for thee. But it is the way appointed by infinite and unerring wisdom, and selected by eternal and unchanging love. It is not in man that walketh to direct his steps, nor is it for Jordan, or any where else, A wise man would rather, if it were possible, die twenty times than be compelled to decide when, where and how he shall leave the world. If God determines such things, there will be no error, no mistake. If man determines it, a fool will be arranging matters of which he knows nothing.—Rev. William S. Plumer, D. D., in Sunday-School Times.

EBONY TREE.—The ebony tree of Ceylon is a most magnificent forest tree, with a tall, black, slender stem spotted with white. A great deal of the furniture in Ceylon is made of ebony. At Font Hill Abbey, England, there is a large and splendid set of furniture made entirely of ebony, carved in the most elaborate manner and of prodigious weight. This wood, it will be remembered, is almost as heavy as lead. The set spoken of once belonged to Cardinal Wolsey.—Congregationalist.

Among the 240 lay delegates to the British Wesleyan Conference were four members of Parliament.

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THE CROCUS

BY MARY AINGE DE VERE.

The flowers were dreaming, all fast asleep,
For the parni brown earth is a pleasant bed
When suddenly, breaking their slumber deep,
They heard a patter in t over head
Like the tramp of a million fairy feet,
Or tapping fingers that beat, and beat.
"Who knocks so loudly?" the wild rose said;
The pansy opened her purple eyes
And stared through the darkness in mute surprise;
Fair lond lily, with saint like grace,
Just crossed herself and began to pray;
The violet nurred in her drowsy nest—
"It must be too early for me to rise,
There's not so much as a gleam of day"—
Then turned on her pillow and slept again;
For daffodil yawned and covered her face,
Ily auca murmured "Oh, hush; be still;
We need not wake ful the blue birds thrill;"
But dear little crocus, meek and good
Rose out of her quiet resting place;
I hear the knock of the wild March rain,
It time for me to be up and dressed,"
She wrapped herself in her warm green vest
And silvering, pulled on her yellow hood,
And slid the bolts of the heavy door
And pushed her away through melting snow,
Through showers that patter and winds that blow,
Into the bare bleak world, to bring
The welcome and joyful news of Spring!

Some children scampering home from school
Stopped that day near the woodland pool
And laughed and shouted with joy; for there,
Out of a snow wreath peeping fair,
A dear little crocus bravely stood
And smiled to herself in her yellow hood.

—Christian Union.

NEWS OF THE WEEK.

DOMESTIC.

TRENTON, April 8.—Rev. John Miller, D. D., late professor of the theological seminary at Princeton, was to day formally deposed from the ministry for heresy.

SELMA, ALA., April 8.—The Alabama State Medical Association convened here this morning. There was a full attendance.

CINCINNATI, April 8.—A letter was received to day by Archbishop Purcell from Cardinal Simeoni, Secretary to the Pope, declining to accept the Archbishop's resignation on account of his long service to the church. The Archbishop was instructed to select a coadjutor with the right of succession to the See of Cincinnati.

CHICAGO, April 9.—During a thunderstorm this evening a meteor, which looked white to the naked eye, fell to the ground on the south side, bursting into many pieces just before striking. It was white with heat and the fragments resembled cinders. The wire of a telephone connecting two business offices on the south side was struck by lightning about the same time and the electric fluid entering both offices played havoc with the furniture.

BOSTON, April 9.—A number of representative colored men of this city held a meeting to night to consider a plan of favoring the negro exodus from the South. A committee was appointed to call a mass meeting in Faneuil Hall and arrange for means to transport as many as may be desirous of leaving for new homes West.

NEW YORK, April 9.—The members of the Chinese Embassy arrived here yesterday afternoon. They will remain until Saturday, when they will sail for Madrid, via Liverpool, London and Paris. They propose establishing at Madrid a Chinese Embassy, if possible. Chin Lan Pin, the Chief minister, will accompany the delegation to Europe, while Yung Wing and Mr. D. W. Barbitt, American Secretary, will go back to Washington, and take care of the embassy there.

WASHINGTON, April 2.—A communication from the Secretary of the Navy was laid before the House this afternoon giving information in reply to the House resolution regarding the breaking out of yellow fever on the ship Plymouth. The Secretary says the opinion generally prevails among experienced naval men that the freezing process is sufficient protection against the appearance of yellow fever after it has once appeared on board of a vessel.

There are instances in which it has resulted otherwise although they have not been sufficiently numerous to entirely destroy the opinion. The question why the Plymouth was not sufficiently frozen and fumigated has been referred to the medical board to report thereon. The remarkable fact that the disease broke out at the precise point in the ship where it appeared in November last may be supposed to weaken somewhat the theory that the freezing process is a reliable remedy.

A single example cannot, however, be sufficient to entirely overthrow the presumption in its favor. The department will continue to resort to it in all cases, but will at the same time add to it all other known sanitary remedies, as well as such as additional investigations may discover. In the meantime whatever experiments either experience or science may suggest, should be tried in order that nothing shall be omitted to arrest the progress of this terrible scourge.

NEW YORK, April 12.—Gen. Richard Taylor, of Louisiana, only son of the late President Taylor, died this morning, at the residence of S. L. M. Barlow, in this city. The cause of death was dropsy.

GALVESTON, April 14.—To-morrow's Galveston News will publish the following special: A fire occurred at Cuero, Texas, Sunday morning, destroying almost the entire business portion of the town; loss $40,000; very little insurance.

A special from Austin to the Galveston News says: The Senate to-day adopted a resolution taxing commercial travelers from other States one hundred dollars per year in addition to ten dollars for each county visited on business.

WASHINGTON, April 14.—The Department of State to-day received a telegram from the United States Charge d'Affaires at St. Petersburg, Col. Wickham Hoffman, announcing that an attempt was made on the Russian Emperor's life this morning, while his Majesty was walking near the Imperial Palace. The would be assassin discharged five shots at the Czar, fortunately without effect, his Majesty being untouched. The assassin was arrested.

PHILADELPHIA, April 14.—Dr. Isaac Hayes, editor of the American Journal of Medical Sciences, who has been on the staff of that journal fifty two years, died yesterday, aged eighty-three.

FOREIGN.

LONDON, April 9.—A dispatch to the Standard from Cape Town says: Convoy from Derby was obliged to encamp on the banks of Intombie, as the river was too full to cross. Lieut. Harward, (not Harwood as before reported,) and survivors were encamped on the Luneburg side of the river. Although there had been some previous alarms the surprise was complete; the sentinel only saw the Zulus when they were within fifteen paces. Lieut. Harward's men poured a steady fire across the river; the Zulus lost heavily but were undaunted; only fifteen of Capt. Moriarty's men escaped across the river.

They were sleeping in wagons when attacked. The sentry was the only one who had time to fire. The scene of the surprise is a hollow surrounded by long grass and weeds. One gun, which the Zulus had not removed has since been recovered. The chief column for Ekowe numbers 5000 men.

ROME, April 9.—The Capitale publishes a letter written by Garibaldi before leaving Caprera. He says: Italy owes gratitude to the royal house for having contributed to its unity, but it did not accomplish it alone. The country was more floorishing under its old tyrants than it is now.

It commends Signor Depretis in unmeasured terms, and concludes: "The monarchy is not eternal. Its duration will be in proportion as it merits the affection of the people and calls to its councils not flatterers but capable and truthful men."

The Pope's donation of $20,000 to the school fund is a first annual contribution from his private fortune.

LONDON, April 11.—The Times' Rome correspondent says:

The Pope's letter concerning the education question has great importance, apart from the subject upon which it treats, as it directly confirms the impression which some newspapers have combatted, that the Pope understands the liberty and dignity of the papacy to consist in removing from Rome all means of practicing and propagating whatever the church holds to be heretical, and that his gradually increasing insistance on restoration of the temporal power is prompted by the equally increasing conviction that until the Pontiff regains his earthly sway it will be impossible to prohibit the liberty of worship and instruction; thus he declares in his holy city the religion of Christ ought to reign the sovereign and universal teacher of faith, and ought to have free power to close all access against impiety and to maintain the purity of Catholic teaching.

PANAMA, April 5.—News received from the South this morning is to the effect that the Chilian forces have occupied the towns of Cobija and Calama, reprisals for the confiscation of the property of Chilians in the interior of Bolivia.

LONDON, April 12.—A dispatch from St. Petersburg to the Daily News states that immediately after Gen. Todieben's return a special commission on the Roumelian question was appointed, consisting of the Minister of War, Gens. Todisben and Imeritinsky, M. de Glers, of the Foreign Office, and others. The commission reported, on Wednesday, that mixed occupation was impossible, and recommended a conference of all the powers with a view to provide for prolongation of Russian occupation.

Germany has stated she is not opposed to a conference, and recommended that an arrangement be made with England.

LONDON, April 12.—The Times' correspondent at Paris telegraphs that the Sultan, on Tuesday, addressed a telegram to Lord Salisbury, formally condemning the proceedings of the Khedive as a danger to the whole East, expressing a willingness to cancel the firman regulating the Egyptian succession, depose the Khedive and send Halem Pasha to Alexandria in a Turkish man-of-war as the Khedive's successor.

LONDON, April 14.—A dispatch to the Daily Telegraph from Alexandria says: A great fire is raging in Cairo and has destroyed blocks of new buildings.

The chief god of Shanghai

SHANGHAI CHINA Jan. 10, 1879.

MY DEAR CONFRERE: In my last I promised you some account of the history of the chief god of Shanghai, whose temple I visited on New Year's day.

The Chinese name of the temple is *Ching Hwang Miau*—"temple of the god of the city," or city temple. The word *hwang* originally referred to the fosse or moat around the imperial city, but afterward became the name of an illustrious individual charged with the protection of the city, and thence was used as the designation of the patron divinity of the city." The name is now general, and is applied to the patron divinity of the chief city in each district throughout the empire whose residence is denominated the *Ching Hwang Miau*. The rank and office of his godship correspond to the *chi hien* or chief magistrate of the city—the one ruling over the visible world, while the jurisdiction of the other is limited to the invisible—one rules the living people, the other the spirits of the dead.

His title, *Hien Yeu Peh*, "illustrious protector and superior," is said to have been conferred on him in the *Ming* dynasty while he was yet living. His family name was *Tsin*.

To the Chinese Repository I am indebted for the following details of his life, and the story which led to his apotheosis, and promoted to be tutelary divinity of the city of Shanghai. His grandfather at first came to Shanghai as a visiter at the time of the Yuen dynasty, A. D. 1280-1368, and subsequently became a resident. His name is recorded in the annals of Shanghai as one of the illustrious visiting residents. His son, the father of the hero-god *Liang Hau*, went abroad to study the language of the Mongols, in which he made great proficiency, and became an author.

(*Note*—The Yuen dynasty is the title of the Mongol rule in China, and embraces the period from 1280 to 1368, A. D.)

Afterward he held high office in the imperial court, then established in the southern capital—Nanking. His son, whose name was Ya-peh, accompanied his father, both when a student and when in office, and in due time was promoted and sent into the province of Fuhkien. At length, when disorders arose, he withdrew from public life; and, when summoned by one of those usurpers who had fixed his residence at Soochow, he declined; first, because it would prove himself unfaithful to his late imperial master, and, in the second place, he was then mourning for his mother.

(*Note*—The law in China requires that any and all imperial officers, on the death of either parent, particularly the mother, shall retire from office for a specified time—say from twenty seven to thirty-six months—and a special dispensation be granted, by imperial rescript, commanding their services as indispensable to the welfare of the State.)

When subsequently Hung-wu had established a new dynasty—*i. e.*, expelled the Mongols and introduced the Ming dynasty, purely Chinese—and seated himself securely on the throne, he sent for Ya-peh, who declined going to court on account of ill-health. The Emperor then, with his own hand, wrote after the following tenor: "The people on the seacoast are fond of fighting; Ya-peh is a man of genius, now residing there, and, refusing to come to court, we fear he will have cause to repent." Thus no alternative was left to the poor man. Accordingly he went to court; was there repeatedly promoted, and often extolled by his master. His career, however, was not long. He became sick, obtained leave to retire, went home, soon died, and his remains were buried in Shanghai.

After this no further notice of him occurs in history till the tenth year of Shun-chi, the first monarch of the present or *Manchu* dynasty. In the spring of that year bands of pirates invested the city. The commander of the Chinese forces was defeated. The people in great numbers assembled and inveighed against the conduct of the general.

Thereupon the governor of the province came to investigate the matter; and the general, whose name was *Wang-King*, turned round and accused the people of being in league with the pirates, fearing that their complaints against him would prove his overthrow.

(*Note*—Even to this day the people suffer as much or more, during disturbance, from their defenders than from their enemies. They could, with great propriety, pray deliver us from our friends.)

The governor was deceived, and resolved instantly to exterminate the people far and near. The city magistrate and his friends tried to interfere in their behalf, but the governor was inexorable. That night, a few hours before the bloody decree was to be executed, a god descended and went to the court of the governor. His heart was agitated. Still at the late hour of midnight he was bent on slaughter, when again and again the god appeared before him, shaking his head and admonishing him. This at last had the desired effect. His cruel purpose was given up. The happy effects of that interposition continue to this day, and tradition says the god who appeared was *Tsin Ya peh*.

An image of this hero-god, with the title above given, also an image of his wife, with images of their retinue, are now to be seen in the *Ching Hwang Miau*, where they are worshiped not only by multitudes of the common people, but by the chief magistrate and other local officers of the government. This we have mentioned in a previous letter. The local officers worship twice a month—the first and fifteenth—and generally very early in the morning. At that time also the Sacred Edict is read to the officials and whoever may be present. This is the only attempt at preaching or public instruction of the people made directly by the government.

As for the temple of the god of the city was small, movable and temporary, having no fixed place; but now it has risen and become both spacious and splendid after its kind, hardly inferior to any in all the provinces, and is permanently located in ample grounds devoted, as we have seen, for the most part to worship, pleasure and refreshments.

Here now we take leave of the *Pan Cheng Hai Fu*, the "Protectors and Defenders of the Seacoast."

Yours,

YOUNG J. ALLEN.

Apportionment of Claims.

The apportionment of the salaries of presiding elders, and assessments for Conference collections, among the several charges of the districts in our Conferences, is a matter deserving careful and unselfish consideration. No uniform method of distributing these claims is now adopted, but that which is most common leaves the distribution entirely with the judgment of the majority of the Board of District Stewards, and does not fix any rule by which that majority may be governed. Hence this board, in the exercise of its liberty, adopts any basis that is acceptable to the largest number present, and the result is a distribution unsatisfactory to the minority, be it great or small, which develops complaints of unfairness and injustice that must prove a serious trouble in the charges where such complaints are made. The exercise of this liberty of the district stewards is the more objectionable because more than half of the stewards are seldom present at the time when the apportionment is made. The question arises, then, cannot some rule be adopted that will not be liable to these and other objectionable features of the present plan? It has been suggested that the apportionment should be made on the basis of the number of church members; but a very superficial investigation of the matter will convince any one of the injustice of this plan. The charges numerically strongest are, as a rule, for obvious reasons the weakest financially. This is certainly true as to circuits, for the more people settled in a square mile of territory, the more poverty you will find, if agriculture is the resource for living. Other objections might be presented, but what has been written will suffice for the present. It might be interesting to look into other suggestions which have been made from time to time, but that which is interesting is not always profitable.

Our Discipline, in requiring the "Committee on Episcopacy" to divide the Bishops' support among the Conferences according to their "ability," very plainly intimates that this ought to be the rule in the distribution of all claims on the church. No one, perhaps, will question this, but the trouble is to point out those who shall settle the question of ability, and who, it may be asked, are so competent to settle it as the Boards of Stewards of circuits and stations. Does not the Discipline require these officers to find out what each member of the church is "able" to pay for the support of the church? Surely by reason of their knowledge and experience they are in position to say more accurately than any one else can what can be done in the charges they represent. Every consideration inclines us to recognize these financial agents of the church as the proper men to decide upon the ability of the people, whose agents they are. If it is asked how is the judgment of these boards to be made known to the Boards of District Stewards, the answer is plain: *By the allowances they make for the support of their preachers.* Let the salaries of preachers be the basis of distribution of all claims on the church, and we may hope hereafter to hear nothing more of unfairness and injustice in the apportionment made by district stewards. Of course, where this plan is adopted, the assessments to charges cannot be made till the presiding elder has held one round of Quarterly Conferences; but there is no good reason why this delay should not be made. Answers to question seven need not be made till the second round of the Quarterly Conferences, there being no necessity for them earlier in the Conference year.

A desire to direct the attention of all concerned to this matter, Mr. Editor, has prompted me to send you this communication. If it does no good, I trust it will do no harm.

HENRY O. MOORE.

MOBILE, ALA., April 2, 1879.

Seashore Camp Ground.

The trustees held a meeting upon the grounds on the tenth and eleventh instants, in accordance to previous call. There were present a three-fourths majority of the New Orleans members, with Bros. O. S. and Williams from Mobile and Bros. Griffin and Pettevent, of Seashore district, Miss.

The board organized by the election of W. H. Foster, of New Orleans as president, Price Williams, of Mobile, vice-president, G. W. W. Goodwyn, of New Orleans, treasurer, and Phillip Hallbran, of New Orleans, secretary.

Important action was taken preliminary, and looking to a larger collection than ever at the approaching camp meeting of 1879 which commences on the sixteenth of July.

The trustees report the grounds in good order, appearing more beautiful, and lovelier than ever. The springs have been greatly improved, and now flow freely with bold streams of health-giving waters. Much clearing and grading have been done, and the trees and grasses set out are growing finely, and a general state of improvement is visible.

Attention of all interested is invited to early preparations to secure tents by building or renting, in order to be in full readiness for the camp meeting, to enjoy all its opportunities and advantages.

To Pastors in the Woodville District.

BRETHREN: I have ordered to your address (per G. T. Lathrop, New Orleans,) each a copy of the "Pastors Visiting and Memorandum Book," to be kept accurately by you, and handed to me at the Annual Conference ensuing.

I like the plan suggested recently by Dr. Linfield (see NEW ORLEANS CHRISTIAN ADVOCATE, of March 27, in this regard.) Its execution will, I think, result in much good to all interested in the pastor's sacred work, secure accuracy in all reports to be made to Quarterly, District and Annual Conferences, and be of great utility to your successor in charge, whether he be yourself or another brother.

When this writer was announced (in 1848) as appointed to the Carrollton circuit, Bro. H. H. Montgomery handed him a book—the plan of the circuit—which was of great benefit to him on taking charge of the work.

The Pastors Visiting Book, if used as has been indicated, will meet in a systematic way the demand which every successor in charge has upon his predecessor. And then it seems to me that this plan will essentially enhance every interest of a financial kind, to which we are expected to attend, and increase the number of subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE, the organ of our Conference, which ought to be in every Methodist family in our district. Fraternally yours,

JAMES A. GODFREY.

GREENSBORO, LA., April 2, 1879.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, April 3, at half past three P. M. William H. Allen, Esq., LL. D., president, in the chair.

The Rev. M. B. Hutton, D. D. read from the tenth chapter of Romans, and offered prayer.

Two new societies were recognized as auxiliary, one in Michigan and one in Minnesota.

Secretary Gilman presented a report concerning the Society's work in Mexico, with recommendations suggested by his recent trip to that country.

Henry A. Oakley, Esq., of this city, was elected treasurer of the Society, and Robert L. Belknap, Esq. was chosen to fill a vacancy in the Board of Managers. Several copies of Scriptures, in different languages, were presented for the library.

Among the papers submitted to the board were annual reports from its various agencies in China, Japan, Brazil, Uruguay, Russia and Turkey, each of which showed some increase of Scripture circulation over the preceding year, this increase being especially large in Russia, Japan and China. Other reports were received from the missions of the American Board in Prague, Santander, Zaragoza and Jaffna; of the Presbyterian Board in Louisiana; and of the American Baptist Missionary Union in Stockholm, and from the Bible Society of France.

Upon applications connected with the reports and other communications, appropriations were made for Bible work in foreign fields to the amount of $31,000; besides grants of books, *for sale and distribution* at home and abroad of the aggregate value of $12,750, including six volumes in raised letter for the blind.

The receipts for March were $68,265 and the entire receipts for the year ending March 31 were $462,271 66.

The volumes issued in March were 80,850. The whole number of copies issued from the Bible House during the year, *not including those issued in foreign lands*, was 950,340.

To the Corresponding Secretaries of Conference Missionary Societies.

The first meeting of the General Executive Association of the Woman's Missionary Society, M. E. Church, South, has been officially announced to be held May 16, 1879, in Louisville, Ky. Corresponding Secretaries of Conference Societies are now requested to send to my address, without delay, the names and addresses of the delegates who will represent their respective societies at that meeting, in order that a knowledge of their accurate number may be acquired, and that arrangements for their entertainment may be made in accordance with the desire of the Louisville Society to do honor to their guests.

MARIA L. GIBSON,
Cor. Sec. Louisville Conf. Society.

Address Miss Maria L. Gibson, care of American White Lead Works, Louisville, Ky.

The Brooklyn Eagle says: "Our good effect of the temperance movement is shown in the decreased business of the Excise Commissioners in New York. Four clerks have been dismissed and eight suspended. The salaries of inspectors have been cut down from $1,200 to $800."

The Christian Advocate.

THURSDAY, APRIL 17, 1879.

PRAYER AGAINST DOUBT.

"Lord, I believe, help thou mine unbelief."—Mark ix. 24.

BY CAROLINE MAY.

Lord, take away my doubts, the deepest source
Of all unspringing restlessness and strife.
I would not doubt God rules with tender force
The tidal waves that toss man's fragile life
That seems near wrecking on a dangerous reef;
Lord, I believe, help thou mine unbelief.

I would not doubt; God hears and answers prayer,
Though strong men, good and wise, are borne away,
And they live on whose lives we well could spare,
Bringing to us, and to themselves, each day
An added weight to an o'erburdened grief;
Lord, I believe, help thou mine unbelief.

I would not doubt; God bends a watchful eye,
And looks with pity on man's sufferings;
That His quick ear notes the unnoticed sigh;
Or that His hail of tribulation brings
Good grains of wheat from sorrow's well-filled sheaf;
Lord, I believe, help thou mine unbelief.

O question not the cause of good or ill,
For querulous distrust brings danger near;
But hush thy heart, and lose thy restless will,
In that all-perfect love that casts out fear;
Still urging this, of all thy prayers the chief,
Lord, I believe, help thou mine unbelief.

From the Work.

GROVE HILL, ALABAMA CONFERENCE.

MR. EDITOR: When I wrote you my last letter for the ADVOCATE I was in the land of flowers and oranges, but now I will write from the land of hills and rocks. I was removed by the Bishop, at our last Conference, from Calhoun circuit, in west Florida, to Grove Hill circuit, Clarke county, Ala. I reached this circuit on the fifteenth of January. I learned a short while after my arrival that Bro. B. C. Glenn, the former pastor, had just left for his new field of labor in west Florida. I am glad to say he has left some very kind and hospitable people behind him in this country. If you want to find it out, just come over to our next camp meeting, which will come off some time in September; I can't say yet what time, but I will let you know in due time, if you will come. You will find a strange-looking country, but a very pleasant one in some places. We have some very good Methodists and Baptists over here on Grove Hill, but they can be improved in some things. They are generally poor, but they will give you a plenty to eat, such as they have, and that is generally very good.

I hope that I shall be able to make a good report this year from Grove Hill. We have not done much up to this time, everything seems to move off quietly, yet I find the church in a lukewarm state, which is a dangerous condition for it to be in. I think it will be in a better state soon, as the spring is now opening upon us, and the weather is getting pleasant enough for us to have more prayer meetings and Sunday-schools through the country. We have only one Sunday-school, which has lived during the winter.

Our first Quarterly Conference embraced the fifth Saturday and Sunday in March. Dr. E. Wadsworth, our Presiding Elder, was at his post in due time. He was with us at Grove Hill several days before the Conference. The doctor commenced service on Wednesday night, and kept it up every night during the week but one. I have never been associated with a more zealous worker in the kingdom of Christ than Dr. Wadsworth. He is filled with the Spirit of his Master.

Yours fraternally,

APRIL 1, 1879. JOHN A. GREEN.

VICKSBURG DISTRICT.

MR. EDITOR: A retrospective survey of this district at the close of the first round of quarterly meetings for the year awakens lively emotions of gratitude to the great Head of the church. All our preachers are at their places, in health, and cheerfully devoting themselves to the work which has been assigned them. The people too are, I believe, without exception, pleased with their ministers. This is not always, nor necessarily the case. Though no man is so apt to be loved and appreciated for his office's sake as the preacher, yet he is sometimes unsuited to his people. In some instances the people are lacking in appreciativeness, and fail to perceive that an unpopular minister, by doing necessary work which no other could or would have done, may sometimes make himself the indispensable predecessor of a wholly acceptable man. It is one of the supreme excellencies of the itinerant system, however, that it not only may, but, perhaps more generally than any other system, actually does suit the man to the people he is to serve. It is worthy of remark that our itinerant system is supplying the country people with well nigh all the preaching they have throughout this region. In the large county of Warren there is not an active minister outside the city of Vicksburg save one, and he is a Methodist itinerant. Those ecclesiastical systems which require a contract for the payment of so much money to be entered into before a minister can be called or installed are ill suited to the diminished fortunes and financial embarrassments of the people. Hence they welcome the Methodist itinerant who takes them as a man takes his wife, for better or for worse, and they will not let the preacher starve.

Every charge in this district, but one, now rejoices in the possession of a parsonage. The destitute charge would, I think, have secured a home for their preacher this year had it been practicable for him to have occupied it. Four parsonages have been procured within the last twelve months, and the work of paying for a fifth, costing about $2,500, is just about to be finished. Others have received needed repairs without and furniture within. In all the enterprises of the church which have occasioned extraordinary demands for money or labor the ladies' societies have furnished not only most acceptable, but indispensable aid.

Class meetings are not in general use, though they are regularly and profitably held in several of the city appointments. Love-feasts, which may in some degree supplement, though by no means adequately substitute the class meetings, are well attended and highly appreciated.

Port Gibson Collegiate Academy is still doing good work in the line of education. It would be hard to find a more pleasant place to live and learn than with President Jones and wife at the Academy. The people are showing a wise appreciation of this institution by giving it a larger patronage than it has had for several years. Planting interests are well advanced. March was, I suppose, never milder, nor blessed with kindlier showers. Corn is up, and a good stand, and cotton is being planted vigorously. The emigration of negroes to Kansas produces considerable uneasiness among land-owners in places. Some thousands have gone, and still they are going. If half of them would leave the South the price of the cotton crop would scarcely be diminished. The negro has been greatly wronged. Merchants with mortgages and liens have taken advantage of his necessities and of his ignorance, charging him exorbitant prices for supplies, and often involving him by drams and other cajoleries to buy what he did not need, while planters have either winked at the merchants' game, or imitated their covetous practices. The negro very naturally desires a country where he will be better treated. But will he find it in Kansas? Is there a land on this earth where the love of money is not the root of all evil, where intelligence and skill do not hold impoverishing and ruinous advantage over ignorance and improvidence? If there is such a land, it has not yet been discovered. It is surely not Kansas.

Poor negro! It is to be feared his experience in changing his home will be like that of the flying fish, which in the water meets a shark and in the air a hawk. He will find no better climate for him than the South affords, unless it be a tropical one, and no better friend than his "old master," who has a more kindly appreciation of him upon the whole than any one else will ever have.

Our people are anticipating another visitation of yellow fever. Well may they fear some great evil, for while some are striving to walk uprightly, yet, "because iniquity abounds, the love of many waxes cold." Sabbath-breaking, drunkenness, and, horrible to tell, murders abound. Scarcely at any time during the late war were men from this region killed more frequently than during the last few months; they have fallen by deadly weapons in the hands of their neighbors. Let all God's people be earnest and importunate in prayer for the restraining and transforming power of God to rest upon the wicked and for his blessing and peace upon the faithful.

As one round ends another begins. Were it not for the kindly reception, the affectionate appreciation and the sustaining prayers of the brethren everywhere I go, and the hope of a reward not earthly, the labors and responsibilities of the ministry would indeed a tiresome burden prove, but with these, and the help of Christ, I cheerfully labor on.

W. L. C. BUNNICUTT.

MARCH 28, 1879.

From Villula, to Ozark, Ala.

MR. EDITOR: At half-past two P. M., March 24, we—wife, sons, daughter and self—bowed good-by to the pleasant little town of Villula, and drove to Beale—two and a half miles—in time for the evening train, bound from Columbus, Ga., to Troy, Ala. At four o'clock we boarded the cars, and soon were rushing, roaring and flying by the power of steam. At all points along the road the signs of energy and thrift were manifest from the improved condition of farms, new dwelling and business houses erected, or being erected. Just before six o'clock our train came to a dead halt and complete stand still at Union Springs, and there we had to remain for the long and heavy period of *one hour and a half*, waiting for the train from Montgomery, bound to Eufaula. However, we reached Troy at ten minutes after nine P. M., and were met on the train by that prince of Christian gentlemen, Hon. J. R. Goldthwaite, who conducted us to his pleasant and hospitable home, so gracefully presided over by his equally clever and amiable wife. In the morning all were up early enjoying the pure and refreshing air. After early breakfast we were taken charge of by other pleasant and accommodating ones—R. G. Skipper and N. P. Dowling, of Ozark. Skipper with his double-seated buggy and span of fine mules, and Dowling with his buggy and fine Tennessee mare. The early hours of that charming morning found us in good speed on the highway to Ozark. About eight miles from Troy our Tennessee nag began to cut strange pranks and freaks. Apparently she became as much alarmed as if she had run into a nest of mad yellow-jackets. By steady hands and kind words she became quiet, and on we moved about five miles, when a worse scare and shine occurred than the former. She threatened to smash and tear up generally. Her mean conduct caused a separation; for she was soon exchanged for a young, gentle, fine-looking, swift-footed horse of Alabama nativity. At early dark we rolled into Ozark, all safe and sound—thirty-three miles from Troy. On all the route it was manifest that prosperity has crowned the efforts of honest toil and skilled labor. Plenty fills the land.

Troy is still building up. It is now a beautiful and thriving city. Troy does a heavy business, and is still increasing. Its main stores are of brick; hotels brick. It has a church-loving and church-going population. The cause of Christ is growing in interest and power. But while the cause of Christ is flourishing, the devil has his agents at work. One of the old ones was in operation the night we got there. He was and is known by the name of *the dancing master*. This dancing master is an old man, gray-headed, and trembling under the weight of years, upon the edge of the grave and brink of —— Yet he still goes about teaching the young idea how to sin. As we returned he was on the cars on his way to Union Springs, to conduct a *dress calico ball*. I looked at the poor old man as he tottered about in the ways of sin, and felt sorry for him. May God have mercy upon him, and bring him to better knowledge and ways before he soon goes hence.

Ozark is also growing in size and business. The merchants in that place do considerable business in cotton, and sell large and fine stocks of goods at reasonable rates. The prices of goods compare favorably with those of great commercial centers. Its citizens are religious and high-toned. Honesty and fair dealing is the ruling principle in business transactions. Its leading business men are church members. Its people not only love the church, but work for it. It has flourishing literary and Sunday schools.

During my stay in Dale county I had the pleasure of making a visit below Daleville, and of spending two days and nights near Choctawhatchee river, and one afternoon fishing on and in the river. An elegant repast of savory fish repaid us for the delightful toil. That section of country has plenty for man and beast; found cake of the very nicest flour, and bought sugar, *paid for*, with which to sweeten the coffee.

Sunday, March 30, the writer, assisted by Rev. E. M. Turner, preached the funeral sermon of Wesley Dowling, at old Claybank Church, to an immense congregation, composed mainly of relatives.

After delightfully spending eight days with near relatives and friends, we bid them an affectionate farewell, and under the control and direction of our former leader, Bro. R. G. Skipper, we returned to Troy, and stayed all night with our former host, Bro. J. R. Goldthwaite; found Sister Dickinson, widow of the late Rev. J. P. Dickinson, of the Alabama Conference, at the point of death. Her mind was clear, and heartfully assured of heavenly rest. She was ready for death and heaven. Talked sweetly of the bright prospect of glory.

April 4 left Troy, and reached home at twelve M.

ANDUS DOWLING.

VILLULA, ALA., April 7, 1879.

Logansport Mission and Miscellany.

MR. EDITOR: We received a hearty welcome by our people on returning from Conference. We have made two rounds on the work, established two new appointments, and baptized two persons—a mother and her infant. We did but little last year, except establish our lines, organize the work, and preach to the people. We propose this year to advance our front lines by developing the material interest of the church. We need church houses; no work can assume any degree of permanence without them; and never can be self supporting. But how to build a church in these times is the question! "Hard times" is the plea for not doing anything; but withal we have adopted a plan for building churches. We propose, first of all, to get a parcel of ground at every point where a church is needed, say four acres, and secure titles. Many say less would do, but we want enough for a permanent graveyard. A burying ground on a church lot is the only one which will continue sacred. In less than a hundred years graves on private property will be liable to be in some man's farm, and have cotton and corn growing on them. In view of this, it is to the interest of every community to have a church and public burying ground. We asked for a donation of four acres at Mission Chapel, in Sabine parish, but they said all the land in this community belongs to Mr. E. W. Hamline, and he is in Washington City. We wrote to him immediately. He replied that he would most cheerfully give the land, for which he has the thanks of the community. After we get titles secure, we further propose for all hands to meet on the ground and do that portion of the work which they can do within themselves, such as sawing blocks, hewing sills and sleepers, and getting boards. Having done this much, the greatest difficulties are overcome, and the church can be built.

In this region of country we have good productive land, good water, and abundance of the best timber; but we need more people. There are not less than 280,000 acres of land in the bounds of the mission, and not exceeding 3,500 inhabitants. There is room for ten times that number. This is an admirable poor man's country. Away from the fashionable circles of society, common to towns and cities, the people can adopt their own methods of economy in dress and living. We have the benefit of public schools, and, if something better is desired, Mansfield Female College is near by. There is also a good male school in Mansfield. Yesterday being the fifth Sabbath, and a leisure day with us, we heard Bro. Borden preach two good and practical sermons. So far he has made a most favorable impression as pastor in Mansfield station. Bro. R. Randle is making great efforts to stretch himself over his work, but how he is to do it we can't tell, as he has seventeen works in his district, making sixty-eight appointments to be filled in fifty-two Sabbaths.

No man has a better opportunity of doing good, or more labor to perform, or more sacrifices to make, than a presiding elder. In our judgment, ten or twelve appointments is enough for any presiding elder's district, and as many as he can attend to properly. We are glad to find occasional good articles on temperance in the ADVOCATE. In view of the heart-rending evils of intemperance, the subject ought to be stirred to its profoundest depths, and agitated from the center to the circumference of civilization.

We regretted that sickness prevented us from making our report on temperance at the last Annual Conference. We had collected some facts and figures on the subject, which it would do well to ponder, but they will keep. The spring weather is delightful, and the prospect for a good fruit and crop year is gratifying. J. P.

MANSFIELD, LA., March 31, 1879.

PRAYER ANSWERED IN A LUMP.—The Rev. Dr. Kidd, of Aberdeen, had a hearer—a good and converted man, as everybody but himself judged—though troubled with doubt as to his own salvation. The doctor said to him one day:

"Well, Thomas, how long have you been praying?"

"For forty years."

"And what have you got?"

"I canna say I ha'e gotten onything."

"I wonder you are not tired then, and don't give up that kind of hopeless work."

"Nay, sir, we manna dee that."

Well, when Thomas lay dying—was very near his end—Dr. Kidd called, and asked, as he always did when he was going to pray:

"What shall I pray for?"

"Give thanks," said Thomas, "give thanks; for my forty years' prayer answered *in a lump*."

"The following is the poetic part of an inscription to be cast upon a bell which Meneely & Kimberley, of Troy, N. Y., are now making for a church in Newark, N. J.,—a mission offering:

"Presented by Miss Abbey Coe.
'Praise God from whom all blessings flow.'"

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. JULIA A. BUFORD died, in Bastrop, La., March 13, 1879, in the sixty-third year of her age. She was the daughter of John M. and Elizabeth Folkes, and was born in Jefferson county, Miss. At an early age she was married to Rev. John A. Cotton, and came to north Louisiana about the year 1836. She was married a second time; her last husband being the late P. Buford. In 1853, while absent from her home, her only son sickened and died. He was at the time about seventeen years of age.

Sister Buford, being one of the first settlers in this country, was widely known, and her friendship was valued highly by all who knew her. She was a modest, unassuming, earnest, faithful woman. Her religion was a part of herself. You could no more separate her and her religion than you could separate the sun from his rays. She was not demonstrative to the point of noiseness, and yet you always felt the force of a penetrating, spiritual power when in her company. During the most of her three-score years she was a great sufferer, yet, like Paul, she often said, when referring to her sufferings: "None of these things move me." She said that she started early in life to serve God, and nothing ever caused her to swerve from that great purpose. Through affliction and in joy, in trouble and in peace, in prosperity and in poverty, she kept herself steady in the course she had marked. She kept herself "unspotted from the world." If ever there has been an "elect lady" since the days of John the Evangelist, she was one. Part of Solomon's description of a virtuous woman is so appropriately descriptive of her that it sounds as if it was written since she died, and was intended for a part of her biography. "She openeth her mouth with wisdom and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband, also, and he praiseth her."

She was like Abagail, "a woman of good understanding." She was like Ruth, in early life she choose the people of God to be her people, and God to be her God. She was like Joanna, she ministered unto the Lord of her substance. She was like Martha, a busy and indefatigable housekeeper. She was like Mary, she sat at Jesus feet and learned His lessons and practiced His precepts.

The result of her life was, that when she came to die she was ready. She had used her privileges and opportunities so well, had done her work so faithfully, that the messenger found her listening for the call. Her last days were days of agony, but the religion of the Master had so fortified her spirit that there was not an expression of fretfulness nor a gesture of impatience during all her last illness. When we thought her so prostrated as to be unable even to converse, she sang with the writer the whole of that glorious old hymn: "How firm a foundation, ye saints of the Lord." And then, the "Gate ajar;" and then "Close to Thee." She said there was not a cloud nor a shadow to see, nor an obstacle to her obtaining an inheritance among the sanctified. She died as she had lived, firmly believing that the Master she loved and served would provide for her in the realms of glory. We sorrow for a stricken household and a bereft church, but the blessed truth of revelation is, no matter what has been the life, whether pain or joy, whether prosperity or poverty, God says that the death of His saints is precious in his sight. "Wherefore comfort one another with these words."

C. W. CARTER

ROBERT A. FAULK, son of David and Jane Faulk, died at his residence in Moorehouse parish, Louisiana, December 20, 1878, in the thirty-second year of his age. Robert was brought up by his parents "in the nurture and admonition of the Lord." Manifesting in early life a desire for knowledge, and an aptitude for learning, he received his early education at Centenary College, Louisiana, while under the presidency of Rev. W. H. Watkins, D. D. He was a true friend and supporter of the Methodist Episcopal Church, South; a respected citizen, and a kind and considerate son, brother, husband and father.

Early in life he had an experience of pardon and hope in Christ, the influence of which was never wholly absent, though it was only during his last sickness he made an open profession of his faith. He was entirely resigned to the will of God, manifested great meekness and patience during his short affliction. While sinking into death, he was enabled to testify that he was upon the Rock, and that all was right. A widow and two children, and a number of relatives and friends are left to mourn his loss.

R. S. T.

ALFRED BRIGHT was born July 7, 1828, in Columbia county, N. C.; removed to Alabama in 1840; was converted under the ministry of Rev H. Urquhart, of the Alabama Conference, and joined the Methodist Episcopal Church, South in 1853, and died of Paralysis February 9, 1879.

Some men die unregretted, but no so with him. I met brother Bright at the Douglas Camp-ground near Troy, Alabama, in 1866, had never met him any more until the day on which he died.

The second Sunday in February, 1879, was my first appointment. At his church (Hellcon) as I walked up to the church-yard, he met me with a smile, reminding me of the camp-meeting at which we met in 1866. After a short conversation we walked into the house, and he with an animated voice struck up "Jesus lover of my soul, let me to thy bosom fly." He led the congregation in every song, then in the last prayer. At the close of the last service, "now," said he, "go home with me and be with us in our Sunday-school." It was out of my power to do so, however. He went home to his dinner, walked a few hundred yards to his Sunday-school, after the usual exercises closed the school and dropped down, apparently dead, his left side entirely paralized. But in a few minutes his mental powers seemed to partially rally, and being assisted by friends he reached his house, telling his distressed and sorrow-stricken wife and children that he thought he would soon be better. His family physician, Dr. W. H. Posey, reached him at six o'clock P. M., and twenty minutes later this model Christian gentleman and laborious worker in the Church of God, bedewed with the tears of wife, children and many friends ceased at once to work and live.

J. L. SKIPPER, P. C.

BROTHER DAVID KING died at his residence in Franklin county, Miss., on the fifth day of March, 1879, aged eighty-three years three months and one day.

Brother King's early life was that of an upright, honest citizen, honest in all his dealings with his fellow-man, always kind to children and friends, a kind father and a most excellent and devoted husband. We realize that we can no more grasp his social hand, no more hear his kind advice, but we cannot wish his return to this world of pain.

He was a member of the Methodist Church for about fifteen years, and was faithful till death. About five hours before his departure he told his wife that he would die that night, told her where to bury him and who must dig his grave and make his coffin and whom he wished to perform the funeral service, and best of all told her his hope was sure and steadfast, and all was well with him. He leaves a twin sister, an excellent wife and two lovely little boys, and many friends to mourn his loss. We sincerely sympathize with his family in their bereavement.

J. G. G.

STERLING R. BAYKIN was born in Jasper county, Georgia, and died of consumption in Russell county, Alabama. He was a member of the Methodist Episcopal Church, South, and was faithful to the claims of home, society, his country and church. Residing in the country he accepted the disabilities of rural life, and strenuously sought to overcome them in the matter of church duties. Hence it is said of him that, when able to attend, his seat in the house of God was never vacant. He clung with ardent devotion to the Sunday-school, he loved employ.

For a year before his death his health was quite feeble. His last attack was sudden and brief. A severe hoarseness rendered his dying words unintelligible. Yet he had often expressed himself as resigned to the will of God; was confident that the Lord would afford him grace to endure his sufferings; his work was done; he had finished his course, and was ready to depart.

He survived two companions, and was the father of nine children, of whom four still live, two sons and two daughters. In the family of the younger daughter he passed his last days. He was devoted to his children and grand-children, a good husband and useful man.

HIS PASTOR.

MARTHA ELIZABETH SEXTON, daughter of John D. and Mary Wilson was born in Autauga county, Alabama, December 21, 1824 and died in Ouachita parish, Louisiana, of congestive chills, February 26, 1879. She embraced religion and united with the Methodist Church at the age of sixteen years, moved to Louisiana in the year 1849, and at the first opportunity identified herself, by letter, with the church. She bore an excellent character as a faithful earnest Christian wherever she was known. As death approached she became delirious, but those acquainted with her needed not evidence in the last hour of her readiness for the change. She had often said that for thirty years she had not had a doubt of her acceptance with God. Though for years an invalid she enjoyed peace of mind, and rejoiced greatly in the Lord. She was a most consistent self-denying Christian. She leaves in this State a husband and three sons to mourn their loss. Sister Sexton was a sister of the Wilson brothers of the Alabama Conference.

J. L. W.

MRS MARY C. HALL died at Kilgore, Gregg county, Tex., of black jaundice, March 17, 1879.

She was wife of Rev. J. B. Hall of East Texas Conference and a daughter of Rev. James Hunter, a minister of sixty years in the Georgia Conferences. She had been a faithful Christian for over fifty years.

Death found her ready for the summons—and after forty-eight hours of intense suffering her spirit took its flight to the paradise of God. Glory be to God for his grace and salvation.

A HER SON.

Georgia and Alabama papers please copy.

MRS. E. J. FELLOW, aged about sixty-four years, died January 22, 1879, at the residence of her son, in Hinds county, Mississippi.

The deceased had been a member of the Methodist Church since the days of her childhood, and was regarded by many who knew her as a model of consistent piety.

She was greatly afflicted during the last two years of her life, but bore her affliction which Christian patience and resignation. She manifested no alarm at the approach of death, but breathed her last in great peace under the influence of the lofty hopes inspired by our holy religion.

A MICUS.

RICHARD H. ELLIS departed this life March 12, 1879, aged four years, seven months, and thirteen days.

"They shall be mine, saith the Lord of hosts, in that day when I make up My jewels."

J. W. C.

The Christian Advocate.

THURSDAY, APRIL 17, 1879.

HOPE FOR THE BEST.

BY MARIANNE FARNINGHAM.

O be not despairing
Whatever shall come;
The glad sun shall brighten
Each sad, shaded home;
And trouble puts courage
And truth to the test,
So trust, and so forward,
And hope for the best.

Though sorrow may darken
The skies of to-day,
Some new flowers are budding,
To brighten life's way.
Though weary of labor
Each worker has rest,
God chooses our portion,
Then hope for the best.

The Father is watching
Each well-beloved child;
No trouble shall hurt us,
Though tempests are wild;
He ever life's path
With His children has prest,
Then all that has happened
Must be for the best.

And now in the future
Are flowers and sweet song,
The sorrows are passing,
The joy shall last long;
And after life's conflicts
Are heaven and rest,
Then bravely and cheerily
Hope for the best.

Woman's Foreign Missionary Society.

The Woman's Foreign Missionary Society has three distinct methods for carrying on its work in heathen lands:

1 Sending out missionaries.

2 Employing native Bible women.

3 Supporting day and boarding schools for girls.

The missionaries, by teaching, by visiting the native women at their homes, by gathering them in circles for religious conversation, singing, reading and prayer, and superintending schools for girls, have accomplished a great work. But the openings have been so many, and the desire for education so great, that the Woman's Society was organized to assist in this work, and a number of young ladies have been sent out, who have devoted themselves especially to labors among the women. These ladies organize schools, superintend them, visit the women in their homes, and by their personal efforts in training and superintending others, a great and good work is done.

The second method of reaching the women is by native Bible readers. These are native women who have been trained in mission schools, and who are leading consistent Christian lives. They go from house to house, in the city and through the villages, to labor among their own people. Some who are prejudiced against a foreign missionary will receive these agents gladly, and talk with them freely. Their familiarity with the habits of the people, the small expense necessary for their support, the great number that can be prepared for such service, and the great success that has attended their labors, make this one of the most efficient agencies for carrying on mission work.

The third method is that of carrying on schools for heathen girls, and day schools, orphanages and boarding schools for Christian girls. Famines are frequent in India, and as a consequence there are a great many orphans. Numbers of these orphans are made over to different missions by government. These children then come under the direct influence of the missionary, and are separated from the corrupting practices of idolatry. The orphanage in Bareilly, India, was one of the first institutions of our mission. It was carried on by the board for some time, and early in the history of this society given over to its charge. And now for nearly twenty years this school has been a great center for Christian influence. Many have married and gone to remote villages, and have been the only Christianizing agency within many hundred miles of their residence.

The question is frequently asked: "What is zenana work, or what does zenana mean?" The word is of Persian origin, and signifies the apartments of the women, and signifies the same as *harem* in Turkey. As soon as a woman in India is married, custom requires that thenceforward she shall no more go outside the walls of her home, only on very special occasions. Her marriage takes place when she is still quite a child. From the age of eight or nine years the women of the higher and middle classes are doomed to a life of seclusion and ignorance. In the outer life the zenana woman has no part, no recognized position at all. She has no knowledge, nor cultivation. She has nothing to do; so the dreary hours are spent in sleeping or cooking, or making garlands for the gods, or looking at her jewels, or braiding her hair. Many of these women are very religious and extremely bigoted and superstitious. Over *one hundred and twenty millions* of females now are in India.

By zenana work we mean work among the women secluded in their homes; carrying to them what they cannot come forth to receive—a sound Christian education, with all the blessings which follow. It is telling to these inmates the "sweet story of old," which brings life, light and liberty. This work must be done by women; the missionaries cannot do it, because they cannot be admitted. This task is given *us* to do. Formerly it was a difficult matter to get into these homes, but now they are open to the lady missionary. She wins the confidence of these women, and then teaches them to read, and sometimes shows them how to do various kinds of fancy work, which enables them to pass their time pleasantly. Zenana work is one of the most important missionary agencies, for here in these homes is the stronghold of Hindooism. Some of these women are earnestly desiring knowledge. Doors are opening every day. Let us make haste to open them, and give Christian training, and carry comfort to hearts that are without it.

If every woman in the Methodist Church would give something, as the Lord has blessed her, for "zenana work," we might soon not only occupy the homes of the higher classes, but send agents to every village and hamlet, and carry the glad tidings of salvation to all the women of India.—New York Methodist.

Ancient Lake Dwellings.

A fresh interest in the subject of "Ancient Lake Dwellings" has been awakened within a few months by the new and important discoveries made during some engineering operations near Neuchatel. By these works the shallow part of the Lake of Neuchatel was drained and a large area laid bare, exposing several extensive settlements of this early race of men. They seem to have fixed their dwellings in these strange places, because they provided some immunity from the attacks of both men and beasts. These houses were built on platforms supported on wooden piles or posts driven into the bottom of the lake, and grouped in villages, that were sometimes a quarter of a mile from the shore, which could only be reached by boats, or, perhaps, in some instances by a movable bridge. We believe that the first discovery of these ancient remains was made in 1853, when some wooden piles that had served as the foundation of dwellings, with stone and bronze instruments of warfare, earthen vessels, bones of animals, and other evidences of an extinct race, were found in the Lake of Zurich, near Obermeilen. Similar remains of old lacustrine habitations were some time after discovered in and near the lakes of Bienne and Neuchatel. On the shore of Bienne an ancient village was dug out of the morass more than a thousand feet from the present shore.

In 1861 more than eight hundred stone axes, chisels and other tools were dredged from Lake Neuchatel, not far from Concise. These, with many other discoveries of like kind, have attracted the attention of archæologists, and the question of their probable date has been earnestly discussed.

The dwellings, of which we have spoken, seem, from the foundations, to have been huts of a circular form, and were probably thatched with interwoven osiers, and had trap-doors for access to the water beneath. "The platforms were large enough for the accommodation of their cattle, with supplies of fodder and other needful stores." All that at present remains of these ancient structures are the wooden posts that are left standing in the lake, or in some cases where the lake once was. The groups and rows of these piles, sometimes thousands in numbers, show the great extent of the villages, and the large population that they sheltered. The wood of the piles is so well preserved that at first one can hardly believe that it has been submerged for thousands of years, but the excavations in the mud at their bases brings to light weapons, utensils and other evidences of their great antiquity. Some of these articles are rudely made of chipped flint, but others are of better quality and of polished stone. Among them are axes, knives, daggers, arrowheads and other weapons, with household implements, such as hand-mills for grinding corn, flat stones for baking bread, and various other things of known or unknown use. The gems of art which are found in the rudest races are also seen here in curious ornaments of shell and bone, often wrought with great labor and ingenuity, and showing some appreciation of the beautiful.

Even the ashes of the primitive hearths are preserved, with the charred bones of the animals and fish on which this prehistoric people lived, mingled with the litter of their barnyards and the general refuse of their habitations. In the town library of Zurich is a large and interesting collection of these articles from the lake dwellings of that neighborhood, and we believe there is another at Neuchatel, to which these recent discoveries will furnish rich additions.

Many of these lacustrine villages appear to have been destroyed by fire, either accidentally or by enemies. Though well defended from ordinary attack by their natural moats, they were, of course, not absolutely impregnable, as they might be reached from the shore by means of boats, and perhaps were sometimes set on fire by brands thrown from the shore.

Future investigations will, doubtless, throw more light on many questions connected with the history of the strange dwellers in the ruined habitations buried for ages beneath the waters of the Swiss Lakes. An eloquent writer has said: "Few can be more interesting than the speculations of an ancient and long-forgotten people rising, as it were, from the waters of oblivion, to take that place which belongs to them in the history of the human race."—Prof. J. J. Brown, in Northern Christian Advocate.

A Thirst for Knowledge.

Edward Eggleston, writing in Scribner for March, of "Some Western School-Masters," tells this anecdote:

"While the good Presbyterian minister was teaching in our village, he was waked up one winter morning by a poor bound boy, who had ridden a farm horse many miles to get the "master" to show him how to "do a sum" that had puzzled him. The fellow was trying to educate himself, but was required to be back at home in time to begin his day's work as usual. The good master, chafing his hands to keep them warm, sat down by the boy and expounded the "sum" to him so that he understood it. Then the poor boy straightened himself up, and, thrusting his hard hand into the pocket of his blue jeans trowsers, pulled out a quarter of a dollar, explaining, with a blush, that it was all he could pay, for it was all he had. Of course the master made him put it back, and told him to come whenever he wanted any help. I remember the huskiness of the minister's voice when he told us about it in school that morning. When I recall how eagerly the people sought for opportunities of education, I am not surprised to hear that Indiana, of all the States, has to-day one of the largest, if not the largest, school-fund."

Later on, speaking of Mrs. Dumont, a famous teacher of her time, Mr. Eggleston says:

"I can see the wonderful old lady now, as she was then, with her cape pinned awry, rocking her splint-bottom chair nervously while she talked. Full of all manner of knowledge, gifted with something very like eloquence in speech, abounding in affection for her pupils, and enthusiasm in teaching, she moved us strangely. Being infatuated with her, we became fanatic in our pursuit of knowledge, so that the school hours were not enough, and we had a "lyceum" in the evening for reading "compositions," and a club for the study of history. If a recitation became very interesting, the entire school would sometimes be drawn into the discussion of the subject; all other lessons went to the wall, books of reference were brought out of her library, hours were consumed, and many a time the school session was prolonged until darkness forced us reluctantly to adjourn."

A Reliable Man Wanted.

"A reliable man wanted to take charge of a farm"—"A reliable man wanted in a counting house"—"A reliable man wanted to superintend a mill"—"A reliable man wanted as teller in a bank"—so the advertisements read. What a demand there is for reliable men! Young women want them for husbands; fathers and mothers want them for sons-in-law. People in trouble inquire anxiously for a reliable lawyer whom they can consult; the sick want a reliable physician; the churches want a reliable man for a minister, although they do not advertise their want in a newspaper.

There seems to be no end to the demands for reliable men. Are reliable men so scarce that so much profit is made of getting them?

We apprehend they are not as plenty as they should be. Reliable architects and contractors and engineers are not to be found in every place, or there would not be so many railway and bridge accidents; cashiers and other bank officers are not always reliable, or there would be no defalcations. The same may be said of trustees and insurance officers. In truth, reliable men do not crowd one another in any class or occupation.

Young man, it is for you to determine whether you will be a reliable man or not. It all depends upon yourself. Nothing is easier; only resolve that you will be a reliable man, and stick to it through every temptation.

There has been some criticism on the word reliable, as not being good English. But the word will answer very well, if we can only have the quality which it describes.

Religious Intelligence.

—Mahometans claim that the original gospel has been lost, and that the true version is a verbal one not possessed by Christians.

—A grand centennial celebration of the establishment of Sunday-schools may be expected in 1881.

—The Evangelical and the United Mennonites, both small bodies, are negotiating for a reunion.

—The Newfoundland Conference of the Methodist Church of Canada has recently established a mission among the people of Labrador coast, who are comparatively destitute of religious privileges.

—There are in Europe, exclusive of Denmark, Switzerland, Portugal, Greece and Turkey, 64 752,000 Evangelical Christians, 136,466,000 Roman Catholics and 63,478,000 Greek Christians. In all about 264,000,000 Christians.

—The Raikes Monument in London is to be erected on the Thames embankment, and application for permission has been made to the Metropolitan Board of Works. The amount thus far received in the Raikes memorial fund is £1,066 16s. 7d.

—The offensive Tooth has been extracted; that is to say, the resignation of the Rev. Arthur Tooth, the persistent court-and-jail defying ritualist, as incumbent of St. James', Hatcham, has been accepted by his bishop, and the Church of England is rid of his disturbing presence.

—Dr. Stuart Robinson proposes a plan for the reorganization of the Presbyterian Church of the United States in several General Synods, independent of each other in jurisdiction, but confederated in a General Synod, which shall have charge of the department of benevolent work.

—The circulation of religious newspapers and periodicals in the United States amounts to about 4,764 000, coming next to the circulation of political newspapers, which is 8,781,000, and far in advance of those of other interests."

—That St. James' Parish, Hatcham, whose unsound Tooth was so long a grievous sore to the English Church, still gives trouble. The Rev. Mr. Walker, recently a curate of that other obstreperous ritualist, Mr. Mackonochie, has been installed in Mr. Tooth's place, and he also brings in candles and vestments.

—The death has been announced of Rev Henry Breeden, the oldest itinerant minister in connection with the United Methodist Free Churches. He entered the Wesleyan ministry in 1831, seceded in 1835, and was president of the U. M. F. C. Annual Assembly in 1848. He was a successful revivalist in his early days; and a few months ago he published recollections of his ministerial work.

—Mr. Muller, of the Bristol Orphanages, says, in his thirty-ninth Annual Report: "Since founding the institution we have received, simply through prayer and the exercise of faith, more than $3,920 050. Sixty-six thousand six hundred children, or grown-up persons, have been taught in the various schools, entirely supported by the funds of the institution. Ten thousand five hundred children now attend the schools."

—The Brooklyn Y. M. C. A. goes out into the highways to invite young men to its meetings. Large transparencies are carried up and down the avenue in which their beautiful rooms are located for an hour and a half before the meetings, and hundreds of young men have thus been attracted to the services. They also kept open house on New Year's day, and about 350 young men accepted their hospitable invitation.

—A general jubilee, proclaimed by the Pope, and which is to extend throughout the whole world, began March 2, and will continue until the first of June. In announcing this jubilee, his holiness says that he has been induced to proclaim it in view of the approaching anniversary of his election, and by the knowledge of how necessary to him is abundance of divine grace in the fulfillment of his missions in this time of mournful strife, while the church is laboring under such tronbious conditions. Benefits of indulgence are extended to all those who, either being in Rome or going thither, shall during that time have visited the churches of St. John Lateran, St. Peter and Santa Maria Maggiore, praying there for the prosperity of the church and of the papacy, for the extirpation of heresy, for the conversion of sinners, for the concord of Christian princes, for the peace of the faithful and for the Pope's intentions, and who shall also have followed the rules regarding fasting, alms-giving and receiving holy communion laid down by the rule of the church. Persons absent from Rome will obtain the same benefits by twice visiting the three churches in their city or parish. If there are only two churches in the parish, they must be visited three times, and if only one church, six times.

—The Scottish Free Church Missionary Society has heard from Dr. Laws and Mr. Stewart, who are on an exploring expedition on the West shore of Lake Nyassa, with the purpose of finding a better site for the mission than Livingstonia. They left Livingstonia August 12, and, after crossing the mountains westward, arrived at the village of Chikuse, head chief of the Mangones, who number 15,000 to 20,000. Chikuse was surprised at the sudden and unheralded appearance of the foreigners and was suspicious of them for some days. But before leaving him they won his friendship and an invitation to "come again." They succeeded in obtaining the release of a captive daughter of Miolo, and thus secured the friendship of two important chiefs. The people in Chiwera's district, lying north of Chikuse's, were very suspicious of the travelers, and could not understand that they had come simply as friends, and not as warriors or traders. Chiwera, however, gave them a friendly reception, and furnished them with guides north to Kotakota. His country is well watered and populous. At Kotakota they had a warm reception from Jumbe, the tyrant and great slave chief of the West Coast. He told them he had just suppressed a rebellion, led by four or five of his head men. Continuing north, the explorers visited Chipatula's capital, and succeeded in restoring peace between his people and the Mangones. Subsequently returning to Kotakota, to examine the country back from the coast, they found Jumbe in an unfriendly state of mind, and they could get no guides from him. At last accounts (October 30,) Dr. Laws and Mr. Stewart were journeying toward the northern end of the Lake.

—The Church Missionary Society has been gradually extending its work on the Niger River, in Africa, until it now has ordained missionaries at nine stations, all under the charge of Bishop Crowther, a native, whose interesting history has been so frequently told. The Society has news that the long and severe persecution at Bonny has about broken down. Archdeacon Crowther writes that the attendance on the Sabbath has run up from 110 to over 500, the chiefs having surrended so far as to allow a general invitation to divine service to be given to the people of Bonny. Mr. Crowther had labored long and earnestly with the chiefs to persuade them to cease the persecution of converts and adherents. One day he had an opportunity to address all the head chiefs together, and he noticed as a favorable sign that they were disposed to hear him patiently. After he had concluded, Oko Jumbo, the spokesman for the chiefs, said they had heard all that had been said, and it was good. There were, however, some under chiefs to be consulted; and as soon as they could be seen a favorable answer, he trusted, would be given. On the strength of this statement, the Archdeacon announced that he would summon all Bonny to the house of prayer; and the chiefs raised no objection. Some of the chiefs attend church and others have promised to come; and Mr. Crowther is of the opinion that heathenism in Bonny will soon be overthrown, and Christianity be securely established. At Brass persecution raged some years ago; but it was ended in 1876, and the king turned the large brass idols over to Bishop Crowther. The churches are well attended now, and one of the chiefs, Samso, has been married according to the rites of the church. Inquirers are frequent. The mission has now entered its eleventh year, and counts now over 1,100 worshipers of a Sunday.—Independent.

Our Young People.

NONSENSE VERSES FOR THE CHILDREN.

A LUNCH PARTY.

The bear went out to lunch one day
With a beautiful Maltese cat,
He carried a fan and a large bouquet,
And wore a gold band on his hat.
The lunch was ready at two o'clock,
But they didn't begin till one—
And the bear was so hungry he couldn't wait,
So she fed him with currant bun,
And sweetly she said: "If you stand on your head
I think it will add to the fun!"

The cat was dressed in her very best—
A blue-pink sewing-silk gown;
And she smiled at the bear with the kindest air,
But the cherries were baked too brown—
The cook had forgot that pepper was hot,
The clams weren't sugared at all—
The beef was left out of the blackberry pie,
And the gravy was spoilt in the hall—
So the bear said at last: "I think I shall fast!"
Though the next course was stewed rubber ball.

They talked of many and curious things,
As they sat at their lunch together—
Of fish with whiskers, and cats with wings,
Of signs of war in the weather;
He told her a tale of a cat that would sail
In an egg shell instead of a boat;
She told him another, about a bear's brother,
Who rode every day on a goat.
Then he bade her good-bye, with a tear in his eye,
As he put on his big ulster coat.

He said he would take the rest of the cake,
So he took it to eat on the way—
"I've had a nice time," he whispered in rhyme,
"I wish I could come every day!"
But the cat said: "Oh, no! it's time you should go,
You've made such a very long stay."
So he left her alone, and she yelled with a groan,
"What's left for my breakfast, I pray?
There's naught in the house but a cold pickled mouse,
And I don't care for *that*, I must say!
Well, well—I declare, I won't ask a bear
To come and take lunch every day!"

—Mrs. E. T. Corbett, in the Intelligencer.

Westminster Abbey

Most people have heard of the grand old Abbey of Westminster, in London, and many would be glad to visit this famous historical place. I have often been there in my thoughts and dreams, and have often wished that I might really walk through its quiet aisles and chapels, when, at last, I should make a trip to Europe. And my wish was granted. It was on a November morning—one of those dark, gloomy mornings peculiar to London, that I started from my lodgings to walk to the Abbey.

After a little walk, I came in sight of Westminster Bridge, and then on the right I noticed the two tall towers of the Abbey; so I quickened my steps until I had gained the entrance door. What a change from the busy, crowded streets to this old sepulchre, and its relics of the dead! It almost made me shudder, for the interior of the building was dark and gloomy, and I saw many cold, white figures towering high above me. The original Abbey was built many, many years ago, and has been restored from time to time by the succeeding kings and queens of England, until we find it in its present condition, safe and sound, and one of the greatest objects of interest in London.

Westminster Abbey may certainly be called a tomb, for we could spend a whole day in simply counting its monuments. There were so many of these that I hardly knew which to look at first, but I thought it best to follow my own inclinations, and so, instead of procuring a guide (men with long gowns, who take visitors around and point out the objects of greatest interest,) I roamed about at my will. The first monument that attracted my attention was the venerable shrine of Edward the Confessor, in the chapel of St. Edward, once the glory of the Abbey, but which has been much defaced by persons who were desirous of obtaining a bit of stone from this famous tomb. In this chapel I saw also the old coronation chairs, in which all the reigning sovereigns of England, since Edward I, have been crowned. They are queer old fashioned chairs, made of wood, and not very comfortable, I imagine. The older of the two chairs was built to inclose the stone (which they call Jacob's pillar) brought from Scotland by Edward, and placed in this chapel. Many other interesting tombs are to be seen here, and the floor of the chapel is more than six hundred years old!

I next visited the chapel of Islip, built by the old Abbot, who dedicated it to St. John the Baptist. One very interesting monument there was to the memory of General Wolfe, who fell, you remember, at the battle of Quebec. His monument is a very beautiful piece of art. It represents him falling into the arms of one of his own soldiers, who is pointing to Glory, which comes in the shape of an angel from the clouds, holding a wreath, with which to crown the hero. A Highland sergeant looks sorrowful on the dying warrior, while two lambs sleep at his feet. The inscription reads as follows: "To the memory of James Wolfe, Major-General and Commander-in-Chief of the British land forces on an expedition against Quebec, who, after surmounting, by agility and valor, all obstacles of art and nature, was slain in the moment of victory, on the thirteenth of September, 1759. The King and Parliament of Great Britain dedicated this monument."

I now walked to the north transept, and the first monument I noticed was one erected to Sir Robert Peel, the great orator and statesman. I seated myself on an old stone bench to rest, and looking around, saw a magnificent statue of the great William Pitt, who, you may remember, was also a great statesman, and accomplished more for the glory and prosperity of England than any other statesman that ever lived. In this transept there is a beautiful window, which represents our Saviour, the twelve apostles and four evangelists. As I was sitting quietly in this secluded spot, looking up at the window, strains of solemn music reached my ear, which sounded as if they came from one of the gloomy vaults around me. I walked on to discover, if possible, whence this music came, and I saw, in the nave of the Abbey, the Dean of Westminster conducting a service, assisted by his choir boys. I seated myself until the ceremonies were over, and I thought it was a very odd place to hold church—among so many graves.

After the Dean and his choir boys had disappeared I commenced my walk again, and saw many fine old monuments. One of these was in memory of Sir Isaac Newton, and I am sure I need not tell you who he was. Prominent among the monuments in this part of the Abbey, is that to Major André, the fine young officer who was executed during our Revolutionary war.

I next visited the south transept, better known as the "Poet's Corner," which I think is the most interesting part of Westminster. A hundred and more monuments to the memory of great men can be seen here; but I can only tell you of a few of the most important. The one I thought most of is erected to the memory of William Shakespeare; although his bones repose far away in the little church at Stratford-on-Avon. Then I saw the tombs of David Garrick, the great actor and delineator of Shakespeare's characters, George Frederick Handel, the eminent composer, the author of that beautiful anthem, "I know that my Redeemer liveth," the great Milton; rare old Ben. Jonson; Edmund Spencer, author of the "Faery Queene;" and those of Southey, Dryden, Addison, Gray, Campbell and other well-known English poets.

Then, among the names of the dead of our own day, I saw those of Dickens, Bulwer, Macaulay and Dr. Livingstone.

Kings, queens, statesmen, soldiers, clergymen, authors and poets here have equal station. Some may lie under richer tombs than others, but all rest beneath the vaulted roof of Westminster Abbey, the place of highest honor that England can offer her departed sons.—St. Nicholas.

Going Home To Be Forgiven.

Some boys were playing at ball in a retired place one afternoon, when they should have been at school. They absented themselves without leave, intending to go home at the usual hour. Thus they thought their absence would not be noticed by their parents and friends.

While thus engaged Mr. Amos came along. "What are you doing here?" said he. "Your parents think you are at school; I shall let them know where you are, and what you are about."

He passed on and the boys stopped playing. What was to be done? He would be sure to tell their parents. It was too late to go to school and too early to go home. Their consultations came to no comfortable conclusions; the probabilities of punishment were talked of. Some thought they might escape, but the prospects of most of them were not promising. At length John Roberts rose up and said: "I'm going home."

"What for? to get a flogging and have it over?" said one.

"No, I'm going home to be forgiven;" and away he went.

John never played truant before. He had very kind parents, and they would deny him nothing that was for his good, and he felt that he had treated them ungratefully by acting contrary to their known wishes. He resolved to go home and make a full confession of his fault, and ask their forgiveness.

On reaching home he met his sister, several years younger than himself, to whom he told his resolution, and, like the loving sister she was, she agreed to go with her brother and ask mother to forgive.

As they came into the house they met their parents just starting out to make purchases for the house, but when the mother saw the anxious look on the children's faces she willingly waited until John had told the story of his playing truant, and then asking to be forgiven. As in the case of the Prodigal Son, the parent was as willing to forgive, if not more so, as the son was to be forgiven. John was right; it was a good thing to go home for—*to be forgiven.*

"For Jesus' Sake, Amen!"

In the Helping Hand Miss E. E. Johnson tells the following stories:

"I know of a little girl who promised the Lord all the paper rags she could find; and her mother told me her carpets were never so neat before, for not a scrap or ravelling escaped that rag bag. Every month the rags were sold, and the proceeds went to the Sabbath-school mission fund.

"Another little girl had the greatest dislike for sewing. She had commenced a bed-quilt, but was not likely to finish it. One day she came home from Sabbath-school burning with missionary zeal, and asking for work. "'Well, Lizzie, I'll pay you if you will piece a block every other day.'

"Poor Lizzie!' her missionary spirit threatened to depart. But finally she said, solemnly, 'Yes, grandma, I'll piece blocks, or anything else, *for Jesus' sake, amen!*' That bed-quilt is *finished* now, and there is an earnest little worker for the missions in that home."

Would that some older children who shrink from laborious and disagreeable work would get a little more of this spirit, and say, "I'll do anything for Jesus' sake, amen!"

When the evening stars come out,
On pleasant summer eves,
You can hear the little Katy did
Crying out among the leaves—
Katy did, Katy did,
She didn't, she didn't;
Katy did, she did,
No she didn't, Katy didn't.
How I wonder what they mean
In the leaves so thick and green,
What the mischief is that's hid
Which little Katy did?

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

Thursday, April 17, 1879.

Rev. Linus Parker, D. D., Editor.

Office.—113 Camp St., New Orleans.

Treatment of Doubt.

The disposition of religious teachers, in certain quarters, to glorify doubt, is in wide contrast with the treatment which it received from Christ and the New Testament writers. It was dealt with by them as something to be condemned—never to be excused or extenuated. Doubters may have received compassion, but certainly doubt was neither glorified nor respected by them. Peter, sinking beneath the waves, is rescued and at the same time rebuked: "O thou of little faith, wherefore didst thou doubt?" Thomas, sincerest of doubters, is censured while he is convinced by the loving condescension of his Lord: "Jesus saith unto him: 'Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed.'". There are other evidences than those of sight, and they are ample. His doubt was inexcusable, although it was graciously dispated and forgiven. The rich man who lifted up his eyes in hell, "being in torments," had been a materialist, believing in neither angel nor spirit, and his five brethren were also skeptics of the same order. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." They had evidences enough. "They have Moses and the prophets; let them hear them." The trouble was in their indisposition to know and obey the truth. A messenger to them from the dead would have been discredited as easily as they discredited Moses and the prophets.

Christ demands faith of all, and insists that unbelief is a willful and perverse opposition to the truth. The condemnation is "that light is come into the world, and men loved darkness rather than light, because their deeds are evil." Nicodemus doubted—he was staggered by the mysterious and incomprehensible. "How can these things be?" Nevertheless, this is the ultimatum for him and for all: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Manifestly the doubter, clever as this one was, cannot be saved in his doubts. He must be born again. This is the cure for doubt, and this is salvation. The Jewish skeptics claim our sympathy as much as any class of unbelievers. But Christ gives them no quarter. "He that believeth not the Son shall not see life." And He announces a principle that at once sweeps away all the vindications of doubt: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The will or disposition to do God's will leads to assurance and knowledge. Here is the way out of perplexity, and the means in the reach of all, of deliverance from the anguish and unrest of doubt. The want of this disposition is necessarily charged upon all phases of persistent skepticism. Doubt has a moral cause, and the doubter is responsible for it.

Paul affirms that it is "with the heart that man believeth unto righteousness." The exercise of saving faith depends upon certain moral conditions, upon the state of the heart, upon the disposition and motives. The great difficulty is not in the region of the intellect, but in the heart. Paul further admits that notwithstanding the glory and simplicity of the gospel, it is veiled to some, but the veil is upon the heart. "But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The gospel is veiled to the lost. Doubters doubt because they are perishing. The root of skepticism is in the lost condition—the depraved nature. There is something startling in this: "If any man love not the Lord Jesus Christ, let him be anathema, maranatha." There are those who have their doubts concerning Christ—whether he is, indeed, the divine Son, the Saviour. They do not love Him, and they cannot, while this doubt is in them. It would be a hard saying, indeed, if doubt were excusable, if it be not sinful. If the heart be right, Christ will be loved. Not to love Him indicates a depraved and guilty condition.

The reproving work of the Holy Spirit has largely to do with unbelief. He reproves the world of sin, "because they believe not on Me." While in ministers of certain faiths there are apologists for doubt, and while there is a disposition in these days to make it respectable, the Holy Spirit reproves the world for it as sin. The apologetical treatment of doubt is in violent antagonism to that which it received at the hands of Christ and Paul, and is in complete opposition to the convictions which the Holy Spirit seeks to awaken. As between the platitudes of a so called liberal Christianity, and the declarations of the divine word, we need not hesitate which to choose. The effort to relieve the character of certain eminent and learned men, and to extenuate the prevailing skepticism in connection with science, have much to do with this unscriptural leniency.

The true and right treatment is that of Christ and Paul, and that of the Holy Ghost. Doubt, skepticism, unbelief, or by whatever name it be called, is sin most deep and heinous. The way out of its baneful meshes is pointed out by the gospel. If there be an honest doubter in the world, Christ has told him what to do that he may have assurance, and that he may have the witness in himself. Christ was patient with skeptics, but he was not compromising. Paul reasoned and persuaded, but to obstinate and persistent unbelief he left no hope. Men must be born again, they must believe the gospel, they must love the Lord Jesus Christ, and the plea of unwelcome and of invincible doubt will not justify them before God. The man who brings his doubts to Christ will be helped out of them. Honest study, earnest prayer and practical obedience will lead him to the light of life.

The More Earnest Heed.

A religious memory is as necessary to successful religious life as a business memory to business success. The methods by which it is to be cultivated are the same in the one as in the other. Attention is essential to the clear impression of an idea. The force of impact, rather than duration, is the measure of distinctness and permanency of impressions. This is evidently one of the truths which the apostle wishes to enforce by the words "more earnest heed."

It is the habit of many, if not of most Christians, to endeavor to find a way of softening the sharp angular presentation of truths. They are lovers of the beauty rather than of the power and sublimity of truth. They never weary of it if it present smiling vistas of the moral landscape, or stud the moral heaven with stars twinkling through azure deeps; but the lightning flash, the thunder peal, the tempest roar, are startling. The multitudes tremble as God speaks out from smoking Sinai, and ask not to hear that voice again. Let truth come more gently, that they may act more rationally and deliberately. But the angularity and force being rounded and reduced, the attention slackens and the impression is weakened. As a consequence, zeal subsides, and men are seen spending a lifetime in doing what they ought to have done in a year. The sense of urgent duty lost, even that which is done is a miserable piece of botch work. The lucid intervals of ordinary Christians may be condensed into about as many days as they live years. The remainder of their lives may be said to be a state of moral coma, or, what is little better, of half-waking dreams. They hear as in a dream. The impression of what they have heard lingers like the memory of the visions of their sleep. Ghostly phantoms everywhere, but no clearly-defined figure; or should one now and then appear as some known friend of our waking hours, it changes upon our approach into a thousand protean shapes, or vanishes altogether. "We ought to give more earnest heed."

But, no doubt, the apostle meant more than have attention in hearing. He meant by "more earnest heed" that we ought to be more particular in obeying the truths which we have heard. To be told how to do a thing is very necessary, but to carry out instructions is even more necessary to real knowledge. The former may be theory, or even science; but the latter is the real thing itself. There is no business or pursuit in life, from the highest to the lowest, that does not illustrate this truth. It does not fail in religion. "He that will do His will shall know of the doctrine." The students of religious theories can be numbered by the million; the students of the science by tens of thousands; but those who are paying "the more earnest heed" to the practice of every tenet of their faith, testing it by experiment, are found only here and there. But wherever such a one is found, he is at once seen to be an extraordinary man. The calendars of such men have no blanks—no *dies non*. Life past with them has not been a dead level, with only here and there a death's head or a scare-crow—a jolt or a halt to relieve the dreary monotony. Compared with the inattentive and indolent, such men have reached the age of Methuselah, and, in good to the world, have been as Abraham compared with Lot.

But the apostle furnishes an argument which appeals to ourselves and not to our benevolence. "Lest we should let them slip," means that our own memories shall suffer. Nothing is more natural than for men to forget how to do a thing which they neglect to perform; yet nothing is more common than for such men to think they can do it as well as ever. They are only undeceived when they come to try it again after long neglect. How many a professor has forgotten how to pray, and yet unconscious of the fact! How many have lost the art of loving their fellows, and yet feel insulted if you hint that they have forgotten how to love! How many think they have faith, yet, never having put it to test, are living in a land of religious air castles! They have let the things which they heard slip. There are times, no doubt, when the danger of letting things slip our memory is greater than at others; but there is danger at any time. The most dangerous time is when we are most off our guard. Many a preacher has slipped just when he was about to win the greatest triumph of his life. He had toiled, until at last success was about to reward his labors; but, thinking success assured, he lay down to rest, and, awaking in the morning, he found that the enemy had fortified. So Waterloo was lost, so Gettysburg. Many let the truths which led them to repentance slip in the joy of conversion. The great sense of duty from the terrors of the Lord slip away under his loving smiles, and the convert forgets that henceforth every new joy must spring from the discharge of the duties required of him. Clayed with the excessive bliss of first love, his goodness flies as the early dew, and he turns back to the "beggarly elements," saying that religion is a cheat.

Comparatively few ships at sea are wrecked by storms. Carelessness in port, or in time of smooth sailing to repair some slight damage, or to take some slight precaution, has left the ship unprepared for the storm. Then unable to bear the strain, she is said to have become the prey of the furious elements, when in fact she was the victim of negligence. Few Christians are crushed by calamity, or overpowered by temptation. The moral and spiritual wrecks are the work of the dry rot of sloth and silent eating of the worm neglect. Outside, when the sun shines, all seems sound and substantial, but silently the work of ruin is going on, until the storms of adversity or the burdens of responsibility press down. Then suddenly the beams give way, and the world is scandalized by the sudden fall. Religion is pronounced a fraud and a failure through the ruin of one who day by day, and year by year, let the things which he had heard slip out and away, until nothing but the shadow remained.

T. A. S. A.

Letter from Dr. McFerrin.

Southern Methodist Publishing House,
Nashville, April, 1879.

Mr. Editor: Representing, as you do, a large and important portion of the church in the South, I judge a few lines from Nashville will not be unacceptable to your readers. Well, "from the abundance of the heart the mouth speaketh." A man is apt to speak and write of that that interests him most, and I believe it is well understood that unless a man becomes absorbed in what engages his mind he will not likely succeed. As you might suppose, the Publishing House is the absorbing question with me. And, moreover, I am inclined to think that it is now *the* question with the church. I mean, of course, the *material* question. The spiritual always takes precedent with the real lovers of Christ and His cause. Do you ask how we are progressing here? How about the bonds and the business of the House? Are you likely to sell the bonds? Will you save the House? Could it be successfully run if the debts were paid, or the plan completed which you propose to carry out? These are important questions, and should be answered when an answer is requested. Our people have a right to know all about the Publishing House, for it is their property.

Well, we are progressing very well in procuring subscribers for our four per cent. bonds, and I think we will succeed in this department of the work. We hope to finally carry out the purpose of her agent and the committee, and the plan endorsed by all the Conferences. Second, the business of the House is very satisfactory. Our periodicals are going well. The Christian Advocate is gaining subscribers all the time, and our Sunday-school papers are having a wider circulation every week. We are selling books more and more every month, and if God will smile upon us, and we have co-operation of the church, the whole church, the church in every part of the connection, we are obliged to succeed.

Our new publications are finding favor. The Quarterly Conference Record, the Sunday-School Record, the Church Register, two sizes, are very highly approved. Our new Sunday-school song book, "*New Life*," is just coming in three forms, with round notes, patent notes, and in a pamphlet form without notes. The book is said to be the best yet issued from the Publishing House. It will be offered at low rates: $30 per hundred for the book with notes, $10 per hundred for the book without the music. Surely this will be considered cheap when you come to see the size, style and matter of the book. We will send a copy of each within a few days.

Tell your readers that every person who subscribes for a bond, who takes the Christian Advocate, subscribes for our Sunday-school papers, or buys a book, gets value received, and helps his own church with contributions. Why will we send off for church literature when we have at home plenty and better than we can get elsewhere?—our grand old Hymn Book, our periodicals, commentaries, sermons, histories, catechisms, Sunday-school libraries, made up with great care; in a word, our catalogue, with its hundreds of charming books. Let the eyes of the whole church turn to our Publishing House. Sustain it, and it will sustain and help the church. We pay as we go, and create no new debts.

J. B. McFerrin, Agent.

Here and There.

—By proclamation of the Governor a rigid quarantine goes into operation from and after April 30, for the protection of New Orleans and other ports of Louisiana against yellow fever. We quote from the proclamation as follows:

I, Francis T. Nicholls, Governor of the State of Louisiana, have thought proper to issue this my proclamation, declaring that all vessels arriving from and after the thirtieth day of April, 1879, from the following locations, to-wit:

"All West India ports, all ports along the Gulf of Mexico south of Texas, including the bay islands, Ruatan, Utilla and Bonaca, all ports along the mainland bordering on the Carabian Sea, all ports along the Atlantic Coast of South America as far as the city of Buenos Ayres."

All of which shall be subject to quarantine, and that their officers, crews, passengers and cargoes arriving from the above named places, or having touched or stopped at any of them, shall be subject to a quarantine of twenty (20) days.

And I do hereby direct the proper officers at the Quarantine Station to rigidly enforce the execution of this proclamation, and any violation of the laws of this State on this subject matter to be vigorously prosecuted."

—The Louisiana Lottery Company have brought the matter before the United States Circuit Court, in the form of an application for an injunction. Thomas J. Semmes, Esq., the counsel for the company, delivered an elaborate argument, in which he made a statement wide of the truth. In vindicating the lottery from the charge of immorality he said:

Talk about morality. Talk about the morality of the lottery company or the lottery business. Who can undertake to say that it is immoral?

Suppose there was no law upon the subject, one way or the other. Can any one predicate of the fact, of the establishment of a lottery, that it is immoral or unlawful? Who will undertake to say it? Is there an institution, religious, charitable or otherwise, that has not engaged in lottery schemes to accomplish the purposes for which it was created? The purpose to which money realized from lottery schemes is to be applied does not impart character to the act. Is there any State in the Union that has not authorized lottery schemes? Has not the government of the United States authorized them? The celebrated case of Clarke against the City of Washington, 12 Wheaton, was a suit upon a lottery ticket issued by the City of Washington, under the sanction of the United States, for the purpose of raising money for improvements.

Can any man say that this charter of the lottery company is in its nature immoral? Lottery schemes are not improper upon any other principle than that they are forbidden by the public policy of a State, that policy being determined by each State for itself. The mere establishment of a lottery is not a matter of absolute right or wrong. It is not a case that theologians and jurists would pronounce *malum in se*, but it is or may be what is called *malum prohibitum*.

Therefore, the act of selling lottery tickets is an act of which no man can predicate that it is immoral in the manner that you can of an act of murder, of theft, of robbery, acts which are forbidden by the laws of nature and the laws of God.

The statement: "Is there an institution, religious, charitable or otherwise, that has not engaged in lottery schemes to accomplish the purposes for which it was created?" Mr. Semmes is known to be a zealous Roman Catholic, and we can account for his language on that ground. As applied to Roman Catholic institutions, "religious, charitable or otherwise," we presume it is true that the most of them have engaged in lottery schemes, and in other schemes quite as objectionable, but among Protestant denominations it is not common, and among some of them it is wholly unknown. The lottery among Protestants is a thing condemned. We know of no church that endorses or commends it. The question in regard to the States authorizing lotteries is sophistical. Whatever they have done in the past, the lottery is *now* prohibited in nearly every State in the Union. Intelligent religious convictions are everywhere against it, and the public opinion of the whole country, in all the States, is against it. The tendency of it is evil and only evil. The legality of the repeal of the Lottery Bill is a question that we do not undertake to discuss. It may be that the courts will decide against the repeal, but it will be on other grounds than the morality and beneficence of the institution.

—The Brooklyn laymen have been in council, and have given expression to their views respecting the limitation of the pastorate. It was in the Southern General Conference, of 1866, that the pastoral limitation was repealed, but after sleeping over the matter, on the next day, the present four years law was adopted. Our Bishops were understood to be strongly opposed to the measure, and it may be that the Conference reconsidered its action out of deference to their convictions. The Brooklyn meeting was addressed by John Truslow, Judge Enoch L Fancher, and by Dr. Wheeler, editor of the Methodist. The following resolutions were adopted:

Whereas, The policy of the Methodist Episcopal Church, from the beginning, has been to adapt itself to the varied needs of the work; and it has accordingly modified its rules from time to time; and

Whereas In our opinion it has become manifest, by the experience of the church, that the limitation of the time during which a preacher may continue upon one circuit or station prevents in many cases the highest efficiency of the ministers and the greatest welfare of the churches; therefore,

Resolved, 1. That the itineracy of the ministers of the Methodist Episcopal Church is a system which has been productive of great good, and that, because of the good heretofore realized, as well as of our conviction of its power for good in the future, we deem that it should be cherished and guarded with zealous care.

2. That the essential condition of the itineracy is that the preachers be subject to assignment by the appointing power to the work for which they shall be required, and to transfer to other work when such transfer appears to be for the best interest to the general church.

3. That a limitation of the length of service either assumes that it can never be for the interest of the general church to have any preacher remain at one work longer than for the time limited; or else that while the appointing power can be trusted to determine in what cases preachers may be reappointed to the extent of the time limited, that power cannot be trusted to reappoint beyond such limit—either of which we deny.

4. That although a preacher is never appointed for more than one year (and even then subject to change,) it has come to be recognized, in a certain sense, that the time of a preacher for a place is three years, and this often operates injuriously to church and preacher by preventing a change, which otherwise would better be made at the end of one or two years.

5. That there are other cases, not so frequent as those last referred to, in which it would be greatly for the benefit of the church to continue the preacher for more than—the three years, and we believe that there can be no evil to be apprehended from such continuance if due care be used. That a longer time than three years in the work of some of the preachers serving as editors, book agents, secretaries and otherwise is already deemed politic, is seen by the provisions of the Discipline for longer terms in those cases, and without limit of repeated renewal.

6 That the annual review of the churches and preachers and assignment of the preachers to the work for which they are severally best suited is an admirable system, and very much better than the settled ministry of other denominations; but we deem that some safeguards are desirable, not by a limitation of time, which makes a sort of arbitrary prejudgment, but rather by some disciplinary provision distinctly asserting the policy of the itinerancy, and against any presumption of a right of a preacher to reappointment.

The movement will find favor in the large cities, but elsewhere it will probably meet with such opposition as to prevent any change for a long time to come. The men capable of long pastorates are few, while the most of them can serve three years with some degree of efficiency. A limitation may be injurious to some of the wealthier churches in the cities, but this may be compensated by the greater general effectiveness. The itinerancy must be taken for better or worse. Sometimes it is worse, but better on the whole.

—The time for church fairs, socialables and other entertainments is upon us. Everybody seems to be poor, and money is needed for repairs, Sunday-schools, missions, and hence these expedients. Let our friends take care. Love-feasts, class and prayer-meetings and revivals are apt to suffer when fun and frolic invade the sanctuary. We doubt the utility of these methods, or of any methods other than direct appeals based upon the merits of the interests to be subserved. Be careful and vigilant.

—We learn by telegram that Gen. Richard Taylor died in New York on Saturday, April 12. He was the son of Gen. Zachary Taylor, and was among the most distinguished of the Confederate officers in the late war. He was a native of Baton Rouge, La., and was sixty-two years of age. The last few years he has been living in New York, and has been lately engaged in writing a book on the war. He was a vigorous and entertaining writer, a brave and capable soldier, a devoted patriot, and a public-spirited citizen. He was a worthy son of the hero of Buena Vista, and his career was scarcely less illustrious than that of his honored father.

—In a note from Rev. J. E. Newman, written from Limeria, Province Sao Paulo, Brazil, February 25, 1879, he says:

"I am to go to Pirlucaba in two months, where my daughters are to start a school. We desire to make it the beginning of missionary work in that town, and hope that the Board of Missions in May will make arrangements at once for sending us a missionary for that town. Bro. Ransom and myself will raise here in this country thirty-five per cent. of his salary, and he can come here at very little cost. Bro. Ransom has explained all this in a letter to Nashville. Pray for us, that God may guide and sustain us in all our work."

—In congressional affairs nothing of importance has happened during the past week. The Army Bill is now being debated in the Senate. In the House the committees have been announced, and general legislation seems to have been determined on. The extra session promises to be a long one. Whether the President will veto the appropriation bills, with the amendments, is the question which chiefly engages the attention of political circles at this time. We must wait to see what Mr. Hayes will do.

—Rev. J. D. Harper, presiding elder of Opelousas district, Louisiana Conference, in a note of April 9, reports his district in a hopeful condition. Bro. Picot, the French missionary, is zealously at work, and doing well. The District Conference meets at Vermilionville, June 26.

Cause for Solicitude.

We refer to the destitution which prevails among Methodists in regard to our church literature. The comparatively meager sales by our Publishing House for the past few years, and the limited circulation of our church papers, tell the story. The opportunities of observation which we have had for a good while have impressed us with the conviction that this destitution is truly alarming, and that our traveling preachers should make a united and vigorous effort to relieve it. We emphasize the circulation of our weekly religious papers, because they will help to awaken interest and promote the sale of our books. Our people will never be alive to connectional affairs until they read and inform themselves. We commend the following suggestive note from Dr. Linfield, of the Mississippi Conference:

"Dr. Linus Parker: Our preachers in working the plan suggested are coming to the knowledge that some of our most prominent men and influential families in the church do not take any church paper—are not readers of our Advocate. This accounts for so much waste of talk over church interests in which, what is taken for granted, having been discussed in the Advocate, was not read. We shall continue to suffer loss while this lack of interest endures.

"What measure of success our efforts may have in enlarging the circulation of the Advocate time will show, but our solicitude enlarges with the discovery that so many of the children of our best families are leaving out the current information of church affairs and progress from their course of education. This is not an encouraging view. I believe that one of the best aids to family government is the provision of an ample supply of good periodical liter-

ature for the children. It facilitates their education, supports authority, endorses and enforces obedience, enlightens the minds and improves the manners amazingly. How can a good conscience be preserved with the exclusion, under whatsoever pretense, of the ADVOCATE from the family. Yours truly,

W. E. M. LINFIELD."

HAZLEHURST, Miss., April 6, 1879.

The St. Louis Christian Advocate, of April 9, says:

The St. John's Methodist Episcopal Church, South, in the western part of the city, having been freed from debt, repaired, improved and beautified, was last Sunday re-opened, and solemnly dedicated to the worship of Almighty God. Bishop McTyeire delivered the dedicatory sermon, judging from what we saw and heard, made a profound impression on the minds of the large audience in atteudance. This, with the attendant exercises—a sacramental service and a Sunday-school celebration—made up the public exercises of the day. Very large amounts of money have been expended on that and the new Centenary church buildings, and very imposing and elegant structures they are.

The other churches of our denomination in the city are, so far as we know, going on peacently and with more or less prosperity.

Touching the colored exodus from the South the same paper says:

Very respectable papers, such as the St. Louis Presbyterian, assert that copies of the following circular have been extensively circulated in Mississippi and Louisiana:

("Strictly Private.)

ATTENTION, COLORED MEN!

OFFICE OF

COLORED COLONIZATION SOCIETY,

"Topeka, Kansas, Feb. —, 1879.

"Your brethren and friends throughout the North have observed with painful solicitude the outrages heaped upon you by your rebel masters, and are doing all they can to alleviate your miseries and provide for your future happiness and prosperity. President Hayes, by his iniquitous Southern policy, has deserted you, while the Democrats, who now have control of congress, will seek to enslave you if you remain in the South, and, to protect you from their designs, the Colonization society has been organized by the government to provide land by each head of a family, which will be given in bodies of one hundred and sixty acres, gratuitously. This land is located in the best portion of Kansas, in close proximity to Topeka, and is very productive. Here there are no distinctions in society; all are on an equality. Leave the land of oppression and come to free Kansas.

"LYCURGUS P. JONES, President."

"Show this circular to none but colored men, and keep its contents a secret."

The Presbyterian states further:

"Many of them are wholly without means and are provided for here and forwarded to their destination. Some of them have money, but claim to be as poor as the others, until they are compelled to disgorge by their colored entertainers, who tell them to their face that they lie.

"With the propensity to lie, which is characteristic of human nature, and is particularly strong in negroes, these immigrants, both of their own motion and being tutored thereto, tell dismal stories of oppression and persecution at the hands of their recent white neighbors—which stories, arousing sympathy, are pecuniary profitable, and furnish much capital to clerical and other demagogues."

And adds:

"Of course the poor creatures are duped. Some of them have discovered this, and have written to their white friends in the South asking help to return home. All of them will be similarly enlightened when they reach their journey's end."

We have no doubt the above gives the true explanation of the movement, and it is almost certain that these deluded negroes will soon look back to these Southern homes as a heaven upon earth in comparison with what they will find in the Northwest.

A Proposition Bro. Patterson—A Watch.

BRO. PARKER: Our Bro. Patterson, who is doing such a noble work for God and the church in Mexico, has been "in peril of robbers." In making one of his important and dangerous missionary tours he was robbed on the highway. He did not lose much money, having but little with him. But he lost his watch—a father's present. Money can hardly compensate such a loss. It possesses a value beyond any ordinary monied expression. Still as approaching compensation, and as an expression of appreciation of the man and the work, I desire to unite a few friends with me in presenting him with another. I submit, therefore, the following proposition: I will be one of thirty to give $5 for the purchase of a watch, to be sent to Bro. Patterson as soon as the matter can be consummated. Please begin the roll, and let the church know when the amount is secured. Enclosed find my $5. I suggest that the money be sent to you, and, when the whole amount is in hand, to be turned over to Bishop Keener, to make and forward the purchase.

Very respectfully,

JOEL T. DAVES.

Note by the Editor.—We will gladly receive contributions to this fund, and the ADVOCATE will be one to add $5 to it. Our worthy missionary ought to have a good watch, and we hope the needful amount will be soon in hand.

Rev. J. L. Futrell, writing from Greenville, Miss., April 8, says:

"BRO. PARKER: We are in our meeting now, which grows in interest every night since Friday. The wickedness here is appalling. You have doubtless read, ere this, of the fiendish assassination last week—a man butchered in his bed. It was so horrible that business was paralyzed. A large house told me to-night: 'We have not sold twenty five cents' worth since it was known.' But this is only one outbreak of the rottenness within. For as small a place, I never heard so much as here. Then you may know how glad the Christians are to see such encouragement. We have had two professions. We look on these as an earnest of what God is preparing to do for us. We earnestly ask all your readers to pray for us. Doctor, come to our District Conference, May 16. Methodism needs the stimulus of the presence of many here. All who can, come."

Our Methodist Sunday-School Union of New Orleans held its thirty-third anniversary at four P. M., Sunday, April 13, at the St. Charles Avenue Church. The exercises were under the direction of S. K. Russ, president of the Union, and were very gratifying. The house was filled with the children, their teachers, and the people. The floral decorations about the pulpit and altar were profuse and tasteful, and the singing and Scripture readings by the several schools were adapted to Easter Sunday, and very well done. There were several recitations by the pupils, and Prof. Nicholson, of the State University, Baton Rouge, delivered a lively and appropriate address to the young people. On the whole, it was one of the most interesting anniversaries of the Union that we have witnessed for years.

Fayette, Mississippi

MR. EDITOR: Our church has lost four faithful members during the present year, all of whom have died of pneumonia—Miss Sarah Stokes died January 9; Mrs. P. M. Adair died March 1; Mrs. Eliza Folkes died March 27; Mr. John W. Scott, president of the Board of Stewards of this circuit, died April 3. The last three were sisters and brother; and all sleep within ten feet of each other. Obituaries will appear soon.

Your brother,

D. P. BRADFORD, Pastor.

APRIL 8, 1879.

An appreciative subscriber from Vernon, La., writes: "As a new subscriber of the NEW ORLEANS CHRISTIAN ADVOCATE, I am happy highly to recommend the ADVOCATE as a superior paper. I have carefully examined the ADVOCATE, and I have compared it with publications of like character, and am deeply impressed with its superiority, and I hope it will everywhere meet with the appreciation it so much deserves. I hope every reader of this paper will read it to their neighbors, and invite them to subscribe."

A flower mission entertainment will be given by the Little Girl's Mite Society, at the second mission, corner Laurel and Pleasant streets, New Orleans, on Thursday, April 17, at half-past seven o'clock P. M. We hope our young friends may have a pleasant and profitable time. Complimentary tickets duly received.

We were mistaken in saying that Rev. James E. Cobb was sick at Monroe, La. He is at the residence of Col. Standifer, in Treuton. A note from Rev. James L. Wright, April 6, informs us that Bro. Cobb was better at that time, though still quite sick. We hope soon to hear of his complete restoration to health.

Books and Periodicals.

LECTURES ON ASTRONOMY AND KINDRED SUBJECTS, based upon the electric theory, the motion of the heavenly bodies; the polarity of the earth; the inclination of the poles; all atmospheric phenomena; together with the development and growth of animals and plants accounted for upon the principle of electric attraction and repulsion. By H. T. Kavanaugh, M. D. D. D. Cincinnati: Printed by Hitchcock & Walden for the author, 1879.

This is a handsomely printed pamphlet of 95 pages, containing seven lectures on which the learned author elaborates "the electric theory." The lectures contain a great deal of curious and useful information, and the theory is sustained by a large army of scientific facts. Whether true or not, it is invested with a degree of probability, and is an ingenious speculation it is well worth study. The topics treated are seen in the following titles of the lectures: 1. Brief Sketch of the History of Astronomy. 2. Electricity and its Forces the Motor Power of the Solar System. 3. The Effects of Electricity on Men and Animals. 4. The Influence of Electricity on the Atmosphere and the Growth of Plants. 5. The Study of God and Nature. 6. The Moon and Lightnings—The Offices and Influences. 7 Animal Magnetism—The Sexes—God's Nature.

—The Theological and Homiletic Monthly for April is before us. It contains the following articles: The Dogma of Immortality; The Agnostic Lament—Christian Union; Ministerial Power—the Assurance of a Divine Call; Missionary Pastors—Missionary Review; The Text; Sermon Outline; The Mission of the Church to the Poor—a sermon by Rev. J. E. Edwards, D. D.; Exposition of Matthew xv, 24-26, by Rev. J. D. Blackwell; Editorial Miscellany. This is the second number of this publication, and every article in it is capital. We heartily wish all our preachers and laymen, too, would take it. Rev. R. N. Stedd, D. D., publisher, Richmond, Va. Price, $2 50 per annum.

—The Preacher and Homilectic Monthly for April is an excellent number of this valuable magazine.

—Le sure Hours is the title of a very entertaining monthly published by J. L. Pallen & Co., New York. Price, $1 a year. We have received the April number.

—Our Sunday-school periodicals for April have been received. Among them is the Sunday-School Quarterly, containing the lessons for the second quarter. This preparation of the lessons for three months in advance is a great convenience, and, we believe, is giving general satisfaction. The Magazine, Visitor and Little People are up to the usual standard of excellence.

MARRIED.

LYONS-CHEVIS.—At the residence of the bride's father, Dr. H. T. Chevis, in Abbeville, La., March 5, 1879 by Rev. E. B. Fond, Mr. Henry B. Lyons to Miss Mollie V. Chevis, all of Abbeville Vermilion parish, La.

Much joy to the happy couple.

STEWART—COOMBS.—At the residence of the bride's mother, in Rossier parish, La., by Rev. J. W. Medlock, Mr. J. J. Stewart to Miss M. S. Coombs.

NOLES—REID.—At the residence of the bride's father, March 12, 1879, by Rev. Thomas J. Upton, Mr. Geo. Noles of Lincoln, to Miss Florence A. Reid, of Claiborne parish.

JAMES-CALLER.—March 20, 1879, at the residence of the bride's mother, near Talladega, Ala., by Rev. W. P. H. Comer, Rev. Joseph H. James, of the Alabama Conference, to Miss D. W. Caller.

MCMASTER—REDDING.—At the Methodist Church in Hazlehurst, Miss., March 26, 1879, at half past seven P. M., Mr. J. W. McMaster and Miss Kate M. Redding. By the pastor. No cards.

MIXON-TURRENTINE.—February 25, 1879, at the house of Mrs. J. A. Carter, by Rev. O. R. Blue, William H. Mixon, Jr., to Miss Susie E. Turrentine, daughter of the Rev. M. C. Turrentine, of the Alabama Conference.

MCDONALD-HENDERSON.—March 20, 1879, at the residence of the bride's father, near Woodville, Miss., by Rev. J. P. Drake, Mr. Elijah U. McDonald to Miss Evalina Henderson.

Publisher's Department.

CLUB RATES.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year on receipt of $3 50.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year on receipt of $4.

The NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4, or to ministers for $4 50. Each paper to be mailed from its own office.

SPECIMEN COPIES

of the ADVOCATE will be mailed when desired to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO sell chamber sets, white stone, $3; fancy, $5; dinner sets, white stone, 12; semi-china, $16 and $18; china, 124 pieces, $25.

CLOTHING AND FURNISHING GOODS.—Messrs. Wheeler & Pierson, 13 and 15 Camp street, are offering fine black cloth suits and business suits at very low rates. We know of no better concern to do business with.

ICE.—William Myers, Ninth St., between Magazine and Constance streets, is one of the best men in New Orleans to his line, to do business with. Families supplied at liberal rates. See advertisement.

COMPOUND OXYGEN.—This new treatment is endorsed by some of the most eminent gentlemen as wonderful in the cure of all chronic diseases. See advertisement on the sixth page.

FITS AND EPILEPSY.—One thousand dollars is offered by Dr. H. G. Root, 113 Pearl street, New York, if he cannot cure or benefit patients troubled with the above.

STATE BANK.—We direct the attention of our readers to the statement of the condition of the above reliable bank, which appears in another column of the ADVOCATE. The exhibit is one that reflects credit on the management.

PHOTOGRAPHIC ARTIST.—Our readers should bear in mind that our old friend, W. W. Washburn, is at his old place, corner Exchange Alley and Canal street. To those wanting a faithful likeness, call and see him. He employs the very best talent that this country produces.

LADY AGENTS WANTED.—If there are any of our lady readers out of employment or any who may want to add to their income, we would suggest to them to correspond with Madame Griswold, 21 East Sixteenth street, New York. By reference to the seventh page you will see the nature of her business.

CARPETS, MATTINGS, OIL CLOTHS, ETC.—Messrs. Elkin & Co., 100 Canal street, are in receipt of a very fine assortment of the above goods, all new patterns, which they are selling at greatly reduced prices. This is one of the best houses in this country to do business with. Call and get a bargain.

STOVES.—Buck's Brilliant Stoves give universal satisfaction wherever used. Country and city people should examine them before purchasing elsewhere, as the prices offered are very low. For sale by H. Haller, a gentleman we have known for years, and one of our most popular merchants.

STATIONERY, PRINTING AND LITHOGRAPHING.—Get your stationery, printing and lithographing done at J. S. Rivers', 91 Camp street.

INDIAN TURNIP PECTORAL BALM is the best remedy for coughs, colds and asthma. Depot, 23 Elysian Fields street.

DR. TUFT'S PILLS.—The best pills extant for the liver. See advertisement on last page. For sale everywhere.

TRUNKS.—If you want a bargain in trunks call on S. Baum, 551 Magazine street, the best place in the city to get them at. See advertisement on seventh page.

MR. M. H. APPLEGATE, at 146 Poydras street, will fill any orders for plumbing, and has for sale cooking ranges, boilers, etc. For work requiring careful attention and reliable workmanship, we recommend him to our readers as the best in New Orleans. Country orders, for all goods in his line, will have prompt attention.

SUNDAY-SCHOOL BOOKS.—If you wish to learn some of those beautiful songs of Moody, Sankey or Bliss if you wish a Bible of any style in binding, with notes or without notes, if you desire to study the Holy Gospel and need a concordance or Bible dictionary, if you need catechisms, hymn-books, class-books, rewards, motoes, church or Sunday-school literature of any kind go or send to G. T. Lathrop, Esq., 112 Camp street, and you will get them. This is the largest and most complete book depository in the Gulf States.

NECESSITIES AND LUXURIES.—If you want the best furniture at the most reasonable of rates go to the corner of Poydras and Camp streets and call on B. M. & B. J. M'grumery. If in the country, send your orders and they will be most strictly and fairly filled. Everything in their line, from the necessary breakfast table to the fulfillment of the most pathetic taste in house furnishings, can be found in this large and well known house. No customer will complain of inattention. Try them and see.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can safely use it on infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 617 North Sixth street, St. Louis (Lindell Hotel.)

One thing on which the Doctors all agree.

Doctors disagree about a great many things but they are all of one mind regarding Cod Liver oil, as the only thing to prescribe when the enfeebled system refuses to absorb and assimilate any other kind of nourishment, whatever may be the cause of the patient's lack of vital force. Whether it is consumption, scrofula or the general debility so often following malarial fever; this peculiar form of food is the only known agent that rarely fails to invigorate the blood and solidify the tissues of the body, and speedily averts the dreaded process of decay. Yet people turn from this benefficent means of preserving life, because of its repulsive taste. Thousands will rejoice to know that all its valuable qualities are not only preserved but multiplied in a palatable mixture of **Scott's Emulsion of Pure Cod Liver Oil** with the **Hypophosphites of Lime and Soda.**

A Fact that ought to be well Known.

The liver is the pendulum of the human clock, and when it is not in healthy action the other organs of the body are more or less affected, and disease the consequence. Use Maguire's Cundurango and it will regulate the liver, cleanse the blood, open the bowels and renovate the entire system.

An Extended Popularity.—Each year finds "*Brown's Bronchial Troches*" in new localities, in various parts of the world. For relieving Coughs, Colds and Throat Diseases, the Troches have been *proved* reliable.

HONESTY is the best policy in medicine as well as in other things. **AYER'S SARSAPARILLA** is a genuine preparation of that unequalled spring medicine and blood purifier, decidedly superior to the poor imitations heretofore in the market. Trial proves it.

NEW ADVERTISEMENTS.

SUNDAY-SCHOOL UNION DEPOSITORY.

With a full line of *Question Books, Catechisms, Hymn Books, Class Books, Library Books, Rewards,* and everything needed in the Sunday-school. Send for Catalogue.

Also Sankey & Bliss' Gospel Hymns and Sacred Songs, Teachers' Bibles, Concordances, Bible Dictionaries, Commentaries, etc., at the Depository, 112 Camp street.

G. T. LATHROP.

Carpets and Mattings.

ELKIN & CO.

100 ..... CANAL STREET 100

NEW PATTERNS

CANTON MATTING, Best Quality.

WHITE AND CHECK

CANTON MATTING, in all Grades.

OIL CLOTHS, all widths. Linoleums and Linoleum Floor Cloths. Nottingham Lace Curtains, new designs. Window Shades and Cornices.

CARPETS OF ALL KINDS

At Reduced Prices.

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

FAMILIES SUPPLIED AT LIBERAL RATES

ORDERS PROMPTLY ATTENDED TO.

WILLIAM MYERS,

NINTH STREET, between Magazine and Constance Sts., opposite the Market.

Washington Avenue Drug Store.

Cor. Magazine & Washington Sts.

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl like ornament and ravishing beauty. Glycerine Cold Cream for chapped lips, face and hands. Roberts' Pectoral Syrup, for catarrh, colds, bronchitis and pneumonia. Prescriptions put up night and day. R. J. MAINEGRA, M. D., Druggist, Pharmaceutist and Practical Chemist.

MISCELLANEOUS.

DO YOU WANT A FIRST-CLASS

PIANO OR ORGAN?

No doubt you need one, and you will consult your interests by calling at

LOUIS GRUNEWALD'S

14 to 22 Baronne Street, Grunewald Hall,

and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.

THE BEST IS ALWAYS THE CHEAPEST.

SHEET MUSIC at half price.

Everything in the music line to suit everybody.

ADDRESS,

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REDUCE YOUR TRAVELING EXPENSES!

BY BUYING YOUR

RAILWAY TICKETS

AT

GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, under St. Charles Hotel.

F. E. GUEDRY, Agent.

Railroad Tickets to all Points Bought, Sold or Exchanged. ap

REPORT OF THE CONDITION

—OF THE—

PEOPLE'S BANK OF NEW ORLEANS,

At the Close of Business, Monday, March 31, 1879.

RESOURCES.			LIABILITIES.		
Loans and discounts		$516,547 66	Capital Stock		$300,000 00
Currency and coin	$219,084 74		Deposits		828,752 32
Clearing House Checks	67,445 21		Dividends Unpaid		1,021 50
Sight exchange on New York	84,781 71		Profit and Loss, expenses and taxes	$28,291 56	
Bank Stock, present market value	30,296 42			7,156 42	17,781 21
Banking house, furniture and other real estate		9,722 78	Total		$1,148,137 56
Total		$1,148,137 56			

N. LANDRY, Cashier.

C. MARIONI, President.

Attest: E. K. CONVERSE,
JOHN RICHARDS,
JAS. J. REISS,
Directors.

WHEELER & PIERSON,

(Successors to Darcy & Wheeler and Pierson & Hewes)

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | *Business Suits, $12 to $25*

6 Shirts for $9 | *Collars $1.50 per Doz.*

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices in our

WHOLESALE DEPARTMENT.

Report of the Condition

OF THE

State National Bank,

AT NEW ORLEANS,

In the State of Louisiana,

At the Close of Business, Friday, April 4, 1879.

RESOURCES.		
Loans and discounts		$1,000,118 5
United States bonds to secure circulation		50,000 00
Other stocks bonds and mortgages		10,161 35
Other assets—special account		129,177 22
Due from approved reserve agents		283,078 17
Due from other National Banks		46,556 20
Due from State banks and bankers		115,381 16
Real estate		70,000 00
Current expenses and taxes paid		22,133 61
Exchange for Clearing House	$30,145 02	
Bills of other banks	40,167 00	
Fractional currency (including nickels)	99 45	
Specie	21,372 23	
Legal tender notes	395,695 00	
Redemption fund with U. S. Treasurer, 5 per cent of circulation		2,250 00
Total		$2,407,358 87

LIABILITIES.		
Capital Stock paid in		$250,000 00
Surplus fund		85,000 00
Undivided profits		160,310 75
National bank notes outstanding		15,440 40
Dividends unpaid		11,240 88
Individual deposits subject to check	$1,363,354 22	
Demand certificates of deposit	7,645 00	
Certified checks	8,778 09	
Cashier's checks outstanding	70 00	
		1,379,847 31
Due to other national banks		30,103 73
Due to State banks and bankers		77,644 20
Total		$2,207,578 87

STATE OF LOUISIANA,
Parish of Orleans, ss.

I, CHAS. L. C. DUPUY, Cashier of the above named bank, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

CHAS. L. C. DUPUY, Cashier.

Subscribed and sworn to before me this twelfth day of April, 1879.

PIERRE GUYOL, Notary Public.

Correct—Attest:
ALF. MOULTON,
THOS. A. ADAMS,
JULIUS WAHRIN,
Directors.

Statement of the Condition

OF THE

Union National Bank,

OF NEW ORLEANS,

At the Close of Business, March 24, 1879.

RESOURCES.		
Bills discounted	$108 419 32	
Demand loans	49 338 63	
		$157,757 95
United States bonds to secure circulation		250,000 00
United States and other taxes		2,201 81
Expenses and rent		3,143 72
Real Estate, furniture and fixtures		22,198 88
Premiums paid		4,687 50
Cash Items—		
Legal tenders	$106,355 00	
National Bank notes and fractional currency	21,510 16	
Gold and silver	42,660 91	
Clearing House checks	56,227 00	
Exchange on New York	37,745 17	
Exchange on other points	7,575 91	
		181,151 05
Five per cent. redemption fund		11,250 00
		$1,277,922 8

LIABILITIES.	
Capital stock	$ 250,000 00
Surplus fund	85,000 00
Undivided profits	18,843 20
Dividends unpaid	310 80
Individual deposits	638,329 23
Due to banks and bankers	21,8.. ..
Due to foreign bankers	215,966 76
National bank notes outstanding	224,... 00
	$1,277,922 80

C. KOHN, President.

S. CHALARON, Cashier.

Attest:
VICTOR MEYER,
WM. HARPWELL,
E. F. LAVILLEBEUVE,
Directors.

1879. 1879.

EXCURSION ROUTE!

NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS

ANCHOR LINE,



The fine passenger steamers of this line will leave New Orleans on TUESDAYS, THURSDAYS and SATURDAYS, at 5 o'clock P. M., during the season, connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.

Passengers and baggage transferred from steamers to railroads FREE OF DRAYAGE.

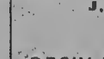
Through and Excursion tickets for sale on board the boats and at the office of the company.

J. H. WOODS, General Agent.

No 104 Common Street.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.



For Washington Opelousas, Port Barre Simmsport Cheneyville, and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master; J. H. SCHMIT, Clerk, Will leave positively as above. For freight or passage apply on board or to

LORD & McPEAKE, Agents, 48 Camp St.
GEO. H. BITE, Agent, 6 Triumphoplus St.

P. S. Connects closely with Boats for Bayou Des Glaize and Barges for Bayou Boeuf.



WANTED EVERYBODY TO know that LAPLACE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, arisæma *triphyllum*. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist, 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at J. C. Dumonk & Co. Depot in St. Louis at RICHARDSON & CO. ap

J. S. RIVERS,

STATIONER,

Steam Power Printer,

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

74 CAMP STREET,

5p NEW ORLEANS.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

632 ..... MAGAZINE STREET 632

Between Jackson and Josephine Sts. 5p

The New Louisiana Remedy.

Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

Farm, Garden and Household.

STRAWBERRIES.—It is a well-known fact that but very few of the hundreds of famous (famous in the eyes of their originators, and perhaps deservedly so) strawberries are of any value to the general cultivator.

There is no fruit or vegetable I have ever grown, that location and soil made as much difference with, as the strawberry, and there are but very few varieties out of five hundred and over that I have tested that can bring up to near the standard claimed for them by the originator of their productiveness.

Most of the new varieties are sent out on size and merit. I never yet have seen a very large berry that was very productive or very nice. The year that the Charles Downing was sent out, I secured ten new varieties and it was all that I fruited for more than two years. The next season we had twenty and did not keep any; the next thirty, and not one was up to the Downing, so they all went under; the next season I only tried ten that originated outside of our own grounds, and over one hundred of our own seedlings, and only retained our No. 10, and G. S. was the first berry that with us was as profitable as the Wilson's Albany, that we discarded when I took the Downing and it; the No. 10 is only good under favorable circumstances; it needs a heavy loam and an abundance of potash, and then it is a hard berry to beat for a *late* market berry.

In 1876 we tried fifty more varieties of our own and others, and only retained the Monarch of the West and the Eclipse. I think the Monarch will push the Downing hard—like it, any soil will do, and the richer, the more and the better the fruit, if the vines are kept properly thinned; being more firm and ripening its crop quicker, it will suit many who want to ship some distance better than Downing, and is a better flavored berry, though not so productive withal.

Much damage has been done to strawberry cultivation, and the old and best varieties, by not using plants for *new* plantations grown on *new* plantations.

Vines that have borne a crop of berries are in poor condition to produce good new plants. I am told that the time has been, when if a person had good plants and good land they were sure of a good crop of berries. It was before my experience. The first 1,000 strawberry plants I ever set, after nursing them all summer, and fighting several different kinds of insects, I had sixty plants left in the fall.—Massachusetts Plowman.

HOW GREAT HOGS ARE FATTENED.—Carter and Southard have reduced the business of pork-raising to a science. The former, intent upon taking the palm, started off with thirty-nine hogs. Upon twenty-seven of these he bases his hopes of success. Of the original number several have been killed. In January three of them came so very near choking to death that the farmer grew frightened and slaughtered them. They weighed 708, 817 and 738 pounds, respectively. The hogs entered for the prize have had the very best of care. There are just two events in the lives of such hogs—sleeping and eating. They are too fat even to waddle. They never wake up, except to eat, and that process over they again stretch out upon clean straw in their separate pens. These particular hogs of Mr. Carter's were too lazy even to feel themselves, and, indeed, even if they were not, they could not see their food. For weeks they had been in total blindness. Like the average hog of no particular distinction, they all had eyes, but three inches and a half of feminine fat kept them closed completely. The feeding process is one of interest to both hog and spectator. The farm hand rolls up boiled meal into round balls and forces it into their hogship's mouths. The hogs grunt and swallow, and keep it up until they are perfectly gorged. They are kept in a stuffed condition on the best of meal, and all that is asked of them is to grow fat. Southard has not killed yet. He began the year with twenty blue hogs, all Jersey reds, but his pens now contain but twenty-three. There they were, lying around, grunting, and puffing, and with snouts pointing upward in search of air. Their eyes could not be seen, and it took strong fingers to pry away the masses of fat so that the hidden organs of sight could be opened out. The blind, helpless masses were shaken by loud breathing, and occasionally would give vent to a short, but they seemed entirely unable to get upon their feet.—Burlington (New Jersey,) Letter to Philadelphia Times.

DOGS VS. SHEEP.—Hon. L. L. Polk, Commissioner of Agriculture for North Carolina, in his last annual report, states that in seventy-eight counties of that State, from which he had received reports, there were 111,039 dogs, and an average of one dog to every three sheep. The number of sheep destroyed by these dogs during the past year was 38,181, about 8,000 more than were destroyed by disease.

We have no statistics on the subject in Alabama, but we *guess* that we have more dogs and fewer sheep than they have in North Carolina; probably a dog for every sheep in the State. We heard an intelligent gentleman, one who had some experience in keeping dogs, estimate that a dog, properly fed, would consume as much as an able bodied field hand. This same gentleman, Hon. Lymon W. Martin, of Russell county, introduced a bill into the last legislature, requiring the owner of every dog to take out a license for keeping him. The bill, however, failed, so all dog laws will fail in Alabama, until the sheep can outvote the dog. As we have before said, the sheep-raisers must be a law unto themselves in this matter. Lead pills or arsenic are the best cures for sheep-killing dogs.—Alabama Farm Journal.

DRAINAGE.—To drain a depression in a field where a clayey or hard pan subsoil prevents the sinking of rain water, and the lay of the land is unfavorable for the ordinary modes of drainage, first dig a hole, as if for a well, through the impervious stratum, at the bottom hollow; fill it up to the brim with stone scows, remove the excavated earth so as to allow the surface water free access to the pit, and standing water will never injure the grass or grain crop in that part of the field.

FISH CAKES.—Take the fish left from the dinner, put it in your chopping tray, being careful that there are no bones in it; chop fine. Pare and boil potatoes enough to have twice the quantity of potatoes that you have fish. When cooked, turn them into the tray with the fish; mash fine and make into cakes about the size of an egg. Flour the outside lightly; have the fat *boiling* hot, and fry a light brown. The fat should be half lard and half side pork. Have the slices of pork a nice brown, and serve with the fish cakes.

HONEY PUDDING.—Three pints finely sliced apples, one pint honey, one pint flour, one pint cornmeal, small piece butter, one teaspoonful soda, the juice of two lemons and their grated rinds; sift the dry soda into the honey, then add the apples, melted butter and a little salt; now add the lemon rind and juice and at once stir in the flour. Bake one hour. Serve hot or cold with sauce.

CURE FOR HURTS OR COLIC IN HORSES.—From one to three tablespoonfuls of chloroform with from one-half to one pint of castor oil, and the combination will act like magic. The chloroform not only destroys or kills the hot, but relaxes the system, rendering the castor oil more powerful in the expulsion. I have never known a horse or mule to die with colic or hots with this remedy, even if colic exist independent of their presence, which I much doubt.

No plow should be put into the ground until the soil is dry. When a spadeful of earth thrown down crumbles into a loose mellow heap, the plows may be started, but not while the spade comes out of the ground smeared and soiled. A few days' delay is better than being a day too soon. The first in the field is often the last at harvest

MISCELLANEOUS.

MILLINERY
AND
BERLIN ZEPHYR.

Mme. ROSA RENOIR,
No. 9 Chartres Street,

Having returned from the North begs to inform her patrons and the ladies in general that she is now prepared to furnish them with all the latest novelties in her line, carefully selected in New York and Baltimore, and received direct from leading Parisian houses, and that she will be receiving weekly all the new shapes in

French Chips
—AND—
English and American Straws,

for ladies, misses and children.

Also an infinite variety of FLOWERS, FEATHERS, SILKS, ORNAMENTS, NECK-WEARS, etc., of elegant designs and material.

Her prices will be found lower than those of any other first-class house.

Berlin Zephyr, etc.,

Just received direct from the factories a full line of genuine BERLIN ZEPHYR, of all colors.

SECOND EDITION
OF
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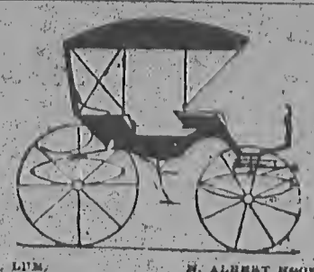
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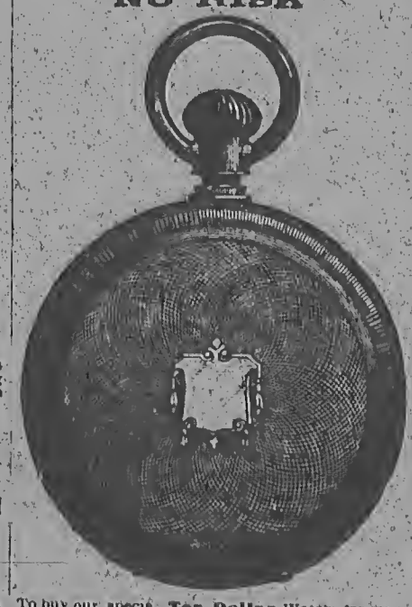
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Scientific.

—A late number of the American Naturalist has a beautifully illustrated article on "Cross-fertilization in Flowers," from the pencil and pen of Prof. J. E Todd. The plants chosen for representation are Iris, Martynia, Pentstemon and Lobelia. The behavior of the Pentstemon, as detailed here, is the most novel of the set, that of the others having been before placed on record. The weak points in the argument, as in many similar ones connected with this subject of cross fertilization, is that from the structure it is inferred that insects must do so and so, and that so and so must be the behavior and the effect on the plant. But it is on record by many competent observers that these assumed certainties do not always follow. In the case of Lobelia, for instance, where, on account of the proterandrous character in connection with structure, it is assumed that the flower cannot avail itself of its own pollen or any pollen without insect aid, it is now well known that they do seed freely without such agency. At least, they do seed freely when all the winged insects are excluded; and if any help them, it must be small thrips or such like minute insects, which, though they may aid a flower to get its own pollen, or even the pollen of its near neighbors, do nothing toward that true cross-fertilization as demanded for utility by Mr. Darwin. The whole subject is as curious as it is interesting.

—At a late meeting of the Franklin Institute, Philadelphia, Dr. Isaac Norris presented and described a new form of microphone, devised by himself, in which he employs a cylinder of wood or other light material, about three seconds in diameter and four seconds long, placed horizontally, over either end of which is stretched a membrane, forming two diaphragms. To the center of one of the diaphragms is attached a silk thread, which passes over a small pulley, and has suspended at its end a metal cone with a carbon point. This cone is made hollow, in order that its weight may be adjusted by adding small shot. Directly under the cone is placed a carbon rod, adjustable perpendicularly, so as to secure a very delicate contact. The electric circuit is completed through it, the cone and a Bell telephone. This instrument is very sensitive to sound, and, with a stethoscope connected with the cylinder by means of a flexible tube, was designed to aid in the study of the sounds of the heart and lungs.

—The idea that the cocoons of insects protect the chrysalis from frost has been combatted by M. Jousset de Bellesme, who claims that the cocoon serves to protect insects from observation—i. e., that it is a case of protective mimicry. He thinks that in no case does the cocoon serve to protect the insect from low temperature, since even in the middle of winter the air enclosed in the interior was found to be of exactly the same temperature as the surrounding air. But if the pupa resists congelation, it does it by virtue of a continuous and considerable disengagement of heat.

—Prof. Henry Morton, of the Stevens' Institute, pleasantly suggests the utilization of phosphorescence as a means of producing light. He says if we could paint our walls with such a body it would, "as it were, absorb light during the day, and then emit it during the night; and it would only be necessary to have curtains to draw over our luminous walls at night to shut out their light when necessary, just as we now draw curtains over our windows in the day-time. By painting the outside of houses with the same material all need of street lamps would be avoided."



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AN INFANT KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This institution has now reopened under the auspices of the Misses MOISE, Cecelia W., Sallie L., and Corinne, the latter relicte of the late R. G. Raoul, daughters of Judge E. Warren Moise, deceased, successors of Mme Loquet-LeRoy, whose good will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the school. They respectfully solicit a continuance of the patronage so liberally extended to the institution, and that of their friends, and the public generally; promising strict devotion to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors, being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the Institution. For terms and particulars apply to the principal.

HIWASSEE COLLEGE,

(Postoffice the same.)

MONROE COUNTY, EAST TENNESSEE.

PARENTS desiring to find a safe and healthy location for their sons during the summer season would do well to patronize the above-named institution under the patronage of the Holston Annual Conference, Methodist Episcopal Church, South. The spring term closes May 22, and Fall session begins

FIRST MONDAY IN AUGUST, 1879.

Students arriving before the latter date will be beyond the reach of epidemics, and will thus secure some months of profitable study before Colleges usually open in less favored localities.

Excellent board in College Boarding House by D. A. McKenzie, the well known *farmer-steward*, at ten dollars per month, washing *included*. Same in good private families at nine dollars. Tuition, College Course, twenty dollars; English Course, fifteen dollars.

J. H. BRUNNER, D. D., President.
F. M. GRACE, A. M., Secretary.

PROFESSIONAL CARDS.

JOHN MCENERY. MARTIN VOORHIES.

McENERY & VOORHIES,

ATTORNEYS

AND COUNSELLORS AT LAW,

Office—12 ST. CHARLES STREET.

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

320 Jackson St., Bet. Chestnut and Coliseum,

NEW ORLEANS.

Office Hours—Eight A. M. and three to 10 P. M.

DR. J. J. LYONS,

NO. 319 CARONDELET STREET,

Between Julia and St. Joseph,

New Orleans, La.

COPARTNERSHIP.—THE UNDERsigned have this day formed a copartnership under the firm name and style of

LEVI & NEWMAN,

HORACE L. LEVI. EDWARD NEWMAN

(Successors to A. Levi.)

COTTON FACTORS

AND COMMISSION MERCHANTS.

No. 82 CARONDELET STREET.

New Orleans, January 21, 1879.

CARRIAGES, WAGONS, ETC.

RUFUS H. EDSON. ARTHUR L. EDSON.

EDSON & SON,

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LIGHT AND HEAVY SPRING WAGONS.

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Barouches, Phaetons, Buggies and all kinds of Spring Wagons constantly on hand and made to order.

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PLATFORM WAGONS, TRUCKS,

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Barouches, Buggies and all kinds of Spring Wagons.

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CARRIAGE, WAGON

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CART-MAKERS' MATERIAL,

And Manufacturers of

Light Carriages and Spring Wagons,

All at Reasonable Prices.

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Between Common and Gravier,

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D. T. SHEAHON & CO., PROPRIETORS,

Wagons, Carts AND Drays

MADE TO ORDER.

Southern Orders Respectfully Solicited.

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AND DEALER IN

COOKING RANGES AND BOILERS

Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,

146 Poydras St., New Orleans, La.

Repairing neatly done. Country orders attended to.

BUSINESS CARDS.

OFFICE AUDITOR OF STATE.

New Orleans, Jan. 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies, in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor, and for other purposes."

ALLEN JUMMEL, Auditor.

WATCHES.

LADY'S GOLD WATCHES, $30 and upward.
GENT'S GOLD WATCHES, $45 and upward.
GENT'S SILVER WATCHES, $12 and upward.
BOYS SILVER WATCHES, $12 and upward.

All guaranteed.

A. B. GRISWOLD & CO., Cor. Canal and Royal Sts.

W. C. SHEPARD & Co.,

49 CAMP STREET.

China Crockery, Glass,

AND HOUSE FURNISHING EMPORIUM.

CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS.

Viz.: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 2 After-Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.

Variety Novelties in House-Keeping.

TEA SETS all prices and quality.
GOBLETS, TUMBLERS BOWLS, CAKE-STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS LADLES, WAITERS.
CHAMBER SETS White, Band, Fancy—all prices.
TIN CHAMBER SETS FOOT TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

RICE, BORN & CO.,

89.....CAMP STREET.....91

WAREHOUSE—143, 145 & 147 MAGAZINE ST.,

NEW ORLEANS,

IMPORTERS AND DEALERS IN

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HARDWARE!

BUILDERS' HARDWARE,

GRATES, CUTLERY, STOVES,

HOUSE-FURNISHING GOODS, ETC.

SOLE AGENTS FOR THE

CHARTER OAK STOVE

HOWE SCALE and

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ELKIN & CO.

100.....CANAL STREET.....100

HAVE NEW STYLES OF

AXMINSTER, VELVET,

BRUSSELS and INGRAIN.

Just received per Tentonia from Liverpool

English Oil-Cloths and Linoleums.

A large variety of

RUGS, MATS AND MATTINGS.

HEATH, PIPPEY & LARA, IMPORTERS AND DEALERS IN

CARPETS, FLOOR OIL CLOTHS,

UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc. Frames made to order—a specialty.

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Marble Works,

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Between O'Fallon and Cass Avenues,

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TRUNKS, TRUNKS,

HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest Ladies' TRUNK, Gents' Sole Leather, Zinc, and in fact every kind made; also Patent Tray (this you need not take the tray out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Childrens' and Misses' SHOES, of the best Philadelphia makers. Call and see for yourself at

S. BAUM'S, 551 Magazine St., Corner St. Mary, New Orleans.

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Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the canal, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

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Unredeemed pledges of every description sold at very low prices and with full guarantee.

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Watches and Jewelry carefully repaired. Jewelry at low cash prices.

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Sash, Blind and Door

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AND

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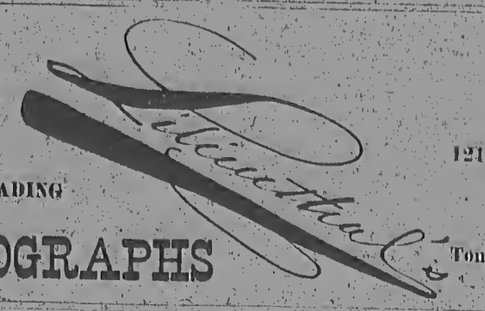
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SILKS, LACES, DRESS GOODS IN WORSTED FABRICS
BLACK GRENADINES IN SILK AND WOOL,
LINEN LAWNS, ORGANDIES, AND PERCALES,

HOSIERY in all Styles and Colors,

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SAMPLES sent free of charge.

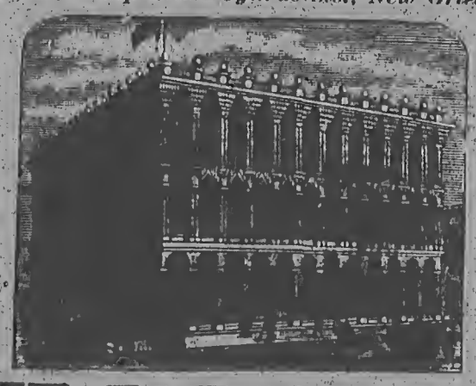
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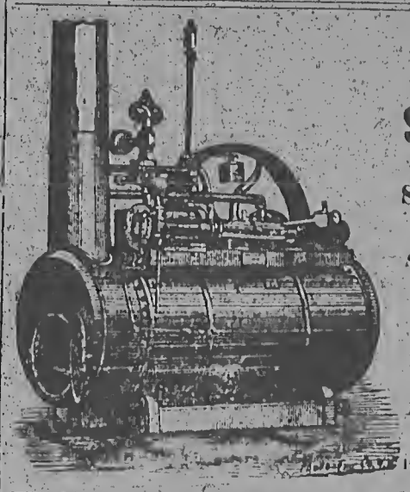
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FINE PARLOR SUITS,

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FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Dining-Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.



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STEAM ENGINES,

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Strong, Simple and Durable,

BEST PLANTATION ENGINE MADE.

Send for Special Price List of this and other styles Engines, Boilers, etc.

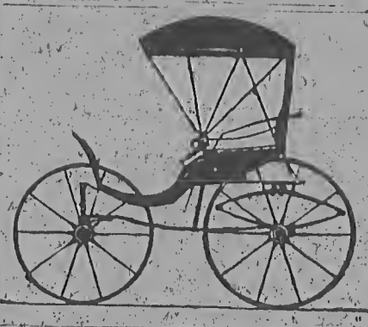
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Plantation Hardware, Agricultural Implements, Saw Mills, Gins, etc.



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CARRIAGES AND VEHICLES

OF EVERY DESCRIPTION.

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Sixth Street (Green) Cars pass the door.

DIAMONDS

IN SOLID GOLD MOUNTINGS

FOR ONE DOLLAR!



Lefevre Ring, $1. Set of Studs, $1. (The Shah) Stud, $1. Lefevre Ear Drops, $1.

The articles above represented for One Dollar are *solid gold*, mounted with

THE WONDERFUL LEFEVRE DIAMOND!

the only perfect fac-simile of the real Diamond, which for *Wear, Brilliancy,* and *Beauty* is not excelled by the natural gem—either of which will be sent free by registered mail to any address,

ON RECEIPT OF ONE DOLLAR.

The LEFEVRE DIAMOND is of the purest whiteness, as delicately cut, and possesses the same refractive qualities and exact proportions as the real diamond.

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OUR BOOK ON DIAMONDS FREE—Illuminated with engravings of the newest styles of artistic Diamond Jewelry, and fine gold and silver American Waltham Watches, with the lowest prices attached; also very interesting information of the origin and value of celebrated Diamonds—mailed on request. Address

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Manufacturing Optician.

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GREATLY REDUCED PRICES.

Send three stamps for our splendidly illustrated and priced catalogue of 160 pages.

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BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULL WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

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LUMBER YARD,

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Cabins and Dressed Lumber a specialty.

Pontchartrain Cheap Store,

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CORNER FRENCHMEN AND VICTORY STS.

LADIES', GENT'S, MISSES' AND CHILDREN'S

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.

MY MOTTO—"*Quick Sales and Small Profits.*"

Jackson railroad cars pass in front of the store.

MISCELLANEOUS.

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VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 125.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,

Patentees and Manufacturers,

183 CANAL ST., NEW YORK.

STOVES SUITABLE FOR ALL.

THE STEWART.

Plain No. 7.....$29 00
With Reservoir and Closet.....No. 78, $32 00; No. 85, $35 00; No. 9, $40 00

THE CHAMPION.

Plain.....No. 66, $25 00; No. 77, $27 00; No. 88, $28 00
Reservoir and Closet.....No. 77, $35 00; No. 88, $40 00

THE CAMBRIDGE.

Plain.....No. 6, $18 00; No. 7, $22 00; No. 8, $27 00
Reservoir and Closet.....No. 7, $32 00; No. 8, $36 00

THE GREENBACK.

Plain.....No. 6, $15 00; No. 7, $20 00; No. 8, $25 00

THE FASHION.

Plain.....No. 8, $18

THE DIAMOND.

Plain.....No. 8, $12 00

All the above prices include pipes and fixtures.

J. H. CAMPMAN,

133 Poydras Street, New Orleans.

MEDICATED RAW SILK FOOT PROTECTOR,

PAT'D APRIL 2, 1878. MANF'D. BY STUTTLE & SUITS, PHILA.

Composed of wool and *silk* felted together with the *silk* next to the foot. A sure relief for *Rheumatism*, and proof against *cold* and *damp feet*. Many a cold and the attendant consequences prevented by using these goods. Sent by mail to any address on receipt of twenty-five cents, or four pairs for one dollar. State size of shoe worn; and if for gent, lady or child. Canvassers and Agents do well with these goods.

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Shoulder Brace.

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Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

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Before purchasing look for Stamp and Trade Mark.

MARSDEN'S PECTORAL BALM,

THE GREAT REMEDY FOR

COUGHS, COLDS,

AND

CONSUMPTION.

G. R. FINLAY & CO.,

New Orleans, La., Sole Agts.

☞ FOR SALE BY ALL DRUGGISTS.

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CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

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in the Kidneys, Liver and Bladder. It is now for the first time given to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in *Catarrh, Asthma, Catarrh, Bronchitis, Dyspepsia, Heart Affections, Neuralgia*, and the large class of diseases which come from *nervous depression*.

LOSS OF VITALITY *feebleness of sensation, exposure to sunstroke, the enervating effects of climate*, and especially to the slow reaction which attends convalescence, and which deems a remedy to permanent invalidism.

STRONGLY ENDORSED by the Hon. Justice KELLEY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, Exelby, BOREMAN of West Virginia, and others who have used the New Treatment.

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DRS. STARKEY & PALEN, 1109 Girard St., Philada.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western	14	15
New York, good to creamy	24	25
Coffee, ₩ lb.:		
Rio, fair	13¼	13¾
Rio, good	14¼	14¾
Rio, prime	15	15¾
Candles, ₩ lb.:		
Star, best brands	11¾	12
Corn Meal, ₩ bbl.:		
Best, K. D.	2 10	— —
Cheese, ₩ lb.:		
Factory	5½	6¼
N. Y. cream and English dairy	6	6½
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 00	4 12½
XX	4 75	5 00
XXX	5 00	5 50
Choice XXX	5 75	5 85
Choice family	5 37½	5 62½
Fruits:		
Dried apples, ₩ lb	2½	3½
Dried peaches, ₩ lb	2	4
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	9
Gingernuts	8	13¾
Oil:		
Coal, in casks, best	22	25
Coal, in barrels, best	16	18
Insurance, in casks	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	65	70
Molasses, in barrels:		
Common	20	22
Fair	25	28
Prime to choice	29	35
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 1	5¾	6
Ordinary	5¾	6¾
Fair	6¾	6
Prime to choice		6¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6¾	— —
Keller's magnolia	6¾	— —
Keller's olive	5	— —
Starch, ₩ lb.		8
Salt, in sacks:		
Fine	1 32½	35
Coarse	90	92½
Sugar:		
Good fair	5¾	6¾
Prime	6¾	6¾
Choice	6¾	6¾
Yellow clarified	6¾	7¾
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2¾@	3¼
Medium	3¼@	3¾
Good to fine	3¾@	3¾
Low leaf	4 @	5
Medium	5 @	6¼
Good	7 @	7½
Fine	7½@	8
Selections	10 @	11

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	47	— —
White	45	— —
Mixed	44½	— —
Oats, ₩ bushel:		
St. Louis	34¾	35¾
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs.	80	— —
Hay, ₩ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7	8
Shoulders	4¾	4¾
Sides, clear rib	5¾	— —
Sides, clear	5¾	— —
Hams, sugar-cured	9	10
Mess Pork, ₩ bbl.	9 50	9 12½
Dry Salted Meats:		
Shoulders	3¾	3¾
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8¾
Choice, in tierces and barrels	7	7¾

EDULENTS.

Potatoes, ₩ bbl	2 00	2 50
Onions, ₩ bbl	1 25	2 50
Apples, ₩ bbl	2 50	4 50
Cabbages, ₩ box	3 00	3 50

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23¾

BALING STUFFS.

Bagging:		
India		
Jute	10¾	11
Ties, Arrow, best, per bundle, 30 lbs and buckles		2 13
Wire, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 50	— —
Young	2 50	— —
Ducks	— —	— —
Geese	3 00	4 00
Turkeys	14 00	17 00
Eggs, ₩ dozen:		
Western	12	13
Louisiana	13	14

A beautiful example of "force of habit" is to see a disciple of Murphy fill his glass at the hydrant, and dreamily blow the froth off the innocent water before drinking.

Though the Word and the Spirit do the main work, yet suffering so unfolds the door of the heart, that both the Word and the Spirit have easier entrances.—Baxter.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth.

Mr. Moody is still in Baltimore, the Rev. George F. Pentecost is in Chicago, and Mr. Whittle is in Buffalo. All are having successful meetings.



BENSON'S CAPCINE POROUS PLASTER,

have received the greatest number of unquestionable reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plasters and all other external remedies. For LAME AND WEAK BACK, Sciatica, Lumbago, Rheumatism, Kidney Disease, Neglected Colds, and all Local Aches and Pains, they are the best known remedy. Ask any one who has used them, or any druggist in the land and he will confirm the above statements. Sold by all Druggists. Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 15, '79.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

The strong feeling at New York had a favorable effect on the market here. A good demand prevailed throughout the day, and prices ruled strong, closing at ⅛c advance, with sales of 3 150 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	9⅞	9⅞
Ordinary	10⅛	10⅛
Good ordinary	10⅜	10⅜
Low middling	10⅝	10⅝
Middling	11⅛	11
Good middling	11⅝	11⅝
Middling fair	12	11⅞

Sales to-day, 3 150 bales. Market firm.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Receipts since Friday.	Same time last week.	Same time last year.
New Orleans	3,114	2 721	3,4 5
Galveston	1,234	2 390	1,578
Mobile	1,59 9	964	1,243
Savannah	1,751	2,863	1,426
Charleston	672	939	841
Wilmington	145	276	73
Norfolk	3,008	3,400	1,806
Baltimore	21	13	452
New York	1 178	856	1 704
Boston	1,121	1,549	1,5 0
Philadelphia	607	267	217
Other ports			
Total	14 966	15 908	13,926

FUTURES

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January		
February		
March		
April	11.7 @11 72	
May	11.75@11.76	
June	11.91	
July	12.05@12.06	
August	12.17@12 18	
September	11.86@11.87	
October	11 55@11.56	
November	11 14@11.15	
December	11.12@11 14	

Tone of the market easy. Sales, 157,000 bales.

In looking over the partial list of liquor sellers, lately published by one of our dailies, the proportion of women's names is painfully startling; and yet statistics from the larger cities tell the same sad story. Of the eight thousand liquor dealers in Philadelphia, three thousand are women. And this is not all. Eminent physicians, of England and America are confronted by the fact of the rapid increase in drunkenness among women. Think of it, mothers, wives, daughters! Thousands of your own sex dealing out the poison; thousands more are slipping away from all that makes life desirable down the inclined plane of intemperance. Oh! let us pray then! Pray with a faith that takes hold of the promises. God's word is sure and abiding. We shall prevail.—Exchange.

DIME NOVELS.—James T. Fields, in a recent lecture on "Fiction," said: "I recently paid a visit to the Pomeroy boy, sentenced to be hanged for killing three children, but whose sentence was afterward commuted to imprisonment for life. I asked him if he read much. He said that he did. 'What kind of books do you read?' said I. 'Mostly dime novels.' 'What is the best book that you have read?' I asked. 'Well, I like Buffalo Bill the best,' he replied. 'It was full of murders, and pictures about murders.' 'Well,' I asked, 'how did you feel after reading such books?' 'Oh,' he said, 'I felt as if I wanted to do the same.'"

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace rests not upon the world, but upon God.—Thomas a Kempis.

To individual faithfulness, and to the energy of the private conscience, God has committed the real history and progress of mankind.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder blade, Fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering of the Heart, Dots before the Eyes, Yellow Skin, Headache over the right eye, Restlessness with disturbed dreams, Highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose effects a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them not with little faith; I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

Rev. R. T. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished; and By their Tonic Action on the Digestive Organs, Regular Stools are produced.

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"Few diseases exist that cannot be relieved by restoring the liver to its normal functions; and for this purpose no remedy has ever been invented that has as happy an effect as TUTT'S PILLS."

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GRAY HAIR OR WHISKERS changed to a Glossy Black by a single application of this Dye. It imparts a Natural Color acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

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Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Mobile, at Franklin	April 6
Eastern shore, at Bay Monette	12, 13
Tuskaminville, at Pleasant Valley	19, 20
St. Stephen's, at Bethel	26, 27
Mobile, at St. Paul's	May 4
Whistler	10, 11
Grand Bay, at St. Pimo	17, 18
Bladen Springs, at Zion	24, 25
Oktuppa, at Keiser Hill	31, June 1
Mobile, at St. Francis	June 8, 9
Citronelle at Mauvilla	14, 15
Suggsville, at Go. port	21, 22
Grove Hill, at Jackson	28, 29

District Conference at St. Paul's, Mobile, July 3-8. (15) E. WADSWORTH, P. E.

PENSACOLA DIST.—SECOND ROUND.

Milton station	
Warrington station	
Pensacola station	Apr. 12, 13
Pewelton circuit	19, 20
Yellow River mission	26, 27
Gravilla mission	30
Georgiana circuit	May 3, 4
Stockton circuit	10, 11
Bollard circuit	17, 18
Perdido mission	24, 25
Evergreen circuit	31, June 1
Monterey circuit	June 7, 8
Monroeville circuit	14, 15
Sepulga circuit	21, 22

The camp meeting at Williams' Camp Ground will commence on Thursday night before the fifth Sunday in June. Arrangements will be made for a special train on the Pensacola railroad, of which due notice will be given.

15 J. M. BOLAND, P. E.

EUFAULA DIST.—SECOND ROUND.

Eufaula	Apr. 5, 6
Perote, at Aberfoil	12, 13
Beulah, at Spring Hill	19, 20
Glennville	26, 27
Vilula, at Vilula	May 3, 4
Knox and Midway, at Midway	10, 11
Clayton and Louisville at Louisville	17, 18
Pea River at Mount Pleasant	24, 25
Ozark, at Spring Hill	31, June 1
Henry, at Clopton	June 7, 8
Newton at Center	14, 15
Columbia at Pleasant Grove	21, 22
White Pond, at Nebo	28, 29

15 R. B. CRAWFORD, P. E.

GREENSBORO DIST.—SECOND ROUND.

Cuba	Apr 12 13
Havana, at Carthage	19 20
Livingston	26 7
Newbern at Mount Carmel	May 3, 4
Belmont, at Jones' Bluff	10, 11
Galbreville, at Sonjechnel	17, 18
Green, at Pleasant Grove	24, 25
Gaston, at Cooke Chapel	31, June 1
Butler, at Mount Sterling	June 7, 8

The brethren will observe some changes. The above is the correct list.

14 B. H. COX, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 29, 30
Opelika station	Apr. 5, 6
Tuskegee station	12 13
Tallassee and Tabitha, at Tabitha	19, 20
Montgomery station	26, 27
Crawford circuit, at Crawford	May 3, 4
Salem circuit, at Society Hill	10 11
Longanatchie mission at Rock Springs	17, 18
Loachapoka circuit at Gold Hill	24, 25
Hurtsville circuit at Richee	31 June 1
Tuskegee circuit, at Franklin	June 7, 8
Elmore circuit, at New Prospect	14, 15

14 T. F. MANGUM, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	March 30
Louisiana Avenue	April 6
Moreau Street	13
Felicity Street	20
Carondelet Street	May 4
Pinchback and Grosse Tete, at Rosedale	17, 18
St. Charles Avenue	24 25
Baton Rouge	June 1
Lafourche	8

16 LINUS PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington, at Waxia	Apr 26, 27
Opelousas	May 3, 4
Vermillionville and Plaquemine Brulee, at the Junction	10 11
New Iberia	17, 18
Patterson ville and Morgan City at Morgan City	24, 25
Franklin	31, June 1
Abbeville, at Prairie Gregg	June 7, 8
Lake Charles	11
Sugartown	14, 15
Indian Bayou, at Coulee Croche	21, 22

The District Conference will meet at Vermillionville, June 26, at ten A. M.

16 J. D. HARPER.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto at Keachie	May 24, 25
Caddo at Belle Bower	31
Mooringsport, at Mooringsport	30, June 1
Shreveport	June 4
South Bossier, at Plumore	7, 8
North Bossier, at Red River	9
Springville, at Consuelia Academy	10
East Point, at Elmkey chapel	22, 23
Pleasant Hill	29, 30
Mansy	July 1
Armenco	3
Dogie Oak	5, 6
Collie	9
Natchitoches	12, 13
Natchitoches circuit	15
Mansfield	19, 20
Logansport	30

The District Conference will convene on Wednesday, July 23. All persons responsible for reports will please have prepared to give them. Recording stewards will please bring the Quarterly Conference records.

15 ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro circuit, at Salem	Apr. 12, 13
Waynesboro circuit, at Shiloh Line	19 20
Chickasahay mission, at Henderson's	26, 27
Meridian	May 3, 4
Shubuta circuit, at DeSoto	10, 11
Enterprise circuit, at Spring Chapel	17, 18
Enterprise station, at Quitman	24, 25
Shady Grove mission, at Oak Grove	31
Pinkard, this circuit at Philadelphia	31 June 1
Marion circuit, at Marion	June 7, 8
DeKalb circuit at DeKalb	14, 15
Paul Dye circuit at Hope Well	21, 22
Spring Hill circuit, at Lauderdale	28, 29

The District Conference will meet at Lauderdale Stalling, Friday morning, June 27.

16 R. J. JONES.

WHOLEVILLE DIST.—SECOND ROUND.

Jackson, at Phelps's chapel	Apr. 19, 20
East Baton Rouge, at Blackwater (Monday)	21
Livingston, at Live Oak (Wednesday)	23
St. Helens, at Darlington	26, 27
East Kellogsa, at Bluhouse	May 3, 4
Clinton (Sunday night and Sunday)	4, 5
Williamson, at Midway (Wednesday	7
Hollida, at Hopewell (Thursday)	8
Woodville	10, 11
DeSoto Sarah (Tuesday)	13
Whitapa and Concord, at Concord (Wednesday)	14
Amite, at Iron ore Hill church	17, 18
Magnolia, at Muddy Springs	24, 25

15 JAMES A. GODFREY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven, etc., at Wesson	April 7, 6
Beauregard, at Bahala	12 13
Crystal Springs station	19 20
Bayou Pierre, at Tabernacle	26 27
Brandywine at Ruthenium	May 3, 4
Spring Ridge, at Terry	10, 11
Hazlehurst	17, 18
Scotland, at Bethel	24 25
Summit, at McCoach	31, June 1
Georgetown, at Bethesda	June 7, 8
Meadville	14, 15
Hague Chitto	21, 22
District Conference, at Crystal Springs	28, 29

I will forward during the quarter to each preacher in charge a Pastor's Record, for use in collecting the data therein provided for, to be delivered to me at the close of the year or the benefit of each successor. Special attention is asked to the NEW ORLEANS ADVOCATE Agent, who keeps kindly publishes for our convenience, and grails, this notice.

15 W. E. M. LINFIELD, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit	Apr. 6 27
Silver Creek circuit	May 3, 4
Yazoo City	10, 11
Tranquil circuit	17, 18
Dover circuit	24, 25
Brownsville circuit	31, June 1
Raymond circuit	June 7, 8
Jackson circuit	14, 15
Madison circuit	21, 22
Shawn circuit	28, 29
Canton circuit	July 5, 6
Carthage station	17, 13
Jackson station	19, 20

The District Conference will be held in Jackson, beginning on Thursday, July 17.

13 F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez	Mar. 29, 30
Kingston	Apl. 5, 6
Fayette, at Bethel	12, 13
Port Gibson	19, 20
Rocky Springs, at Steele's Chapel	26, 27
Cayuga, at Reeve's Chapel	May 3, 4
Warren, at Red Bone	10, 11
Mount Olivet, at Shiloh	17, 18
Sunflower mission	17, 18
Rolling Fork, at McVille	24, 25
Clover Hill	31, June 1
Chotard	31 June 1
Vicksburg	June 7, 8

13 W. L. C. HUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Richland	Apr. 12, 13
Black Hawk	19, 20
Kosciusko and Durant	26, 27
Valden	May 3, 4
Ataska	10, 11
West Station	17, 18
Winona and Carrollton	24, 25
Zilpha (Friday)	30
Liberty	31, June 1
Lexington	June 7, 8
Winona circuit	14, 15
Bellefountaine	21, 22
Greenwood	July 5, 6

The District Conference will convene at Durant, on Friday, June 27, at nine o'clock.

13 K. K. JONES, P. E.

Religious Notices.

THE Delhi District Sunday-School Convention will be held at Delhi, on Wednesday after the second Sunday in May.

The members of the convention are the pastors of the various works in the district, together with the superintendents and teachers of each Sunday-school.

If any Sunday-school finds it cannot be represented by superintendent or others, it will please send full reports of its numbers and condition.

The District Conference will meet immediately after the adjournment of the convention, at the same place.

Recording stewards will see that the Quarterly Conference records are brought up to the District Conference.

The District Steward's Meeting will be held on Saturday at four o'clock P. M.

J. E. COBB, P. E.

On Noses

It is said that the most extraordinary men of every age have been distinguished by having extraordinary noses. Beginning with the ancients, Scipio Nasica derived his name from his prominent share of this feature; so did Ovid, surnamed Naso, on which account Pope represents his flatterers persuading him that he had "a nose like Ovid's." Cicero's nose was distinguished by a vetch (*cicer*;) Sylla's by a profusion of pimples. This latter made a great figure in those days, and the Athenians, while he was besieging them, cut a number of jokes on it. They compared it to "a mulberry dredged over with meal," as we read in Plutarch's Life of Sylla. This joke, as many other jocose things often do, cost the inventors of it very dearly when the revengeful dictator put his nose within their city gates. The nose of Cromwell was well calculated to vie with that of his Roman prototype, if we may credit Cleveland, Birkenhead, and other cotemporary writers. "Cromwell's face," says Birkenhead, "wears a natural tiffany, and his chin may furnish a rusty coat of mail. His nose is a comet in grain. Certainly it is no human feature, but the emblem of a man rake. And yet this basilisk would king it!" Napoleon the First was wont to say: "Give me a man with plenty of nose—long nose, long head." His best generals were, as a rule, remarkably well provided in this particular. His own was exquisitely chiseled, sculpturesque in mould, form and expression; though, strangely enough, not one of his brothers had a nose worth looking at. But the most prominent nose in Europe was Arthur, Duke of Wellington's; and the Iron Duke's compatriots, Anglesey, Peel, Cumbermere and Hastings, were men all noteworthy for their nose. Sir Charles Napier, the Conqueror of Scinde, was similarly favored. His nose was "like the beak of an eagle; it was curved and keen as the blade of a scythe."—Cassell's Magazine.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores and Pains in the Limbs, Back and Chest externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint bottles, at 50c. Is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

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The Money Paid will be Cheerfully Refunded.

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Have been before the public for fifty-four years, and their reputation extends over the whole world. A six octave Piano of this make, forty-seven years old and perfect in every respect can be inspected in my store. Their superiority over all others is now universally acknowledged.

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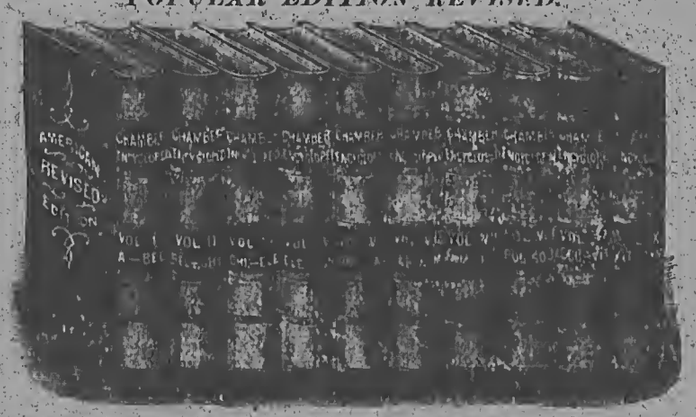
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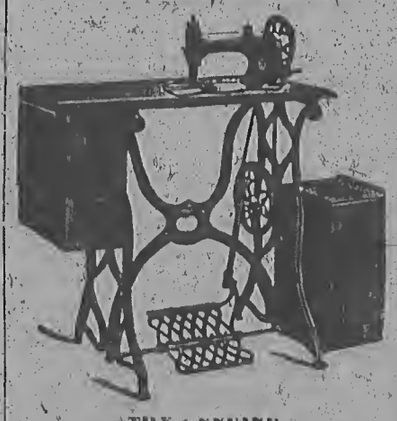
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APRIL.—A SONNET.

BY JOHN DENNIS.

Snow on the ground, and blossoms on the trees!
A bitter wind sweeps madly 'cross the moon;
The children shiver at the cottage door,
And old men crouch beside the fire for ease.
Yet still the happy lark disdains the breeze;
The buds swell out, the primrose makes a floor
Of sylvan beauty, though the frost be hoar,
And ships are battling with tempestuous seas.
'Tis April still, but April wrapt in cloud,—
Month of sweet promise and of nature's bliss,
A hen earth leaps up at heaven's reviving kiss,
And doubts at winter lingering in her shroud.
Haste swiftly, spring, to banish drear decay,
And welcome summer with the smile of May.

—Spectator.

NEWS OF THE WEEK.

DOMESTIC.

ST. LOUIS, April 15.—The Globe-Democrat's special from Collinsville, about eleven miles from here, says a terrible cyclone from the northwest struck that town this afternoon, demolishing ten buildings, ruining about thirty others, and damaging more or less some seventy-five residences and business houses. A slight rain preceded the storm, and nearly everybody was indoors when the cyclone struck; but notwithstanding ten houses were leveled with the ground, only one person was killed, a little girl named Annie Reynolds, and one or two others badly injured.

BALTIMORE, April 15.—Bishop Ames, of the Methodist Episcopal Church, has been ill at his residence in this city for several days. His death was looked for, but this morning his physician pronounced him better.

GALVESTON, April 15.—Specials from North Texas to the News report heavy hail storms, doing great damage to crops. At Lisbon, near Dallas, several houses were demolished, live stock killed and several persons severely injured.

ST. LOUIS, April 16.—After something of a lull in the tide of colored emigration from the South it has set in again this week, and some 300 or 400 people have arrived since Sunday, taxing the Refugee Relief Committee to its utmost to provide for them. They are now several hundred dollars in debt. Over 6,000 emigrants have arrived so far.

The Grand Jury, to-day indicted all owners, venders and attaches of the Missouri State Lottery.

MEMPHIS, April 16.—A tornado of the severest nature swept over Pocahontas, Tenn., last Monday night, causing the greatest destruction to that village. Several houses and churches were blown down. Great damage is reported to the surrounding country. The course of the tornado was from southwest to northwest.

WASHINGTON, April 16.—A very striking scene occurred to-day in the swearing in of Senator Hampton. The General had a good color and looked well, but when he rose to walk upon his crutches he moved with such difficulty as to excite general sympathy.

ST. LOUIS, April 17.—A Kansas City dispatch says: A large number of colored Southern refugees having been landed by steamboats at Wyandotte in an entirely destitute condition during the past few days, they occupying the churches and public halls in that place. Many are sick from exposure and dying. Mayor Shelley, of Kansas City, telegraphs the Secretary of War for an order for the issue of rations from Fort Leavenworth to feed them, and Secretary McCrary replied he had no authority to do so; that Congress was in session, and applications should be made to that body. A committee has been appointed at Wyandotte to look after the sufferers. The committee issued a call to the citizens of the United States for relief, stating 1700 entirely destitute colored refugees are already in Wyandotte, and thousands more in the same condition are on the way, and ask for immediate aid.

CHARLESTON, April 17.—Last evening a rain storm occurred here which continued throughout the night. Accounts from the interior show that the storm began with a terrific tornado which swept through the lower portions of the State, causing great destruction to life and property.

In the village of Waterford more than one hundred dwellings and all the churches were swept away. Three-fourths of the inhabitants are homeless. Fifteen persons were killed and many more wounded. At Oakley Station, on the Northeastern Railway, all houses, occupied by negroes, were leveled; one negro killed and many hurt. Similar casualties are reported from various points on the track of the tornado.

NEW YORK, April 17.—A syndicate, composed of nineteen bank and banking firms of this city and Boston, to-day made a subscription of $150,000,000 for four per cent. bonds and $40,000,000 funding certificates—making the largest single subscription ever made to a government funded loan in this or any other country.

RONDOUT N. Y., April 19.—Snow at Stamford, Delaware County, is twenty inches on the level and it is still snowing.

ST. LOUIS, April 18.—A number of prominent colored men of this city have organized a society called the Colored Emigration Aid Society, and elected J. Milton Turner President. The association has been incorporated and it is designed to make it permanent. Its object, as stated in its constitution, is to raise funds for the establishment of colored colonies and to aid emigration of colored men from the Southern States to other sections of the United States.

WASHINGTON, April 19.—Secretary Sherman announces that it is the desire of the Department to give every citizen of the United States to invest in limited sums his savings in $10 refunding certificates at par and accrued interest; at the end of sixty days the offers already made for four per cent. bonds sufficient to cover the 10 40 bonds then outstanding, if any, will be accepted.

FORT GRIFFIN, April 19.—Reliable information was received that a party of Kiowas which left Fort Sill about the seventh attacked a camp of three men at Wanderers' Creek on the eleventh, killing one named Earl, scalping him and mutilating his body, the other two escaping. A party of rangers are in pursuit.

VICKSBURG April 21.—Arrangements are being made for the accommodation of the Labor Convention of the Mississippi Valley, which meets here on the fifth of May. Half fare rates by steamboat and railroad will be secured.

NEW YORK, April 21.—Ex-Gov. Dix was alive at noon, and his physicians thought he might survive several hours.

FOREIGN.

CAPE TOWN, April 1, via St. Vincent, April 16.—The Colonial Secretary of Natal has telegraphed to the Colonial Secretary of Cape Colony, that Cetywayo has sent messengers to Lord Chelmsford with overtures for peace. It is thought, however, that this is merely a ruse to obtain information of the movements of British troops.

CITY OF MEXICO, April 7.—Congress opened on the first instant, when President Diaz delivered his message. Referring to the United States, he complained that the order of Gen. Ord for pursuit of raiders across the border is still in force, and the treaty of 1848 is thereby violated. Diaz hopes the United States, obeying the dictates of justice, and considering the interests of commerce and industry, will revoke the order, as it is contrary to international law.

ST. PETERSBURG, April 15.—The would-be assassin of the Czar is now undergoing examination. A full official account of the affair says: Towards eight o'clock this morning, as the Emperor was taking his customary walk, a respectably dressed man wearing a military cap with a cockade, advanced towards him, and as the Emperor approached nearer the man drew a revolver from the pocket of his overcoat and fired four shots at the Emperor. The assassin, before submitting to his captors fired another shot, slightly wounding in the cheek a person in the crowd.

The great throng of people which had assembled enthusiastically cheered and congratulated the Emperor, who thanked them for their proofs of fidelity on such a painful occasion. He said he knew he had the support of all respectable people; he hoped God would grant that he might complete his task, which consisted in promoting the welfare of Russia. The Emperor, after the foregoing speech, drove to the palace without escort. He has not suffered the least ill effect from the attempt upon his life. Afterwards he drove out without escort to Kazan Cathedral to return thanks for the preservation of his life. When receiving congratulations of the officials of the Empire at noon, the Czar was so much overcome by his enthusiastic reception as to be unable to speak for some minutes. On recovery from his emotion he said: This is the third time God has saved me. The Emperor's assailant took poison before his attempt, as he vomited after his arrest. Poison was also found under his finger nails. Antidotes were administered. It is thought the man was in the employ of the Ministry of Finance and as agent of the Internationals. The Sultan and all of the European sovereigns have telegraphed their congratulations.

LONDON, April 15.—The exact condition of affairs in Zululand, according to the latest advices, is this: On the south side of Tugela River there are at this moment 1200 cavalry, 14,000 infantry and thirty-five guns, all from England, and in readiness for operation, which, it is hoped, will not only relieve Col. Pierson from his now desperate situation, but make a final end of Cetawayo. The latter, however, is in excellent trim for making a fight. He has caused all the roads along which the English columns can advance to be broken up; bridges have been destroyed, ravines deepened and countless trees felled so as to lie across the roads. At many places where these obstructions are most formidable, Cetawayo has constructed earthworks on the flank, defended by abattis, and every mile of the advance of the English must have to be fought for. It is stated that, while hoping to prevent the advance of his foe to any great distance by these means, Cetawayo has prepared a post upon which to fall back, if necessary, an almost inaccessible fortress, about thirty miles north of Ulandi. The advance of the British column is expected to begin to day, but news from it cannot be expected here before the fifth or sixth of May. Among the relatives and friends of officers and soldiers in the expedition very lively anxiety exists as to the outcome.

LONDON, April 15.—Thousands of men, women and children, at the North Durham collieries, are quite destitute. More than one-third of the 8000 men employed there would willingly accept the masters' terms, but are afraid of violence.

Reuter's Constantinople dispatch says: The Porte is prepared to sanction a provisional regime in Egypt until an understanding is arrived at with European powers as to changing the order of the succession and increasing the preponderance of Ottoman power in Egypt. If England and France should demand the deposition of the Khedive the Porte would consent if allowed to revoke firman granting direct succession in the family of the Khedive.

VIENNA, April 15.—Private advices from St. Petersburg state that 1140 revolutionists have been arrested in Russia within the last fortnight.

VALPARAISO, April 15.—Chili has formally declared war against Peru.

LONDON, April 16.—The Paris correspondent of the Times reports that in a letter recently received from St. Petersburg, it is said that the heads of the secret police are about to resign, having discovered that three-fourths of the force are in league with the Nihilists. The latter are not really numerous, but profit by the apathy of the middle classes, who are discontented because of denial of their political rights.

LONDON, April 16.—The Standard's Berlin dispatch reports that Solovieff has said he was appointed by lot to shoot the Czar.

LONDON, April 18.—The Journal de St. Petersburg announces the appointment of Aleko Pasha to be Governor of Roumelia for five years, with the approval of the treaty powers.

The International commission to participate in the administration of its functions is prolonged one year. It is hoped that the serious difficulties apprehended on the departure of the Russian troops, a fortnight hence, will be thus avoided.

The Bulgarian Assembly will meet on the twenty-seventh of this month for the election of a prince.

PESTH, April 18.—The Rivers Maros and Koros have again broken their dams in several places. The village of Zerend has been destroyed, and the town of Arad endangered, the water having reached the cellars of the houses.

PANAMA, April 18.—A revolution has taken place in Panama. There was fighting in the streets which lasted fourteen hours. Many persons were killed. Quiet is now restored.

ST. PETERSBURG, April 19.—The ukase just issued, ordering the appointment of Governor Generals for six of the most populous districts in Russia, with perfectly despotic powers, begins by stating that recent events have shown that there exists in Russia a band of criminals who, though not numerous, are very determined, and aim at undermining the State.

After referring to the recent murderous attacks upon high officials and the attempted assassination of the Emperor, the ukase continues: "These crimes have necessitated the provisional adoption of exceptional measures in order to permit of exemplary punishment of the guilty persons and provide government officials, with necessary powers for maintaining order.

ROME, April 21.—There was a great Catholic demonstration and display of sacred relics yesterday, in honor of the Virgin Mary, as a protest against the alleged sacrilegeous teachings of the Protestant ministry, Dr. Ribetti, who had posted handbills announcing a discourse entitled "Glory to God only." Pilgrimages to the three great Basilicas of Santa Maria Maggiore, Saint John Lateran and Santa Croce in Gierusaiemme, in reponse to the special invitation of Cardinal Vicar Poreevery, were numerous and enthusiastic, embracing all classes of society.

Rev. Martin Ruter, D. D., and Methodism in the State of Texas.

An appointment which I visit ministerially once a month is Washington, in Washington county, on the Brazos river. This town, although now decreased by the withdrawal of many of its former population, who have moved to various points on the Central railroad, is a town of great historic notoriety. Here was formerly the capital of the republic of Texas, and here the declaration of independence was signed under circumstances of as great peril as that of the fourth of July, 1776.

In an ecclesiastical point of view, also, there is a sacredness in its history which very few other places can claim. For it was here that Dr. Ruter, the first superintendent of missions in the republic of Texas, closed a life which had long been consecrated to God as a preacher and an educator, and finally as a missionary, requiring of him a greater sacrifice of ease and earthly comfort than ever before, in order to meet the pressing demand for willing and brave souls to go over and possess for Christ this goodly land.

In my boyhood the name of Dr. Ruter was as familiar to me as a household word. I cannot describe my emotions as I sat, a few days since, after the lapse of so many years, beside his tomb, and copied the epitaph.

But a few months were left to him after his arrival in Texas in which to inaugurate a work which was to result in such permanency, and in such a vast amount of good to the souls of men, as each successive year since then has fully demonstrated. Wife and children were not with him in his last moments, but God was, and he triumphed in death. Christian sympathy and kind and affectionate offices were not lacking as he traveled through "the valley and shadow of death," and then to commit his body to its last resting-place. The mission was established, and the glorious results have followed. But very few of those early pioneers are still living. Dr. Alexander, one of three that were first appointed, still remains an effective member of the Texas Conference. Many that were later in the field, and younger than he, have been called from labor to a glorious reward.

At the time I joined the Mississippi Conference Texas was a part of it, so that by coming over here, it is true, that the special ties that bound me to my brethren are severed, but I can console myself, in part at least, by reverting to first principles, and going back in memory when my old Conference extended over all this vast area of forest and prairie. I have only come to dwell for the remainder of life in the household of one of the favored children of the dear old mother.

What mighty changes has time wrought, or rather, I should say, "What hath God wrought?" Truly, "a little leaven leaveneth the whole lump." At first but three missionaries, Dr. Ruter, Dr. Alexander and Rev. L. Fowler, who breasted the storm and endured the privations of the frontier, now there are three hundred and thirty-three itinerant preachers in the field. Then a mission, weak in numerical strength, now there are five Annual Conferences, besides a part of the German Mission Conference, with a membership, including local preachers, of seventy one thousand, five hundred and fifty-five. There are five hundred and twenty-seven Sunday-schools, and twenty-four thousand, seven hundred and thirty-two scholars. These figures are taken from the printed minutes of the last Texas Conference. The mission was established in 1837, and at the end of forty-one years Methodism stands ahead of all denominations in numbers and aggressiveness. Still the watchword is Onward, and still the determined purpose is to win souls for God. Perhaps I should say here, without being esteemed censorious, that, considering the wealth of this State, the missionary collections have been far below what they should be. The aggregate for all the Texas Conferences shows a collection for foreign and domestic missions of a little over eleven cents for each member. In the Mississippi Conference it was a little over thirteen cents for each member. The collections in Mississippi last year were greatly impaired by the general prevalence of the yellow fever. Here I have heard of no cause of impediment, so far as sickness and failures in crop are concerned. It does seem to me that with proper effort there might be a better showing made in all the Conferences. No truth is more apparent than this: That we are not doing our duty in this direction. So much money is spent by church members, and even by preachers, for things that are not actually necessary, that they ought to give willingly a generous portion of spare money to advance the kingdom of our Lord in all its departments, and especially into the regions of spiritual darkness and death, and thus contribute to the hastening of that period when

"Jesus will reign where'er the sun
Does his successive journey's run."

I must thank you, doctor, for the remarks you gave us in the ADVOCATE of April 3 on the importance of taking up the collections early in the year. The preachers can by this means make a fair test of their efficiency in getting up the amounts for these various objects, and, with faithful and systematic effort in that direction, they will be so highly gratified with the result as to adopt that method thereafter.

THOMAS PRICE.

Centenary College, Summerfield, Ala.

MR EDITOR: Having recently visited Centenary College, at Summerfield, Ala., I drop you a few lines as to the status of the educational and religious interests of that place. I have never had any trouble with your paper about the insertion of communications concerning our colleges in western Alabama. The trouble with us is to get our people, both *preachers* and members, to patronize our own schools.

Centenary College, in both departments, is in a more prosperous condition than for several years past. The number of pupils has been greatly increased, and are of that class that appreciates and improves advantages, gives credit to an institution, and, in subsequent life, refinement of sentiment and manners to society.

I was the guest of Bro. McVoy, the principal of the female department, and had an opportunity for observing the style and deportment of his girls. From their manifestations and expressions of intelligence and culture, I estimate them to be superior to any collection of girls I have seen there or elsewhere during the last four years. I had not the same means of judging Bro. Holcombe's boys, but, from what I saw and heard, can very safely say the male department is in excellent condition.

The instruction, the discipline, the home department, and the moral tone of Centenary College, are all of the highest order. The buildings have been repaired during the year, and all the apartments and premises are neat, comfortable and healthful. My visit was in the capacity of patron and trustee, and I sought every opportunity to inform myself whether my own children, and those of my friends and neighbors, were in good hands and under good training.

The church at Summerfield is doing well. There are more pious people there than in any community of corresponding size within my knowledge. Bro. Lightfoot is highly acceptable to all, both as preacher and pastor. Dr. Mitchell was out on his work, to be gone, I was told, *three weeks*. What a noble old man and faithful minister is he!

Bro. Rush was holding his Quarterly Conference for Summerfield station. His sermons on Saturday and Sabbath were of that strong, thoughtful, *religious* style, characteristic of his efforts. On Sunday night Bro. E. S. Starr preached a very instructive sermon, much to the delight of a people who are always glad to hear him.

Bro. Holcombe and Bro. Blow were off in the country on Sabbath at their regular appointments. Bro. Strider and Bro. Liles were attending Conference. Bro. McVoy had charge of the Sabbath-school, which is large and well conducted. He and Bro. Holcombe preach somewhere every Sabbath. Is it wonderful that Summerfield, with such men and their families, and the families of many of the same class who have gone before them, is a place distinguished for intelligence and piety? In this age and country, of vice and vanity, how fortunate are we to have an institution like Centenary College, located in such an eligible place as Summerfield, Ala.! I close this letter with thanks to many friends for kind hospitality, and especially to the accomplished teacher of music, for a most delightful, complimentary entertainment of music and song.

Yours truly,

LEVI W. REEVES.

DAYTON, April 18, 1879.

From San Antonio, Texas.

MR EDITOR: I have been a constant reader of the NEW ORLEANS CHRISTIAN ADVOCATE, and I am glad to state that it is conceded by those who are capable of judging that it is one of the best papers published in the interest of our church.

I write this to invite you to attend the next West Texas Conference, which meets some time this fall in Gonzales, and I promise you a good time, and will assist you in getting subscribers for your paper.

Then you can visit this city—the most remarkable on the American continent—and see what civilization and Christianity has done, and is still doing, for mankind on the very borders of civilization.

We have a very good church here, and since our Northern Methodists are attempting to "absorb," by disintegration, we find the church moving ahead, increasing in members, and the finances of the church has greatly improved. We needed a stimulous and the effort of Bishop Haven to establish a church here; has given it, and I am glad to state that Soledad Street Church will stand the storm and grow in strength and prosperity as time rolls on.

I am glad to state in this connection that our Sabbath-school is in a flourishing condition. We patronize our Publishing House, and Bro. Jim Criden, the assistant superintendent, is indefatigable in his efforts to provide literature for the Sabbath-school. Our superintendent is rather a "slow coach," but he tries to do, and the teachers and scholars render him their confidence and assistance, which makes the school a success. Rev. J. C. Rogers, our pastor, is is doing good work, and the outlook for our church interests here is good.

When my time of subscription expires, do not stop my paper, but send bill, and I will remit promptly.

Yours truly, W. L. T.

SAN ANTONIO, TEXAS, April 14, 1879.

One of the most delightful places in all Europe to an American is "The American Chapel, in Paris," and no doubt many who look over these columns will be glad indeed to hear from it. Rev. Mr. Hitchcock reports, to the American and Foreign Christian Union, that the chapel continues to enjoy decided marks of the blessing of God. Not only is it free of debt, and meeting all its engagements with punctuality, but is also doing an excellent work in Paris and other parts of France. Twenty persons have been added to its communion during the past year. The Sunday-school and Bible classes have been well sustained, and one hundred and fifty volumes have been added to the library, the gift of a father and mother in memory of a son, now in heaven, who was once much attached to the school. The collections for missionary and benevolent work have amounted to 17,000 francs. The Chapel Association supports *three* mission stations in Paris alone, and employs a French Bible-woman. The Industrial School at its "Les Ternes Mission" is acknowledged to be the best of its kind in Paris. The attendance of children has been 200. A larger hall has become necessary, and the Association is constructing one to accommodate from 450 to 500.

In the same letter Mr. Hitchcock writes: "There is no limit to the opportunities for doing missionary work in France to day. And I believe that Evangelical Protestantism has not only a work to do, but has also a glorious future. Monsieur Waddington, a Protestant, a member of M. Bersier's church, born of English parents, and with an American wife, is President of the Cabinet; and the government is republican, liberal and progressive. I wish the French Protestants knew how to work and to give! I fear they will never learn until they cease to lean upon the State for their support. At the same time there are many exceptions. There are self-denying and devoted Christian men and women, who give liberally, some of them from their poverty."—Christian Intelligencer.

An editor at a dinner table, being asked if he would take some pudding, replied, in a fit of abstraction: "Owing to a crowd of other matter, we are unable to find room for it."

The Christian Advocate.

THURSDAY, APRIL 24, 1879.

MOTHER'S WORK.

BY MARGARET E. SANGSTER.

Dear patient woman, o'er your children bending
To leave a good-night kiss on rosy lips,
Or list the simple prayers to God ascending
Ere slumber veil them in its soft eclipse,
I wonder, do you dream that seraphs love you,
And sometimes smooth the pathway for your feet;
That oft their silvery pinions float above you,
When life is tangled and its cross roads meet?

So, wan and tired, the whole long day so busy,
To laugh or weep, at times, you hardly know,
So many trifles make the poor brain dizzy,
So many errands call you to and fro
Small garments stitching, weaving fairy stories,
And binding wounds, and bearing little cares,
Your hours pass, unheeded all the glories
Of that great world beyond your nursery stairs.

One schoolmate's pen has written words of beauty,
Her poems sing themselves into the heart.
Another's brush has magic; you have duty;
No time to spare for poetry or art.
But only time for training little fingers,
And teaching youthful spirits to be true;
You know not with what famine woman lingers,
With art alone to fill her, watching you.

And yet, I think you'd rather keep the babies,
Albeit their heads grow heavy on your arm,
Than have the poet's fair, enchanted may-bes,
The artist's visions, rich with dazzling charm.
Sweet are the troubles of the busy hours,
For even in weariness your soul is blest,
And rich contentment all your being dowers
That yours is not a hushed and empty nest.

Pensacola and District Conference.

One Monday morning early Rev. E. J. Boyd, pastor of the Presbyterian Church of this place, formerly of Monroe, Mich., and myself, took passage on the United States Mail Steamer which carries the mail from Freeport to Pensacola, Capt. McKinnon, master. Just at six A. M. the "Charles Fischer" loosed her moorings and launched out into the deep. The clever crew are all generous, Christian-hearted gentlemen.

About eight passengers were on board, some of whom were very "jolly." One of our fellow-travelers from Mobile seemed to be in bad health, ailing with all the diseases that Dr. Hostetter's Stomach Bitters proposes to cure. He had great faith in this medicine, as he drank a wine glass of it for each disease, and then drank an extra bottle for no particular disease, but general complaint—"*Dypsomania.*"

About half-past eleven P. M. we arrived at Pensacola. Prof. Boyd and I wended our way to the Methodist parsonage, one and a half miles from the wharf. We soon aroused Bro. and Sister DuBose, and we were soon in a comfortable bed, sound asleep. Next morning we were delighted to see such an elegantly "fixed-up" and furnished parsonage. Bro. and Sister DuBose have had several hundred dollars worth of work done on the parsonage this year.

Bro. DuBose is doing a fine work in Pensacola, the Sodom of America. His people love him and his family, and they minister to their wants as "it becometh Christians to do."

At ten A. M. Tuesday Bro. Boyd and I took passage on the United States Mail Steamer "Davidson" for the Navy Yard. We called on Commander Belknap, who received us with great courtesy. On our way to his house he escorted us through the navy chapel, which he had erected himself. It is a beautiful, neat little church. But we are now in that elegant mansion, the Commodore's residence. This is one of the most beautiful places I have ever seen. The gardens are rich in the beauty of colors and of fruits—they gladden the eye and delight the taste. We spent half an hour very pleasantly, took luncheon with the family, and then paid a visit to Bro. Glenn. We found Bro. Glenn and his new wife keeping house. Bro. Glenn is doing well. Sister Glenn says her pantry is always "full"—something nice and good sent them nearly every day.

In the afternoon we went sight-seeing. As I looked at those weapons of warfare I thought of the armour of God and the sword of the Spirit, and of the conflicts we so often have in this great spiritual warfare; as I looked at the great man of war I thought of that "Old Ship" about which our glorified "Charlie Hart" used to sing so much; as I put my hand upon the huge anchor of 17 000 pounds weight I thought of Hope, the soul's great anchor; as I put my hands on that iron anchor my soul looked up and uttered these words: "We will anchor by and by." I thought, too, of my dear Dr. Brand, of Randolph, Ala., who sang this beautiful song for us at Mamre camp meeting last year, during the singing of which we all got so happy. We saw many other things of much interest, of which I cannot speak now.

Next morning Commodore Belknap honored us with a United States tug boat to convey us to Pensacola.

Thursday morning, by the dawning of day, Revs. Boland, Scott, Peavey and Morris came in. At two P. M. we left on the Steamer Davidson for Milton, to attend the Pensacola District Conference. At five P. M. we were on the wharf at Milton—a new place and new people to more than myself. Here we were met by Bro. Birch, who assigned us to our homes. At half-past seven P. M. a large audience had assembled at the Methodist Church to hear the opening sermon, which was preached by Rev. C. B. DuBose, of Pensacola station.

Friday, March 28, 1879, at half-past eight A. M., the Pensacola District Conference convened in the Methodist Episcopal Church, South, at Milton, Fla. The Conference was opened with religious services, conducted by Rev. J. M. Boland, P. E., who took the chair, and called the Conference to order. Rev. C. B. DuBose was elected secretary. Nearly all the pastors were present, and a goodly attendance of laymen.

Upon the whole, the reports made by the pastors of their several charges were encouraging. Revs. J. M. Scott, W. I. Powers, J. S. Peavey and myself were the visiting clergymen of the occasion. Bro. Scott was present in the interest of Sabbath-schools, for which he is agent. Bro. Powers was present in the interest of the Southern University, for which he is special agent. He made a very able speech in behalf of the University during the session. He said: "As he had not enjoyed early educational advantages himself, that it was no reason why he should not urge young men to attend college now." Said "he was raised in Tarpin Valley, near the foot of Frog Mountain, not a great distance from Pool Cat Town, where his school teacher taught him to pronounce 'he-redi-ta-ry' '*heri dit a ry.*'" He wished "for that teacher to have been in Africa." His speech will long be remembered. Bro. Boland presided with great dignity and ability—very satisfactory to every one.

Sunday, at nine A. M., we had a love-feast, and it was a feast of love in every sense of the word. At eleven o'clock the presiding elder preached one of his soul-stirring sermons, after which a missionary collection was lifted, and then the Lord's Supper was administered to a number of communicants; the souls of many were made very happy. At three P. M. we had a Sunday-school mass meeting, which was well attended.

The pulpits in the Presbyterian Church at Bagdad (a little town two miles from Milton,) and the Colored Methodist Church, were filled by our preachers on the Sabbath. Great prominence was given to the religious exercises of the meeting. Bro. J. W. Glenn offered a resolution resolving that the Conference spend half an hour of its morning session in a prayer-meeting, which was unanimously adopted; and the result was that we all had a deeper work of grace in our own hearts. Bro. Birch, the pastor, is doing splendidly. He protracted the religious meeting, which we heard was still progressing last Sabbath. May they have a good time!

We spent Monday in Milton very pleasantly, calling and seeing the place, etc.

Tuesday morning we left on the "Davidson" for Pensacola. But I cannot leave Milton without returning many *many* thanks to "mine" host and hostess, Mr. and Mrs. J. W. Amos, who did all in their power to entertain us, and, I assure you, that they did not fail in their efforts.

Wednesday morning I was on the "Charles Fischer," bound for Freeport, and at half past nine P. M. we were at the wharf of our city.

Yours, J. B. ANDERSON.

FREEPORT FLA., April 10, 1879.

Independence.

Right independence is a power growing out of conscious strength. It does not partake of that vanity which exalts one man above all others, but it is that valuable commodity which gives a man self-respect for his own opinions and acts.

It is not that asceticism which repels encouragement or sympathy from others, but it is that personal strength which maintains itself against opposition and discouragement.

While it may raise a man above being influenced by the mere thought or word, unweighed, of other men, it is compatible with the most conscious dependence on God; with the most childlike simplicity and docility when God speaks to the soul. It is not a stubborn resistance of unquestionable truth or fact, but a deliberate and personal choice after the truth or fact is verified. It is a holding of one's own not in the spirit of a boasted superiority, but in the dignified and courteous claim to correctness.

It is not the spirit of emphasis or dogmatism, but the calm deliverance of opinions which have been intelligently formed in the midst of the light of the present time.

It is not unnatural stiffness nor rigidity; it is manliness. What a rebuke to all fawning, simulation and pretention, and the miserable bombast of inflated egotism!

Great minds and hard workers, who have influence in their age, are characterized by their individuality and independence, and yet, withal, by their modesty and genuineness. But this grace of strength not only abounds among the great thinkers and writers of the world, but in the strong convictions of the masses. How quickly indignation rises in the man who remotely suspects another of the attempt to dictate his opinions and acts. He claims as his sovereign right the maintenance, at least for himself, of those convictions which are as dear to him as the blood which courses in his veins. And when this attempt has the support of force, insulted humanity rises up in bloody revolt against it.

Allegiance to government, civil and moral, is as plainly man's duty as his dependence on the functions of the body for physical life. And when a country is cursed by the low fires of communism, to put out those fires is no infringement of God's gift of independence to any man. Disobedience is not independence. For a man to claim independence of God is quite as stupid as for him to attempt to live without bread and water. Christ is to the soul what meat and drink are to the body. No man can claim the right to refuse duty to his God on the plea that God made him independent, for as the eye was made for light, and the body for action, the soul was made for Christian service. A wrong view of independence would result in convulsions and ruin. Independence under law, earthly and heavenly, submitting to the conditions of our creation as social and intelligent beings, is the right of every man, and, indeed, the inspiration to success. What success is there, in any sphere, without it? Each man is necessarily independent, alone, in the work of his own salvation and responsibility, and so must he be in the interpretation of his duty to God.

There is something grand in a man who thinks for himself. Action springing out of one's own methods, unhindered by cold criticism or mean indifference, may be difficult to sustain, but if continued through the years will overcome every obstacle. This is the secret of mercantile, professional and ministerial success. Let a man cut his own way through the forests, independently, determined that his only helper is God, and when his ax falls for the last time on the root of some formidable obstacle, he will find himself in the presence of his radiant Lord with the "well done, thou faithful servant," opening a grander sphere of activity before him.

It is the lack of these pioneer, independent, efforts that dwarfs so many men and reduces their influence to apparent insignificance. "The fields are white unto harvest;" so is the world crowded with the materials out of which we are to construct our usefulness. As the ore is taken rough from the mines and carried out into commerce with the imprint of the nation's currency, so we can make our own what is known, and use it by our own methods, stamping upon it our own individuality. In the most hotly contested fields there is always room for the representatives of distinct and independent claims. So a man can make a place for himself in ground which is fully occupied, if he brings with him the force of an independent effort. Let him make himself felt, use the materials which others have perhaps overlooked or cast away, and time will develop much fruit through his independent mastery of the most opposing circumstances.

S. H. W.

Mississippi Conference.

The College of Bishops will meet in Nashville in the course of a few weeks, and will fix the times for holding the numerous Annual Conferences, putting the time for the Mississippi Conference in November or December. And when this Conference shall convene the preachers will come up with long faces, but very short reports, and many will be the excuses and explanations offered. Much will be said about "the hard times," shortness of cotton crop, etc., it apparently never having occurred to members of the Conference that the *time of holding the session* is one great cause of the deficits in the several collections. If the Conference were held at the end of the cotton crop, instead of in the beginning or the middle, there would, no doubt, be a marked improvement in the financial reports, and a very perceptible reduction of the constant deficits that have bothered preachers and perplexed Joint Boards of Finance.

If the Mississippi Conference were held in the latter part of February, the preachers would be freed from the embarrassment under which they now too often labor when entering upon a new field. They would not have to begin calling for money, and taking up collections before they have had time to acquaint themselves with the characters and idiosyncracies of the members of their new charge. The Conference year would end when more money is in circulation than at any other season, and people are feeling more able to contribute. As it is, the year closes before the farmers have settled with the country merchants, or the country merchants with the commission merchants of the city, and consequently it is unmitigated toil to gather the nickels and the dimes that go to make up the slender amounts which are carried up to Conference. Besides, in February the weather is more settled and pleasant, and the roads in better condition for traveling. In short, there is everything in favor of such a change in the time for holding the Mississippi Conference, and nothing of serious import against the change. By all means let the experiment be tried, and, if the result be not beneficial, a return to the old season can be made.

TOM. L. MELLEN.

NATCHEZ, April 2, 1879.

For the New Orleans Christian Advocate.

CHRIST'S AGONY.

DOUBLE ACROSTIC.

BY MRS. L. CRARY SADLER.

O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou will.—St. Matthew.

O! Agony indeed is mine this night, and *O!*
My soul is sad; exceeding sad and sorrowful. *My*
Father, if now Thou seest me, Oh! Abba *Father*
If now Thou lovest me, as I love Thee; *if*
It could now suffice; these groans these tears, so
let it
Be. If now these drops of blood *be*
Possible, to satisfy thy wrath, (with thee all things
are *possible*)"
Let this, my prayer, reach to thine ear. O! Father
let
This thrice repeated prayer be heard, and let *this*
Cup of woe, this bitter, bitter cup
Pass from my lips. O! let it *pass*
From me, Thine only son. And O *from*
Me, my Father; "hide not thy face" from *me*.
Nevertheless for this I came into the world, and
nevertheless,
Not as I will. I supplicate and pray *not*
As I will, but let Thy holy will be done. Not *as*
I fear to die. The *spirit* willing is, and only *flesh*
is weak, and so *I*
Will, entreat and pray for those that Thou hast
given me. Yes, pray I *will*,
But not for these alone but e'en for those that shall
believe through them, *but*
As Thou art in me and I in Thee, so I would be in
them, and even *as*
Thou and I are *one* may they be *one*. And as I
sanctify myself even *Thou*
Will sanctify all those that Thou hast given me.
My Father, I know Thou *will*.

The Laws Must be Executed.

MR. EDITOR: I was pleased with your article in the last ADVOCATE, upon the disposition of our people to shed human blood for personal wrongs. The fault is not in the law, but in the execution of the law. God knew when he gave the command against bloodshed that nothing except a rigid enforcement of the command would protect society against this great evil. The experience of man has caused every civilized country to incorporate this command into its criminal statutes, and yet in this country, when we boast of our high civilization, we are fast becoming a nation of murderers and drunkards. No people can advance in religion and morals by disregarding any one of the ten commandments. If we fail to enforce the law against stealing we will become a nation of thieves, and so we will become a nation of murderers if we neglect to enforce the law against murder. It is well for us to inquire into the cause of the change in public sentiment with regard to this great evil. What is the press and the pulpit doing to change the current of public opinion? The Bible is as new to us as it was to those to whom it was first published, and it is the duty of all good people to impress upon public sentiment the fact that God's laws cannot be disregarded without bringing disaster and ruin upon nations and individuals. Mr. Editor, let us hear from you again, and don't forget that the press and pulpit is largely responsible for the condition of public sentiment with regard to murder and drunkenness.

Yours truly, E. H. WILKERSON.

TROY, ALA., April 1, 1879.

In a recent temperance speech Canon Wilberforce, speaking of the large brewer devoting large sums of money to the building of cathedrals and the restoring of churches—money which had been made out of vices of the people—said it reminded him of that celebrated character upon the penny steamboat, who picked the pocket of an old lady of everything she had, and then, when he had it safe in his own pocket, went about and made a collection among the passengers to make it up to her. He did not believe in robbing a nation with one hand and giving it back with the other. He did not believe in spreading sin and misery and desolation and hell-fire among the people, and then paying God in it in that way.

An organist played in another church than his own recently, and was complimented by the organ-blower for the proficiency shown in his Voluntary. "By the way," added the man who manipulated the wind apparatus, "I've blowed that Voluntary before."

No sound ever went to the heart whose arrow was not feathered with sadness.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

THE three persons whose death is recorded in this obituary, were the children of Gabriel and Abigail Scott, two very noted Primitive Methodist Christians of Jefferson county, Miss. The latter was received into the church at the close of the last century, by Rev. Tobias Gibson, the first missionary to Mississippi, and the former joined soon after in early youth. They had a family of eight children, all of whom were literally brought up in the church to man and womanhood; hence their early, consistent and life-long piety. This worthy couple, after a life of uncommon piety and usefulness, long since died in faith and entered into rest.

NELLIE M. SCOTT was born January 17, 1814; was married to William Adair, April 18, 1838, and died of pneumonia, March 1, 1879. She copied the example of her parents from childhood. If she was anything else but a Christian it did not appear in her external conduct. In her early girlhood she received the witness of her adoption into the household of faith, and publicly assumed her baptismal vows. Her discipleship to Christ was unbroken and her piety uniform, deep and fervent to the end of life. Her godly husband preceded her to the heavenly rest about two years. In her last illness she enjoyed much of the felt presence of God, and rejoiced in the prospect of speedily entering into rest. She has not only left a rich inheritance to the church in her children, but she has also left them a rich inheritance in her prayers and faith and holy example.

ELIZA SCOTT was born September 17, 1811; was married to John M. Foulkes, May 5, 1839, and died of pneumonia March 28, 1879. Eliza was very a sweet spirited girl, and from her childhood seemed to be religious. In 1821, when she was ten years old, the writer saw her voluntarily present herself in a large congregation for recognition as a member of the church, and ever after, through all her youthful as well as maturer years, her relation to God and His people was her most delightful theme. By the encouragement of her mother she early acquired the habit of extemporaneous prayer in the female prayer-meetings, in which she was gifted all through her subsequent life. Her husband was one of the patriarchs of the church, and their hospitable home was often a delightful resting place for ministers of all grades. Her whole family had crossed over to the other shore before her, and after quietly arranging all her temporalities, full of faith and hope, she calmly fell asleep in Jesus. A more beautiful and exemplary Christian life, from childhood to old age, I have never seen.

JOHN W. SCOTT, the only surviving brother of the sisters just mentioned, was born in June or July, 1829; was married in early manhood to Miss Edna Hackler who, with a family of grown children, survives him—and died of pneumonia, April 3, 1879. Like his sisters he was religiously inclined from his childhood. His father died in his infancy, but he was brought up by one of the most faithful mothers that ever blest a family of children, assisted by the good example and fervent piety of her older children. In his boyhood he assumed the vows of church membership, and ever after walked worthy of his profession as a Methodist Christian. In his turn he had become one of the patriarchs of the church, and was ready for every good word and work. In his last days on earth he expressed an assurance that he felt fully prepared to receive the crown of life.

Page after page might be filled with their triumphant utterances during their painful and fatal illness, but this need not be done. It is enough for us to know that they lived right, and, as a matter of course, died right. Being near relatives of mine I have known them intimately from their infancy, and three more consistently beautiful Christian lives I have never known. I have known many of their equals, but not their superiors, in unfeigned devotion to Christ. I ask leave, in concluding these obituaries, to emphasize one remark. If our Methodist parents generally would be as exemplary before their children as Gabriel and Abagail Scott were, and train them up in the church as perseveringly as they did, very few of them would be alienated to other churches or live and die out of the church. In their family we have an example of the fourth generation, so far as I know without an exception, adhering loyingly and obediently to the church of their Godly ancestors.

J. G. JONES.

MRS. TEMPERANCE SIMPSON, maiden name Kelly, was born June 22, 1780, and died May 18, 1874, aged eighty-four years, ten months and twenty-six days. Sister Simpson was born in North Carolina. Her parents moved from there to Tennessee, where, in her twentieth year, she was married to Nathan Simpson. With her husband she then moved to Alabama, and from there to Mississippi, where she died. About the year 1832 she and her husband, who died in 1868, were converted and joined the Methodist Episcopal Church at Skiffa, Simpson county, Mississippi, under the ministry of Rev. James Applewhite.

Having turned her steps toward heaven she never permitted her lamp to go out, but kept it trimmed and burning. She was truly an elect lady, and in her death the community in which she lived suffered an irreparable loss. Such was her piety and the consistency of her conduct at home and abroad that she was respected and loved by all who knew her. She adorned the doctrine of God, her Saviour, in all things, and was always actively devoted to the interests of His kingdom. Her sympathies were readily enlisted in behalf of the suffering and needy, and by her benevolence and Godly counsels many a heart has been made glad. To the wants of the preachers appointed to serve the church of which she was a member, she ministered with an unsparing hand. She considered it a privilege as well as a duty to aid in any way in the promulgation of the gospel. She was given to hospitality and many an itinerant has found here a Christian home, a pleasant retreat, as might be expected of such a Christian woman, especially when blessed with a like minded husband. She was a model manager in all her domestic affairs; neatness and order marked everything over which she had control. Her children were early trained by precept and example to serve the Lord. Five of them had died in the triumphs of faith, and the others are members of the militant church. As a token of the estimation in which she was held the Quarterly Conference of the work on which she lived passed resolutions expressive of sorrow at her decease. She had long lived as a guide to the Saviour, and though for years she had been too feeble to go and worship with the public congregation, her loss was justly deemed a cause for lamentation. Having lived till life to her became a burden she desired to depart and be with Christ. She said she wanted to go home, and just before her death she requested her son and two of her daughters who were present to sing one of the songs of Zion, which they did, and in ecstacies of joy her spirit took wings and flew away to the home of the Christian.

THOMAS J. MILLER.

MRS REBECCA HALL, eldest daughter of Samuel and Nancy Davis, was born in Dauphin county, North Carolina, in 1795; emigrated to Georgia in 1819, and the same year joined the Methodist Episcopal Church. In 1826 she was married to Morgan Hall, and departed this life March 10, 1879, in Webster parish, La., being eighty-four years of age. She was the mother of five children, two sons and three daughters, one of the sons died twenty years ago. The other children were married, and with their children and grand children lived near the old people, giving them much comfort in their declining days.

Mother Hall was a consistent Christian, a kind and affectionate mother, a devoted wife. Her's was a life of kindness. Her hands never wearied administering to the wants of her husband, children or neighbors. She loved her bible, and by her consistent application of its truths to her children, in precept and example, she trained them up in the right way; they were all members of the Church of her choice. She was always a regular attendant upon church but for a year before her death, from age and infirmity she was deprived of that privilege, which she deeply regretted. She greatly appreciated and enjoyed the visits of her pastor at her house, and at such times often expressed her submission to Divine Providence in her afflictions, and her faith strong and unwavering, she would often say: "I am waiting the Master's call."

Her death was calm and peaceful. She has entered her rest and reward.

JOHN A. MILLER.

MATHEW NEUGENT was born in Rapides parish, Louisiana, May 19, 1808, and died near the place of his birth, February 21, 1879; joined the Methodist Episcopal Church when but a youth, and was ever true to its vows; he was an active member; his name as class-leader appears upon the minutes of the first Quarterly Conference ever held in this part of the Little River Circuit. From 1828 to 1856 his attendance at Quarterly Conference was more regular than any other member, sometimes as class leader and often as Steward, and in both of these relations he magnified his office, "not in word, neither in tongue, but in deed and in truth."

Living upon a great route of travel, his house was always open to the weary traveler, who, without money or price, could find plenty for man and beast. Here was the home of the pioneer preacher, as it was to all who followed them, and many an embassador for Christ will pause with aching heart as he reads this sad announcement.

His last sickness was short, and he suffered greatly; but no murmur escaped his lips. Just before he left the world he called his wife, children, and neighbors around him, and took an affectionate leave of them, bidding them to meet him in heaven, and soon thereafter, as a Christian philosopher only can do, he sank into eternal repose without a struggle.

J. W. HEARN.

MRS MARY V. LIGON, daughter of Thos P. and Esther Stovall, was born August 9, 1810; was married first to Lieut. Jordan Williams, in 1864. After his death, which occurred at the battle of Harrisburg, Mississippi, she was married to William B. Ligon, November 27, 1872. She joined the Methodist Episcopal Church, South, at Pilgrim's Chapel, East Baton Rouge parish, La., in the fall of 1877, and died at her residence, near that church, March 8, 1879. She leaves a husband and a tender little babe to mourn her death. Being of a delicate constitution she has been intimately acquainted with suffering and trouble, but she had learned where to look for relief, and knew how to avail herself of that blessed privilege offered by her heavenly Master to all His stricken ones: "Cast all your care on Him for He careth for you."

She was an affectionate wife, and a fond, devoted mother. Leaving these dear ones seemed to be the only source of regret in her dying moments. May the Lord watch tenderly over the motherless little one, and comfort and cheer the heart of the bereaved husband in all sorrows!

C. D. ANDREWS.

BENJAMIN, son of W. A. and Catharine Costley, was born September 8, 1865, and died July 30, 1878, in Copiah county, Miss. He talked about death like a little Christian, and seemed perfectly resigned. Father, mother, your little Benny can not return to you, but you can go to him.

A. M. HARRINGTON.

The Christian Advocate.

THURSDAY, APRIL 24, 1879.

A MITE SONG.

Only a drop in the bucket,
But every drop will tell:
The bucket would soon be empty,
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies made the dollars,
It may help some cause to live.

A few little bits of ribbon
And some toys; they were not new,
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments;
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then, of comfort,
That cost me nothing to say:
But the poor old man died happy;
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small:
What doth he think of His children
When they never give at all?

—Christian Giver

The Use and Abuse of Alcohol.

BY WILLARD PARKER, M. D.

The evils of alcohol drinking do not stop with the individual; they extend to society; and this fact gives to society an undoubted right to interfere for its own protection. To license shops that beget murder and then to punish the murder that the state itself has begotten is indefensible from a moral point of view. The inconsistency is illustrated by a case that recently occurred in our own State. A had taken out a license from the State of New York, and had just opened his new saloon. A.'s friend B. was invited to the christening. He came; got too much christened on A.'s liquor, and became disorderly. A. ordered him out, and, ordering not being enough, put him out. B., who had been made crazy by the liquor which A. had given to him, under a permission obtained from the State of New York, went off and got his pistol and shot down A. Then B. was arrested and hung by the State for the murder of the man who had made him crazy, and had bought the permission of the State to do so. Where did the real guilt lie in that matter? Who was the really guilty one—the man who in a crazy fit killed his friend or the man who made him crazy, or the citizens of the State who gave the man a license to make his neighbors crazy?

But the evil does not stop with individual crime. The sins of the fathers are visited on the children.

The great starting point of our being is in the nervous system, and if that system is impaired or diseased everything which comes from it suffers in consequence. The nervous life is transmitted from the parents to the children; consequently children coming of drunken parents inherit a system always somewhat, sometimes greatly, impaired. In the family of drunken parents, if there are half a dozen children, there will almost always be some impracticable, eccentric, wayward, ungovernable, malicious or suicidal children, and frequently those that are idiotic. Fifty per cent. of all the idiots have been traced to drunken parentage. Fifty per cent. of the insane can be traced directly or indirectly to the use of alcohol. Thus, in considering the use and abuse of alcohol, we must consider not only the effect upon the individual who destroys himself by drink, but also the effect upon his progeny, to the third and fourth generation. In the second and third generations you find disease, idiocy, insanity and suicide, and with the fourth generation the family becomes extinct.

There is a use for distilled liquor in the human body. It is an essential medicine in some forms of disease. I do not know, for example, how I could treat ship fever without distilled liquor. When my poor patient lies in an utterly exhausted condition, his system without vitality sufficient to enable him to digest and assimilate his food, I give him a spoonful of alcohol with milk, and under the stimulus of the alcohol the stomach will digest and the system will assimilate the milk. Or, again, I am called to visit a person who has suffered some sudden shock by which the heart has been affected and the whole circulation depressed; the surface is cold and his system collapsed. I put the alcohol into his stomach, and in one minute and a half it rouses the exhausted system, spurs it to an unwonted activity, and thus enables it to spring the chasm into which it would otherwise have fallen. Alcohol has been called a stimulant, and in one sense it is so; it is a stimulant as the whip is to the horse. You may use it occasionally; but no man can be whipping the system all the time to unnatural exertion and not wear it out.

It is a medicine, but taking it in the form of bitters, as many do, under pretense of its medicinal effect, ruins the system. It should only be taken *with* food, not *before* it. If taken with food it may be an aid to digestion; if taken before food it prevents digestion. Among the many curious experiments that were made by Dr. Beaumont, in 1832, with Alexis St. Martin, that old soldier who had a trap door in his stomach, through which it was possible to see the operations going on within, there were some very curious ones respecting the effect of alcohol on the digestive organs, and it was found that if alcohol is put into an empty stomach it coagulates and destroys the pepsin, and with that the power of digestion. Alcoholic liquors should never be put into an empty stomach. The conclusions on the whole matter are briefly summed up as follows:

1. There is a broad, clear and natural distinction between fermented and distilled liquors. In fermented liquor alcohol is found in its natural chemical combination; in distilled liquor it is found pure and simple. In the one case it may be employed in diet and for nourishment; in the other case it is to be regarded only as a medicine, and as a dangerous one, to be used only with caution. Fermented liquors include ale, beer, cider, and the various wines; distilled liquors include rum, gin, brandy, whisky, and the like. The church, the State, the temperance reformers ought to recognize this distinction, which now they generally ignore.

2. If men would use pure fermented liquors in moderate quantities, as a condiment, and only in connection with their meals, the use need not be harmful, and, at least in the case of those past middle life, might be beneficial. The tavern is the traveler's home. If the State would license only *bona fide* taverns, and then only to sell fermented liquors, and would take proper precautions to guard against adulterations, there would be small occasion for a temperance campaign against such a license system.

3. The use of fermented liquors is however dangerous in that in some individuals, especially in those who inherit a tendency to inebriety, it creates or awakens an appetite for drink. To such individuals *total abstinence* is the only safe course. And generally persons in good health do not need them, and therefore had better abstain from them. Their use should be exceptional, not universal; occasional, not habitual.

4. Distilled liquors are a poison, dangerous and deadly, and of comparatively modern origin. Their use is productive of more disease, physical, mental and moral, than that of any other known agent, and produces an immeasurably greater number of untimely deaths. Their use affects not only the user, but his progeny, to the third and fourth generation. To license men to sell this poison as a *beverage*, under any pretense, is a crime against social order, humanity and God.

5. Distilled liquor is an indispensably valuable medicine; as such its sale should be confined to the drug stores, and the druggist should sell it only on the prescription of a known physician, as he would sell arsenic or prussic acid.—Christian Union.

The Two Guests.

It was once our good fortune to spend a few days in the modest home of a friend of slender means, a home that was all that its owner could afford to make it, yet lacked many things that would have made it more comfortable and convenient. During our stay two guests were entertained at tea, both of them men of means and wide acquaintance, accustomed to all the luxury that wealth can give. But were widely different in their behavior. The first dwelt upon the fact that the house was in an out of the way spot, and that there were few or no neighbors. At table he told of the delicious tea he had drank at the house of one friend; of the rich tea service he had seen upon the table of another; of the rare old China that was used in his own household; and of the dainty meals he had eaten from it. In the cramped little sitting-room, after tea, he sat by the stove, and talked of the delights of an open wood fire, of his enjoyment of rare and costly books and pictures, and of twenty other things that the host of whose hospitality he had partaken did not and could not possess. When he was gone it was clear, although nothing was said, that his visit had caused pain; that it had made the wife feel her straitened circumstances more keenly than ever, and cast a shadow over her husband's thoughts.

The next evening came the other visitor. He brought good cheer in his very face. The room, he said, felt so warm and comfortable after his walk, which, he added, was just the thing to give a man a good appetite for his supper. At table he spoke of everything that was nice, congratulated his host on having such a snug little home, apologized for eating so much, but couldn't help it, because it was "so good" and tasted "so home-like;" liked the old black tea-pot, because it was just like the one his mother had when he was a boy, and told his hostess, who was all smiles and as happy as a queen, that she ought to thank her stars that she had no gas or furnace to ruin the flowers that made her room look so beautiful.

After tea he insisted that the children should not be sent to bed "just yet;" said he wanted to tell them a story, as he did; and when he had done, and had kissed them good-night, they trudged off up stairs with beaming faces, under the guidance of a mother who felt that a ray of real sunshine had entered her home, making it better and happier for all time. And then he smoked a pipe, declaring that he preferred it, because he had that delicacy which forbade his paying out his well-filled cigar case, praised the housewife's taste in arranging the prints and chromos that adorned the walls, and declared that the home-made mat on the floor was a very marvel of needlework.

The very first book he laid his hand on proved to be his "favorite author," and furnished the theme for a half hour's chat.

When it was time for him to leave he said that he hadn't had so good a time for months, hoped they'd invite him again, and left with hearty "good-night" to everybody. And the best of it was that there was nothing studied in all this. He said pleasant things because he liked pleasant things, and he abstained from criticisms and comparisons because he disliked them. And when he had gone, husband and wife felt that their efforts to make their little home pleasant and comfortable had not been in vain, and in their hearts they blessed the kind soul who had revealed it to them.—Transcript.

Origin of the Mormon Bible.

The real author of this book of Mormon was Rev. Solomon Spaulding, a graduate of Dartmouth College in 1785. His health failing he engaged in business, and in 1809 was living at Conneaut, O., where there are numerous Indian mounds. He then wrote a romance, setting forth the not new theory that the North American Indians were representatives of the lost tribes of Israel. Mr. Spaulding took advantage of his surroundings and connected his story with the relics which were found in the mounds. In a fictitious introduction to his novel which he entitled "*The Manuscript Found*," he speaks of the book as one of the exhumed relics of a past age. He makes use of the Scripture style of expression. He tells of the departure from Palestine of a Jewish father, Lehi, and his four sons, Laman, Samuel, Lemuel and Nephi, of the various journeys and of their voyage to this Western Continent. Dissension and division are frequent. The descendants of the brothers develop into hostile tribes. Then came quarrels and wars and finally a decisive battle, and in short the substance of all that is found in the "Golden Bible" of Joseph Smith. Indeed the Book of Mormon seems to be only a modified but mutilated edition of Rev. Mr. Spaulding's "Manuscript Found." There is abundant internal evidence that the later is a reproduction of the earlier work. Spaulding used to read the chapters of his story to his neighbors, who were deeply interested in its progress and were greatly entertained by the ingenuity of the author. He worked upon it three years, or until 1812, when he removed to Pittsburg, Pa. There he put his manuscript into the hands of a printer by the name of Patterson. He expected to publish the book and it was announced in the papers in 1813 as forthcoming. It never was published, however, probably because Spaulding had not the money to pay the bills. Spaulding died in 1816. The original copy was returned to his widow who kept it until the Book of Mormon was published, and then she produced it in proof of her assertion that Joseph's pretended revelation was a fraud. In the Boston Journal of May 18, 1839, she told the story of the Manuscript. The evidence is complete that Smith discovered only what he and some associate had hidden in a box of their own making in a hole of their own digging. Smith came into possession of a copy of the work of Spaulding made by Sidney Rigdon, a workman in Patterson's printing office. Rigdon confessed the fact afterward when he was cut off from the Mormon Church by Brigham Young. The three witnesses also quarreled with Joseph and Rigdon and confessed to having sworn falsely. Rigdon on leaving the work of printer became a preacher of peculiar doctrines. Smith had quite a large following in certain views peculiarly his, and these two religious Ishmaelites, coming together set to work to give the world a new Bible. Smith, adding what was suited to his purpose, dictated Spaulding's story to Oliver Cowdrey from behind a screen and the work was done, "and palmed off upon a company of poor deluded fanatics as divine."

The new prophet seems to have had but vague notions of what doctrines the new church should hold. Rigdon held to some doctrines which Smith did not. But they both agreed on the question of the Second Advent, then exciting their section of country. They made that doctrine prominent in their Bible. The idea was "the end is at hand, the Indians are to be speedily converted; America is the final gathering place of the saints, who were to assemble as near the center of the continent as possible." This was a doctrine and this they preached and this chiefly at first. It may be said in brief that the religious teachings of the Book of Mormon relate to very modern questions. The discussions of 1830 and thereabouts seem to furnish the new leaders with themes. Millinarianism is the main question. Infant Baptism, however, quite an ancient institution, is denounced and wonderful to relate *polygamy*, a much more ancient and for this country a very modern institution, is *emphatically* and *repeatedly condemned*. Polygamy as a duty was proclaimed by a revelation, much later in the prophet's life.—Sunday Afternoon.

Religious Intelligence.

—The Presbyterian General Assembly meets this year at Saratoga Springs.

—The attendance at twenty-nine churches in Philadelphia on a recent Sunday is reported to have been 32,388 persons, of whom 21,720 are classified as Catholics.

—There are at the present time in China 13,035 Protestant converts, and the work of evangelization is being prosecuted by 26 different societies which have 305 missionaries on the ground. Of this number of missionaries 92 are American. Between 40,000 and 50,000 people have left their idol worship.

—Rev. Dr. Andrew Bonar, in an address at the Dublin Christian Convention on the "Grace of Giving," said that King David was a great giver, and that he gave as much gold alone as there was bullion at present in the bank of England.

—Henry Varley's Tabernacle at Melbourne will, if completed in accordance with the plan, have a seating capacity of 5,000. Its central hall will be an amphitheater in style, with a large coffee-house in front. The buildings around it will provide comforts for a workingman's club. It is proposed to spend £20,000.

—A movement is on foot in Germany to increase the number of German colonists in the Holy Land. An Ultramontane paper publishes an appeal for funds, to promote the interests of the scheme. There are numerous German colonies in Palestine, chiefly of Romanists.

—The Relief Fund for Disabled Ministers of the Presbyterian Church has just received two additions to its permanent endowment; one a bequest of $250 by the late Arthur M'Arthur, of Buffalo, N. Y., and the other a bequest of a little more than $6,000, by the late Rev. Ralph Bull, of Goshen, Orange County, New York.

—Rev. J. J. Wingar writes again from Arizona Territory, December 30, having been furnished by the Bible Society with Testaments in English and in Spanish. He has been circulating them by gift and by sale to the young and old, and is quite sure they are doing good. His rule is not to give Spanish copies unless he is satisfied they will be read; and they are being read.

—Syracuse University has received and expended since its formation in 1870, $662,394.85. It now holds property valued at $604,534, and owes $125,650, with special subscriptions to meet which it has $120,271. The expense of the institution for 1878-9 will be about $29,200: Income from tuition and other sources $12,000, leaving a deficiency of $17,000, which is to be raised by subscription, as it has been every year.

—The Canadian Methodist Missionary Society reports a debt of $63,093, and solemnly inquires whether there shall be a halt in missionary work or whether the debt shall be removed. Last year's income was $141,475. The Society has 3,000 French Canadian converts, and missions among the Indians and foreign populations of Canada and in Japan and the Bermuda Islands.

—A Calcutta correspondent of the Lucknow Witness writes: "Revival meetings have recently been held in the Methodist Episcopal Church with very satisfactory results. Conversions occurred at almost every meeting, the total number during the fortnight in which the meetings were held, amounting to about fifty. Many Christians were also quickened in their spiritual life, and fitted for more successful work for God."

—The editor, after toiling thirty years in India, building chapels and school-houses largely with his own hands, on returning to America finds churches in New York on which have been lavished $200,000 to $500,000, and a secretary of his own foreign board (Presbyterian) on a salary of $3,000, while the work of his church abroad is kept under such disabilities, and its oldest mission in India is really dying out for lack of men and means.—Wilder's Missionary Review.

—A London paper gives an interesting statement of the important work accomplished by Mr. Spurgeon's Church in various directions. The Pastors' College has trained and sent forth upwards of 400 young men, many of whom occupy positions of prominence in the Baptist Churches. In addition to the 100 students now in the college, nearly 300 young men receive free instruction in the evening classes; and about 2,000 children are taught in the Sunday and other schools. Eighty colporteurs are employed in circulating religious literature; the almshouses furnish a home to seventeen aged women, and the Stockwell Orphange cares for about 250 fatherless boys.

—We have seen a paragraph in some of the Catholic papers stating that Dr. Dollinger is in friendly communication with the Archbishop of Munich, and it is hoped that he may be induced to return to the Roman Catholic Church. Dr. Dollinger has not been co-operating with the Old Catholics since the Synod at Bonn adopted a rule allowing priests to marry. But it has not been very long since he declared that he could not so dishonor himself and lie to God as to return to the bosom of the church of Rome. If he should, however, forget this, and make his peace with the Vatican, it would be worth while to consider how much there is left of the Old Catholic movement. In any case, a few years will determine its destiny.

—At the last session of the St. Louis branch of the Evangelical Alliance a communication was read from Dr. S. I. Prime, Corresponding Secretary of the Evangelical Alliance in the United States, informing the St. Louis branch that its invitation to hold the next biennial convention in St. Louis had been accepted by the general executive committee. Rev. Dr. M. Rhodes, of this city, is to deliver the address of welcome. The programme of subjects is as follows: Tuesday, October 28, 1879, Address of Welcome; Wednesday, Christian Doctrine: (1) Harmony in Essential Doctrines; (2) Christian Scholarship and the Evangelical Alliance; (3) Christian Truth and the Periodical Press; Thursday, Christian Life: (1) The Churches and Social Reform; (2) Moral Obligations of Corporations; (3) Christian Morals and Public Schools; Friday, Christian Work: (1) Union Churches and Union of Church and State; (2) The Mohammedan Powers and Christian Missions; (3) City Missions and Foreign Populations.

—A correspondent of the Echo sends some very interesting facts with regard to Native Italian Protestantism. It is divided into two sections—the Waldensian Church and the Free Italian Church. The former was founded centuries ago by Peter Waldo, who left the Romish Community. It has been confined to the valleys of Piedmont, and has suffered severe persecution. Its doctrine is evangelical, and its government presbyterian. At the last yearly synod it reported 39 churches, 24 stations and 62 places of visit; 31 pastors, 15 evangelists, 52 teachers and 7 colporteurs; 2,530 communicants, 1,203 regular hearers and 15,323 occasional hearers; 57 day schools and 103 Sunday-schools, attended by 1,840 and 4,749 scholars respectively. Its funds are obtained from Protestant countries. Scotland alone contributes no less than 122,101 francs. It is greatly in need of an educated ministry. This church, though feeble and poor, has borne splendid testimony in favor of the freedom of judgment and of conscience. It is now anxious to establish missions in various parts of Italy. Under the influence of liberty it will expand its operations. It is well worthy of help.

Our Young People.

THE CLOCK'S SERMON.

What says the clock when it strikes one?
Watch! says the clock, oh, watch little one!
What says the clock when it strikes two?
Love God, little darling, for God loves you.
And tell me, tell me softly, what it whispers at three?
Is it "Suffer little children to come unto Me?"
Then come, gentle lambs, come and wander no more,
'Tis the voice of the Shepherd that calls you at four;
And oh, let your young hearts with gladness revive,
When it echoes as sweetly, "God bless thee," at five;
And remember at six, with the fading of day,
That your life is a vapor that passeth away.
What says the clock when it strikes seven?
Of such is the kingdom, the kingdom of heaven!
And what says the clock when it strikes eight?
Strive, strive to enter in at the Beautiful Gate!
And louder, still louder, it calls us at nine,
And its song is: "My son, give me that heart of thine."
Then sweet be your voice responsive at ten,
"Hosanna in the highest! Hosanna, amen!"
Then loud let the chorus ring on till seven,
"Praise, praise to the Father, the Father in heaven!"
While the deep stroke of midnight the watchword shall bring,
"Lo! these are my jewels, these, these!" saith the King.

—Savannah Republican.

Tina, The Willful Cricket.

Slowly but surely Father Cricket was dying, and his children stood round his bed disconsolate. Poor little long-legged creatures, what tears they shed, their sorrow all unknown to larger mortals! They were in a cranny in the wide fire-place at Sally Day's; the firelight flashed in upon them once and again, like the moonbeams falling so gently without. There would be no cheerful singing on the hearth to-night, for death is death even among crickets.

"My children," said dying Father Cricket, "don't forget your duty when I am gone."

"No," promised the young ones, with sobbing breath; "but tell us, father, what you would like us to do?"

"Well, children, I fancy we have lived too much in a cluster; families should divide and go right and left with their mite of help to throw into the weary world."

"But, father, you have often told us to hold together," remarked one.

"Ah! yes, hold together in love; the unity of love is strength; but go out, one here, another there, and scatter your seeds of kindness."

What, then, must we do?" queried one; and all hushed their sobs to listen. Then he bade some go to a certain hollow tree on a public road, and at the foot of the downs, to cheer with their song the passers-by, especially at eventide; others were to take up their station in the churchyard wall, and sing over the graves of the dead; some here, some there, till the whole family were disposed of, save one wee mite, the tiniest of them all—in fact she was called Tina.

"And me, father, what for me?" piped her shrill voice, excitement making it quiver and shake. She had long panted for change, that restless little one.

"To you, my child, I give the noblest task of all; stay in the old home, sing the old song to the end."

The end! Father Cricket's end now was come; he gasped, drew up his long limbs, and his life and wise commands were no more. Then followed cricket grief, cricket wailing, and then a tiny funeral passed into the moonlight, nobody seeing or knowing aught of it, for the world slept. It is a true saying, "If one cricket dies ten will come to his funeral;" for a long, long train wended their way to the last resting-place of Father Cricket. It was all over, the mourners dispersed, the solemn night dreamt on, and by and by the day broke, and folk came and went, as they did yesterday, and only a few crickets were sorrowful.

It was a glad morning in May; the wind sighed and whispered among the trees, so fresh and beautiful in their new spring robe of green; and up on the downs was the golden sunshine, where the crickets' cousins, the grasshoppers, kept perpetual holiday. And at the foot of the downs stood the hollow tree, where some of the orphan crickets were to begin their new work, their life-work. They threw off their sadness as the day smiled in their eagerness for the delightful change, for it would be delightful, a perfect existence of bliss, like one long, long holiday without end; romping and singing out their joy at eventide. And then those churchyard watchers, singing over the graves of the dead, they would sing of life, beautiful, glad, throbbing, thrilling life of sunshine, summer and glowing skies. And the rest, they all went out from the cranny, with a sort of happy flutter, that very morning, out into the sunlight, among butterflies, bees, gnats and moths, the songs of birds lending them on like voices which called them.

And the poor little home-slayer was left alone, desolate and sad, in the silent cranny. How she quivered, wept and panted, she who had craved for change, for noble work! Her little heart alone in sing the old song in the old home, to one old woman, till the end.

"Hallo, Mrs. Cricket! what's the matter."

It was Mr. Spider that asked the question, peeping slyly round the corner, as was his wont.

"I'm tired of life; but I beg to say that I am not Mrs. Cricket." That was a sore point with Tina, the mistake about her age.

"Ah, well! Miss Cricket." And Mr. Spider made a courtly bow, for he aped the ways and doings of the grand of the earth, because, as he boasted, some of his family were in kings' palaces. "But why tired of life?"

"I am tired of work, at least such work as mine;" replied Tina, somewhat sulkily, for she hated his mock politeness above all things; still, she could not help telling out her troubles to some one.

"Humble work for little workers," quoth Mr. Spider.

"How do you know? Who and what are you, that you should dictate to me, you who never did a good turn for anybody in your life, nor any of your family, either?" Tina turned up her nose in disdain, as well as a cricket can turn up a nose.

"Not so fast, Miss Pert; our family has had a great deal to do with royalty in its time. Did you never hear of that great Scotch king who was encouraged by a spider to fight and win a great battle?"

"No; and don't believe it now."

"Then disbelieve it, you little drudge. 'Tis hard to make the ignorant believe anything truly grand or great." With this Mr. Spider went on his way.

"Drudge, indeed! you sly, grizzly fly-eater!"

"Fie, Miss Cricket!" said a peaceable woodlouse who chanced to be passing; "don't call names."

"When one is miserable one doesn't care what one does," was Tina's lame excuse.

"Why should you be miserable?" queried the simple insect, halting to take breath, though its pace was slow.

"You wouldn't understand me," moaned the little cricket. Oh, she was so unhappy! And now into the cottage swept the spring breezes; it seemed to her that she could hear the voices of her brothers and sisters borne in to her. They were happy, and she should never be so there, never, never be able to sing the old song if she stayed.

Up she sprang, knocked over the woodlouse in her haste; a few pounds, and she had left the post appointed her by her dying father. Out and away, she would be free, as the rest were free! Oh, the butterflies! Oh, the spring loveliness! Out, the romping breezes! She was free! On, on she went to the happy downs. She could sing at eventide to weary travelers as well as the rest, such a song as the world never heard before for joyousness. On, on and on, and the downs were reached. It was, as she had imagined, glorious up there, amid the laughter of the flowers, the hum of the bees, the flush, the radiance and the chirp of the merry rompers, her friends.

Thus Tina burst her bonds, the bonds of her dying father's commands, and chose her life-work for herself, with her nook at Sally Day's silent and deserted. And oh, how joyfully the summer passed! What if the night winds made her shiver and shake? what if her voice was hoarse as from cold, and her young heart trembled as from fear of something she knew not what?

But at length the frosts came on, the frosts of early winter, which made them all shrink and shiver. As for poor Tina, one stinging frost took away her voice, her remaining energy, the others gathered around her in the early morning, and thought her dying. But when the sun rose they carried her out into the pleasant warmth, and she revived, poor ambitious mite! who had chosen her fate and disobeyed her father. She could only pant and look into their faces.

"I shall go back to Sally Day's," she faltered, with the sunshine all around her.

The others looked at her in silence. Could she travel so far? No, they feared not; still, they did not persuade her not to go; it was the only thing which would save her, the warmth and shelter of Sally's hearth.

"Father was right. He knew I could not bear the cold." A passion of tears shook her little frame; they could but weep with her, and wonder what would be the end.

"I will go home and take up my duty." It was pitiful to hear her weak voice, to note how tottering and unsteady were her leaps.

They watched her go; they may not quit their post—nay, she waved them back herself.

"Don't be like me; obey father. I will go back; perhaps I may not be too late to begin again."

But she was too late. A cricket lay still and cold at Sally Day's door the next morning. One more night in the frost had been too much for disobedient Tina, the ambitious cricket lay dead, her duty never taken up.

Take warning children; stand by duty, though it may hold you in humble places, in obscurity, unknown crannies; but there lies your post of service, for a Wiser than you has placed you there.—Southern Churchman.

A Little Boy's Sermon.

"Eddie," said Harry, "I'll be minister, and preach you a sermon."

"Well," said Eddie, "and I'll be the people."

Harry began: "My text is a short and easy one,—'*Be kind*.' There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:—

"*First*: Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is; I had one once, and I didn't want to hear any one speak a word.

"*Second*: Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, 'It is time for you to go to bed, half a dozen times over.'

"*Third*: Be kind to baby—"

"You have left out, Be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my name in the sermon. I was saying: Be kind to little Minnie, and let her have your 'red soldier' to play with when she wants it.

"*Fourth*: Be kind to Jane, and don't scream and kick when she washes and dresses you."

Here Eddie looked a little ashamed, and said, "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

"*Fifth*: Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon 'most done?" asked Eddie; "I want to sing." And without waiting for Harry to finish his discourse or give out a hymn, he began to sing, and so Harry had to stop.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, APRIL 24, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE:—112 CAMP ST., NEW ORLEANS.

The Plea for More Liberty.

It is understood that certain amusements and recreations are prohibited by our usages and discipline. And there is a class among us who plead for larger liberty in these things. They contend that all religious people are not alike in their tastes, and that there are many among the educated and wealthy who must have more latitude, or they will seek less strict communions. Where their Methodism is too strong for this step they will frequent our churches, but never become members. Thus it is said that we are driving away from us the monied and educated families, and losing the people whose wealth and intelligence and social influence are needed. If they adhere to us they can scarcely mingle at all with those in like circumstances who are restrained by no such rules. They cannot attend the meetings of the jockey clubs, or be present on the race course. They must give up the theater and opera, and renounce the ball-room. Games of cards and billiards for social pastime may not be indulged. They must either leave the world or the church, or they must find a church that does not interfere with their pleasures.

We might reply to this by asserting that the things prohibited, in the godly judgment of Methodism, are found to be liable to such abuses, and to lead to such dissipations, that the only remedy is to let them alone. And, moreover, that where they do not end in flagrant immorality, they are inimical to the spirituality of religion. A form of godliness may be maintained, but its power is certain to be denied. The testimony of some who declare that neither dancing nor theater-going interferes with their religious condition, may be given in all sincerity. But we must know something of their religious experience before we can attach much importance to such testimony. If we were to admit that some may be spiritual, and maintain their spirituality while indulging in the prohibited pleasures and entertainments, it might still be dangerous and ever ruinous to others. Were the whole church, including its ministers, to freely patronize these worldly games and recreations, the result can be readily imagined. Here and there is a man who can drink moderately all his life, but, for the sake of the many who cannot, total abstinence becomes his duty. If theaters, gambling and dancing are injurious to the many, and lead to the shipwreck of piety and character in thousands of instances, it becomes the imperative duty of every conscientious Christian to abstain from them. We believe that every man or woman who has any spirituality to be affected by them will be damaged, but if there are some who can pass unharmed through these fires of Moloch, they are exceptions to the rule.

Our friend who expostulates with us about the enforcement of our rules is fond of fine music, and the opera is a perfect treat to him. He would not go on Sunday night, we suppose, but this is the time when the best and most elaborate pieces are rendered. It is a Sabbath breaking institution in this region, and the entire atmosphere about it is utterly godless. Can Christians consistently patronize it? It should be their study to keep themselves unspotted from the world, but can they be clean where the whole drift is against the spirit of purity and devotion? We would yield to this plea for more liberty if it were safe and right to do so. But our rules are based upon Scripture, and the experience of many generations. If we are to have a spiritual church, it must be guarded from the intrusion of carnal and worldly people. Some of the young people may be lost to us, and the rich and fashionable may be repelled, but better so than that they should come into the church without having first renounced the world.

By pulling down the fences, and by obliterating all lines of distinction between the church and the world, our numbers of a certain sort might be increased, but the glory would depart from our tabernacle. More style and wealth, and greater numbers, would be a miserable compensation for the loss of spirituality. We accept the statement that our rules and the tone of our teaching in regard to certain popular amusements is driving some of the richer and more fashionable people from us, but, on the other hand, our friend must consider the attractive power that there is in a deeply-spiritual and unworldly church. The truly earnest and awakened soul will be drawn by it, and multitudes will be arrested and saved by this power. If we lose in one way, we gain in another. A pure gospel earnestly preached, scriptural discipline, and holy living, on the whole, attract more than they repel. Should Methodism ever give way to this plea for more liberty, the Lord will doubtless raise up another people to take up the testimony and mission which we have surrendered.

The Bond of Perfectness.

"Where withal shall we be clothed?" is one of the most considerable questions which occupy the thoughts of the world. Religion is not a matter of dress any further than it teaches modesty, cleanliness, neatness and simplicity. But our clothing may illustrate spiritual things. In these there is a putting off and a putting on. The old man must be put off, and the new man must be put on. Anger, wrath, malice, blasphemy, filthy communications, are to be put off. These are the costume and wraps of the old nature, repulsive, unclean, and to be cast away. Bowels of mercy, kindness, humbleness of mind, the forgiving spirit, are to be put on. The soul must be dressed in such apparel as this, but, above all these things, "put on charity, which is the bond of perfectness." As an outer garment, the purple royal, perhaps, or as the girdle that sustains and gives grace and finish to the whole.

There is no completeness of character without love. Christianly speaking, none are really dressed who have not this—the chiefest attire of the new man. People may wear the richest materials, robes of unique and costly patterns, but the set may be awkward, and the whole contour is awry. The most excellent qualities may be possessed, and yet there is defect here and there. There are virtues of shining luster, graces that demand our respect in themselves, but they are so loosely thrown about, and so incongruous in their associations, that we are rather shocked than moved to admiration. The soul possesses many fine things, but it is not well dressed. Charity is the bond that unites all graces harmoniously, that overcomes what is discordant, and that blends all virtues in the one symmetrical character. Love is the principle of true courage, of genuine patience, of humility, meekness, and of every other thing that is true and good.

It is the perfection of all the graces, besides being in itself perfect. It is the perfection of the Christian activity. The bond that ties self-denying activity to the very highest achievements of usefulness. It is the bond of perfectness in the Christian brotherhood, delivering it from unseemly rivalries and jealousies, and knitting the body of Christ together. What a jumble of ill assorted graces, weaknesses, virtues and infirmities we have in our religious companies when this bond is lacking! Zeal, bigotry, self-seeking, sectarian hate and ambition, all flourish in the absence of love. Sharp tempers, consciousness, blindness to the good that is in others, and a vaunting and arrogant spirit, form the horrible patchwork and travesty of the wedding garment, where love is not supreme. The bond of perfectness in the individual, it is the bond of perfectness in the communion of saints.

Love is perfectness, perhaps, but it is also the bond of perfectness. We can easily test the possession by its effect in this respect. Does it give grace and symmetry to the whole character? Is there a harmonious and equal development all along the line of Christian experience and attainment? As the bond, it is not all, but it unites and perfects all. Patience and meekness, humbleness of mind and long suffering, are held in its embrace, and brought to perfection through its enfolding and overshadowing influence. Strong convictions and decided principles are held in humility, and so that the mantle of charity is not violently torn asunder. The perfectness of the most beautiful soul is gone when love loses this supreme and binding power. All the harmonious army is disordered, and the glorious garments—all glorious within—have parted with their comeliness when love has been rent by self-vaunting, or by angry and fretful tempers. The garment of religion is something ugly, indeed—something repulsively frightful—where it is not manifestly toned and adorned, and under the control of love.

Love confesses itself, just as the fitting costume declares its grace and propriety to the beholder. Put it on, and, as the bond of perfectness, it cannot be hid. Its presence will be manifest in every quality of mind and heart, and in all the relations of life. It is the purple royal of God's priests and kings, the true insignia of their high calling, and of their grandeur as the heirs of all things.

Here and There.

—Rev. W. Cowell Brown, a Wesleyan minister from London, England, who recently paid us a very agreeable visit, has, we are glad to know, reached his home in health and safety. In a private note, London, March 31, he says: "The great topic of Methodist interest on this side of the water is the Thanksgiving Fund, which up to this date has reached the noble sum of £108,000." This is over a half million of dollars. The fund is to be devoted to various connectional purposes. Both the Methodist and the Watchman, of London, contain detailed statements of the collections. The Sandwich Islands, Natal, in south Africa, and other distant fields have responded, and there are contributions from nearly every district and circuit in the home work. Our British Wesleyan kindred are far ahead of us in their giving. This grace is largely developed among them, and they seem to have wise and successful methods. From the report of the Natal District Meeting, south Africa, as published in the London Methodist, we give the following interesting extract:

"The district love-feast was conducted by the venerable Ralph Stott. It was a season of blessing long to be remembered. The Holy Spirit filled the place. Ministers and laymen, and brothers and sisters, testified to Christ's power to save—to save now, to the witness of the Spirit, to the cleansing power of Christ's blood, the hope of heaven. The baptism of fire came upon all. It seemed difficult to me to realize that I was in south Africa, and not in Yorkshire, and I gave God thanks that in Natal we have the same grand old Methodism as at home.

"The district missionary meeting was presided over by the chairman of the district, and was a great success. The Rev. J. R. Cameron, from Pondo Land, told of the difficulties and trials of the past year. At one time he feared he would have to leave his station and the country, plunged in war; but the Lord kept them in peace, and the country has been taken over by the British without bloodshed. The Rev. A. P. Chaplin told a glorious story of ardnous toil crowned with abundant success. The Rev. Ralph Stott told of the twenty thousand Indians now in the colony—of their great spiritual needs, and of his labors among them. During the progress of the meeting H. E. Sir Bartle Frere, high commissioner of south Africa arrived, attended by the Hon. W. Littleton (private secretary) and the Rev. W. Stegman, the chairman, in a few well-selected words gave to his excellency a hearty welcome, and called on him to address the meeting. Sir Bartle Frere, on rising, acknowledged his kind reception, and said that, though a member of the Church of England, he felt it his duty to show his sympathy with the Wesleyan body in their great work of leading men to the Saviour. He knew something of the operations of our church in India and England, and was very glad to find us working with such vigor in south Africa. From what he had himself seen in Kaffirland and Natal, he could testify that our labors were of the greatest benefit to the country. Adverting to affairs in Zululand, he trusted that peace would soon be restored, and that a permanent door would be opened in that land for Christianity. He expressed a most earnest desire to see a Wesleyan mission established in Zululand, so that our church might share in bringing this fine race of people to the knowledge of God."

—It seems beyond a doubt that the recent exodus of a few hundred negroes from Mississippi and Louisiana to the West owes its inspiration to land and railway agents, and to the radical politicians. We have no doubt the most of the deluded people who have been lured away from their homes, would return at once if their old employers were willing to pay their passage back. The cruelty of those who have misled them cannot well be overstated. In exceptional instances these negroes may have been subjected to injustice and to harsh treatment, but such treatment was not general, and wherever it existed public opinion and the laws would have soon corrected it. As a rule, they are and have been treated as well as any laborers of the same class in the world, and their condition here is far better than it can be in any part of the North or West. The movement is not likely to amount to much in any way, except it may be to expose the tricks of speculators and politicians, and to open the eyes of the negroes to the huge swindle of which they have been the dupes. The New Orleans Picayune, referring to the investigation of the subject by the St. Louis Republican, says:

"The examination shows, however, that while the immediate stimulus to the movement was given by the agents of land companies and railways, who were influenced by no other motive than prospective profit, the origin of it dates back at least two years, and is to be referred to the machinations of Republican politicians who had formed a scheme of utilizing negro votes by importing them into the close and doubtful States of the North and West. The direction of the current of immigration toward Kansas was not contemplated at the start, and efforts, no doubt, will be made to check it by the politicians, although the speculators may continue to encourage it. One scheme, which was projected by Boston Republicans, was to colonize with negroes a large region of unoccupied territory lying between New Mexico and the Indian Territory. They calculated that they might, in a short time, plant two hundred thousand negroes in this region, which was then to be erected into a new State, to be called Lincoln. There are obvious reasons why a project so vast as this must fail, and it is even probable that it has been already abandoned. The idea of utilizing negro votes is, however, constantly present in the Republican mind. It is only as a Republican voter that the negro has any points of interest for Republicans. He was constituted a voter to help the Republican party to maintain its supremacy, and his whole duty in life is presumed to be embraced in that function. The measure proposed by Senator Windom was an exposition of this sentiment. It was introduced not with the supposition that it could be passed through Congress, but that it might be made the basis of an emigration *propaganda* among the Southern negroes. The idea has been taken up by politicians more practical in their notions and their methods than Senator Windom, and a project has been proposed to raise a fund for the purpose of diverting the current of negro emigration into certain Northern and Western States. It is openly avowed that they are wanted for no other purpose than to carry the next Presidential election for the Republicans."

—We have reflected somewhat on the fact that for thirty years we have seldom heard any one speak of being truly prosperous. On the other hand, in our long association with church people, we have heard little else than complaints about financial losses, dull business, poor crops and heavy taxation. A correspondent informs us that this has been his experience, and he begins to suspect that this talk is for the preacher's special benefit and edification. The remarks are not always addressed to him, but made in his hearing and for a purpose, sometimes to head off an application for a subscription, and at other times to explain the meager allowance of the pastor. Let a collection be started or announced, and it is sadly amusing to see how all begin with one accord to make excuses. It would refresh us greatly to meet a Christian man or woman longing for an opportunity to give something, and as a thank-offering to God for all His mercies. Have not some people become so used to making a poor mouth, and of pleading poverty as an extenuation of their covetousness, that they are real story-tellers? Here is a man who declares that he has no money to give. He makes this right with his own conscience by a reserved but not expressed emphasis on "*to give*." And it may be literally true that he has no money, none, for instance, in his pocket, but he may have some in bank or at interest, or he has property and investments which represent money. He may have no money, but for his own purposes he can get it. However this may be, we lose respect for a man whose talk to another is meant for the ear of his pastor, or whose statements are meant as apologies indirectly for his lack of liberality. It is better to be candid, straightforward and true. Give the reason of withholding, or give none, but be manly and truthful. A change of tune would be wholesome. Meet the demand cheerfully, and enlarge upon the mercies of Heaven. Form the habit of magnifying the benefits of a generous Providence, and, just for a blessed change, give expression of thankfulness, and tell how rich and happy you are.

—The Surgeon General's report for the week ending April 12 shows that New Orleans is remarkably healthy. It says: "New Orleans, week ending April 6 67 deaths; annual death-rate per 1,000 of population, 16.6. The mortality for the week reported was the lowest ever known to the Board of Health of New Orleans. The city is in a very healthy condition." This is at the rate of 16.6 per 1,000 annually. The rate in New York, for the same period, is 22.1 per thousand; St. Louis, 11; Richmond, 27; Nashville, 25. New Orleans is at this time one of the healthiest cities in the United States.

—The State Convention, for the formation of a new constitution, organized at the State-House, in New Orleans, on Monday, April 21. Lieutenant Governor Wiltz was elected president of the Convention, and W. H. Harris, of Point Coupee, was elected secretary. In Congress the Senate is debating the Army Bill, the House is receiving and referring bills, but has passed upon no important measures during the week.

—Russia is in a state of great excitement, occasioned by the recent attempt to assassinate the Emperor. Martial law has been declared, and unlimited power is given to military governors to arrest and punish. The Nihilist or Socialist movement there seems to be thoroughly organized, and is of formidable proportions.

—Nothing very definite has been heard of late from Zululand. Cetewayo has become a name of renown. The result of the Zulu war is, however, only a question of a few months. When the English shall have had time to bring their resources to bear, the south African warriors must yield. Right may be on their side, but the might of the British lion will prevail.

—The Afghan war has recently exhibited no very active or decided features. Gen. Roberts is marching on Cabul with a force sufficient to take it. Something like negotiations are going on between Yakoob Khan and the British authorities, but their results are extremely uncertain.

Among the Editors.

New York Observer.

—The last General Assembly of the Presbyterian Church (South) appointed a committee to promote Sabbath observance, of which the Rev. James Stacy is the chairman. This was a good measure, and we trust it will be followed up by such appropriate action as will give a fresh impulse to the cause. "The land mourneth" because of Sabbath desecration.

We noticed last week the stoppage of railroad trains on the Ohio and Mississippi railroad at Flora, Ill., by enforcing the Sunday law. Whether that step was taken in good faith or not we are unable to say; but we do honestly believe it would be better for the country, better for travelers, better for stockholders, better for the roads and cars, if no railroad wheel turned on its axis upon the Lord's day.

The Sabbath Committee in this city is active and efficient, with wisdom and energy promoting the work. They will soon call the attention of the public to what they have done, and report progress. In the meantime we may truthfully say, in spite of all the violations of law by which Sunday is profaned, the city of New York never had more quiet Sabbaths than it now enjoys, and it is quite probable that no other city of its extent and population pays a more decent external respect to the day. Probably our Central Park takes a vast deal of Sunday holiday-making out of observation.

But the friends of law and order, South and North, may be encouraged. Public sentiment sustains judicious effort to maintain the rights of the people to one quiet day in seven.

Texas Christian Advocate.

—We hope none of our readers will overlook Bro. Sutherland's "postal" report of the work on our Border Mexican Mission district. He is preaching with one of his missionaries among a people never before visited by a "Protestant preacher, they having been brought to the knowledge of the truth by private members of the church from Corpus Christi." This is one of the peculiarities of this Mexican mission work; as soon as a man is converted he begins to tell the story to his people. The genuine missionary fire burns in their hearts, and they are anxious that the flame shall spread until all their nation shall rejoice in its light and heat. The preachers are unable to meet the wants of the field opening on every side, but the member obeys the call that comes to every truly converted soul, and is eager that others should share his joy. We need this spirit all over the church. If every member was at work telling to friends and neighbors the story of the cross, what a religious revolution would shake the land!

Presbyterian.

—Times are hard, money is scarce, business is dull, retrenchment is duty—please stop my—beer? O, no! times are not hard enough for that yet. But there is something which costs me a large amount which I wish to save. Please stop my tobacco, cigars and snuff? O, no! not these, but I want to retrench somewhere. Please stop my—ribbons, jewels, ornaments and trinkets? Not at all! pride must be fostered if times are so hard, but I believe I can see a way of saving in another direction. Please stop my—tea, coffee and needless, unhealthy luxuries? No, no, no; not these; I cannot think of such a sacrifice; I must have something else. Ah! I have it now—my paper; I must save that; I will stop my paper; that two dollars will take me through the panic easily. I believe in retrenchment and economy, especially of brains.

St. Louis Christian Advocate.

—But, after all, the chief blame rests on the parents—and *such* parents. At any or all hours of the day or night their children are out on the streets, or in dens of infamy, learning or practicing all the various kinds of vice their capabilities will allow, and where are the parents who owe it to themselves, to their country, to their race, and, above all, to Almighty God, that they rear their children to honesty, truthfulness, temperance, industry, frugality, and whatever else may be necessary to prepare them for useful citizenship? Where are they? What are they doing? What are they thinking about? And they are engrossed in business, intoxicated in the whirl of fashion, at the opera, or the theater, or the dance house, or the private party, or entertaining company—anything, almost everything other than the care of their children.

If it ever occurs to them that their children are being trained for vice, and for the rewards of vice—the jail, the penitentiary, the gallows and the devil—they are too much engaged to consider the matter further, perhaps, than to fly into a passion, and for some comparatively trivial fault angrily and severely chastise the child, not so much for its good as for the indulgencies of their own bad tempers—tempers made worse by an inward consciousness of their own dirrelictions.

Christians and citizens! It is high time you were fully alive to your interest and duty in this matter. Here is a wide field open before you, wide enough and foul enough to give work for all. Jews and Christians, Catholics, Protestants and citizens, all may find work in it, and important work it is. Churches may here find work in abundance, and perhaps the best thing they can do at first is to wash their own hands *clean* from all Sabbath breaking, all rafflings, all dancing, all fairs and festivals, all those little pleasing devices in which the devil is served in the name of the Lord; then with clean hands and a clear record they can go at the work of moral reformation without fear of the retort: "Physician, heal thyself."

London Methodist.

—It is not always that ministers are candid enough to confess when their intellectual resources are exhausted, and the more limited men's resources are the more reluctant they are to admit the fact that they are used up. A minister of the Free Church of Scotland seems, however, to be coming up to perfection in this respect. He is reported to have said a short time ago—we presume to his congregation—"Ministers, like most other men, are generally possessed more or less by one or two leading thoughts which are perpetually appearing, if not in direct statement, at least in the color which they give to all they say. I feel that I have given my people every scrap of knowledge that I have to impart; that I have harped long enough for their good on my favorite strings; and that it would be well for them to have their view-point somewhat changed, and the old truths presented in new lights." It is not very likely that this minister's congregation would be ready to accept his judgment of himself. He deserved to be kept for his courage. But his statement is certainly an argument in favor of itinerancy. Most of the March quarterly meetings will have been held before this week's issue of the Methodist reaches the hands of its readers, so that there is not much danger of the outspoken utterance above being used in any practical form against those ministers who have acquainted their congregations with their "two or three leading thoughts."

Field Notes.

SHUBUTA, MISS., April 19, 1879.

Shubuta is situated on the Mobile and Ohio railroad, thirty-eight miles south of Meridian, thirty-five miles north of the Alabama line, and has about twelve hundred inhabitants. They ship about six thousand bales of cotton, and one hundred thousand dollars worth of country produce per annum. The country is very fertile, and there are several fine marl beds near the railroad, that I hope may soon be utilized. The people are intelligent, and know how to take care of the preacher and his family. They are now building a parsonage that will be as nice as any I have seen in the Conference. I trust we shall be able to give you a good report of the spiritual work.

J. M. WEEMS.

VALDEN, Miss., April 19, 1879.

DEAR DOCTOR: On yesterday some of the ladies of Valden Church met at the residence of Rev. K. A. Jones, presiding elder of Winona district, and organized a Woman's Missionary Society, auxiliary to our Conference Society. Mrs. E. J. Sage, president, Mrs. Ida Williamson, vice president, Miss Sallie Jones, secretary, and Mrs. K. A. Jones, treasurer. These ladies mean business. Health of country good; farming interests satisfactorily progressing. I am busy in my charge, people attentive to the word, and we are hopeful of a revival of God's work.

Respectfully, A. P. SAGE.

ENTERPRISE, Miss., April 19, 1879.

Chancellor Wesley Drain, a prominent man in East Mississippi, died in this place last night. He had lived threescore and ten years, and died in blissful hope of eternal life, in the communion of the Protestant Episcopal Church.

A protracted meeting has been going on in the Methodist Church in Shubuta for a week, and promises well. The pastor, Rev. J. M. Weems, has had the assistance of some brethren from a distance.

W. T. HEARD.

MERIDIAN, Miss., April 21, 1879.

DR. PARKER: Since January we have received into the church eight persons on profession of faith, besides others by certificate.

Our Sunday-school is well conducted, and is flourishing. A Woman's Foreign Missionary Society has been organized. Our church building will soon be enlarged and improved—a work much needed. We are hopeful that good will be done.

Yours, E. H. MOUNGER,

HAZLEHURST, Miss., April, 1879.

DEAR DOCTOR: I am getting acquainted with my people here; have seen all of them that live within two or three miles of the place, two or three times. Am hopeful of success. Attention and attendance good. We are said to have larger congregations than any church in our Confer-

once, and better off in a worldly way than any other. I don't know as to this. Some things here are not in keeping with our General Rules. We hope by God's grace to amend. I think the church is disposed to work with the pastor.

T. S. WEST.

ROBESON SPRINGS, ALA., April 15, 1879.

MR. EDITOR: I am now about closing up my fourth round on my work, and think this field promises a good harvest. Our first quarterly meeting was held on the fifteenth and sixteenth of March. The financial report for the quarter was tolerably good. We expect to commence a meeting at Deatesville on the fourteenth of June.

Fraternally yours,

S. H. NETTLES.

Notice

A concert, for the benefit of the Louisiana Avenue Church Building Association, is to be given at Odd Fellows' Hall, on Tuesday evening, April 29, 1879.

Some of the best professional and amateur talent of the city has been secured. To lovers of music a treat may be expected.

Refreshments will be served at moderate prices, and all are invited to invest liberally toward the success of the entertainment. Price of tickets to concert fifty cents.

The proceeds are to go toward the fund to be applied ultimately to the building of a new church, instead of our present one on Louisiana Avenue. The site is most excellent.

The Young Men's Christian Association will hold a series of meetings at their rooms, 57 Camp street, commencing Friday at 7:30 P. M., continuing Saturday at 11 A. M., and 7:30 P. M.

Mr. A. T. Hemmingway, General Secretary of the Young Men's Christian Association of Chicago, and Mr. Douglas, General Secretary of the Young Men's Christian Association of St. Louis, are expected to deliver addresses on topics of general interest to the people of New Orleans in behalf of the young men of our city and State.

Members of the Association are expected to invite their friends, and be with us.

Note from Bishop Pierce.

To answer many letters in one, allow me, Mr. Editor, to say, through the Advocate, that, while I mean to do all I can, my condition forbids my making specific promises for special times or work. I have been out of order all winter—first with cold, then pneumonia, finally with rheumatism. Of the last I have had three distinct attacks—all violent. These things have exhausted me and left me thin and weak. The doctors and friends all say I must *rest* till nature recuperates. I am recovering, I think, day by day; but feel that I must be prudent. *Resting* with me is hard *work*, and I shall not unduly protract it.

G. F. PIERCE.

March 27.

We notice that the Medical Association of Mississippi at its recent meeting in Aberdeen, elected Dr E. P. Sale a member of the State Board of Health, and also president of the Association. Dr. Sale is a son of Col. J. B. Sale, who for many years, and up to the time of his death, was among the most eminent members of the legal profession in Mississippi. We congratulate our friend on the merited honors which have been conferred upon him.

Our friends of the Methodist Episcopal Church, South, in Algiers are to have an entertainment at the Masonic Hall, Algiers, April 23-24, at half-past seven P. M. Every thing is to be done decently and in order. There is to be music and refreshments. The object is a worthy one and we hope that the entertainment will be favored by many from this side of the river.

Rev. William Hart, writing from Dixon's Cross Roads, Bossier parish, La., April 13 says:

Revs. Robert M. Stewart, local preacher of the North Bossier circuit, Louisiana Conference, died on Saturday, the eleventh instant, of typhoid pneumonia. We sorrow over the death of this good brother, but not as others which have no hope. Bro. Stewart leaves a wife and four young children.

The Rev. Jesse F. Ellis, of the North Alabama Conference, and preacher-in-charge of Newtonville Mission, died on Sunday, March 16, of typhoid pneumonia.

The postoffice of Rev. R. B. Downer is Ocean Springs, Miss., where communications should be addressed to him for the future.

Rev. William Harris, of the Southwestern Missouri Conference, died at Carthage, Mo., April 10, 1879.

Rev. T. H. Wardlaw's address is changed from Wetumpka to Eclectic, Elmore County, Alabama.

Books and Periodicals.

GREEK VIGNETTES. A Sail in the Greek Seas, Summer of 1877. By James Albert Harrison. Boston: Houghton, Osgood & Co. The Riverside Press, Cambridge, 1878.

The author is a son of our deceased friend and brother, J. P. Harrison, for many years a prominent merchant and citizen of New Orleans. He was formerly a professor in Randolph Macon College, and now fills the chair of modern languages in the Washington and Lee University. He has been an extensive traveler, and for several years has spent his summer vacations in travel in various parts of Europe. Prof. Harrison writes ornately, gracefully and piquantly. There is graphic power in his style, and he paints things vividly. The romance, poetry and humor of places, incidents and people, do not escape him. "Greek Vignettes" is, indeed, a most delightful and entertaining book. The several chapters are: Through the Ionian; Summer Days in Athens; Attic Experiences; Glimpses of Old and New Athens; Odds and Ends of Greek Life; Through the Islands of the Blest.

—The Quarterly Review of the Methodist Episcopal Church, South, for April, reaches us just as we are about to go to press, and, of course, we cannot now speak of the articles. The paper of this number is much heavier and better than that of the January number, and the general appearance and typography are excellent. From the following table of contents it will be seen that the topics are varied and important, and that the writers are among our ablest men: 1. Miracles and Testimony, by the editor. 2. Anglo-Catholicism—Some Radical Questions Concerning Episcopalianism in England and America, by Rev. J. J. Tigert, A. M. 3. The Study of Nature and Her Laws, Compatible With the Character and Functions of a Christian Minister, by A. Means, D. D., LL. D. 4. The Human Will, by Prof. W. G. Richardson, Ph. D. 5. Constitution of the Soul, by R. H. Rivers, D. D. 6. The Sinlessness of Christ, by T. O. Summers, D. D., LL. D. 7. Mediation, by Joseph B. Weet, D. D. 8. The Supernatural in the New Testament, by A. W. Wilson, D. D. 9. The English Language, Its Age and Origin, by A. B. Stark, LL. D. 10. The Poetry of Tennyson, by J. B. Wardlow, Jr., A. M. 11. Present State of Astronomical Science, by H. S. Thrall, D. D.; Literary Table; Views and Reviews—Editorial Comment; Magazine Notices; Editorial Notes.

—The May zine of Art for April abounds in beautiful engravings, and contains much choice literature on art subjects. Published by Cassell, Petter & Galpin, London, Paris and New York.

—A new serial story by Jean Ingelow will begin in the number of Littell's Living Age for the week ending April 26. It is published from the author's advance sheets, and opens in a very interesting way. The progress of a new story by this popular writer will be eagerly watched.

A new volume of the Living Age, by the way, began with the first number of April, affording a good time for the beginning of new subscriptions.

For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year,) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, publishers.

—Southern Musical Journal for April contains several pieces of choice music, besides a large variety of articles on the subject of music and kindred topics. Published by Ludden & Bates, Savannah, Ga. Price, $1 per annum, with premium of sheet music to the value of $1.

—The Louisiana Journal of Education is the title of a new monthly periodical published in New Orleans, of which Robert M. Lusher and William O. Rogers are editors and proprietors. Annual subscription, $1 in advance. Mr. Lusher is State Superintendent of Education in Louisiana and Mr. Rogers is superintendent of the public schools of this city. Both of these gentlemen are experienced educators, and they will doubtless furnish an able and useful journal. The first number, April, 1879, is a model of typographical taste, and is well filled with articles bearing upon the subject of education.

—The National Repository for May has: Spring With the Poets—selections—Illustrated; Brazil, Illustrated; Forney, As It Was and As It Is; A Notable Family of Printers; Le Afiah; The Shepherdess of the Alps; Poetry, Ancient and Modern; Lorenzo Dow; A Medical Mystery; Literary Habits of Authors; Editorial Miscellany. The National for May is one of the best numbers we have seen of this fine magazine.

MARRIED.

SMITH—WOODWARD.—At the residence of the bride's father, Capt. E. M. Woodward, of Clark county, Miss., April 16, 1879 by Rev. T. S. West, Mr. Wilber F. Smith, of South Carolina, and Miss Mollie W. Woodward.

Mr. Smith's subscription to the ADVOCATE is duly received. Truly a good beginning.—EDITOR ADVOCATE.

BRENT—KAIGLER.—At the residence of the bride's mother, near Holmesville, Miss., by Rev. H. P. Lewis, April 9, 1879, William H. Brent to Miss Julia H. Kaigler, all of Pike county, Miss.

CARR—TIGNER.—At the residence of Mr. William Crutcher, Vicksburg, Miss., by Rev. Dr. W. H. Watkins, of Jackson, Miss., February 24, 1879, Mr. J. D. Carr to Mrs Mary Eliza Tigner.

RUSHING—DEAL.—April 3, 1879, at the residence of the bride near Walnut Grove, Miss., by Rev. Irvin Miller, Mr. W. A. Rushing to Miss Sophia Deal.

Publisher's Department.

CLUB RATES.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year on receipt of $3 50.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year on receipt of $4.

The NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4, or to ministers for $3 50. Each paper to be mailed from its own office.

SPECIMEN COPIES

of the ADVOCATE will be mailed when desired, to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so highly a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & Co. sell chamber sets, white stone, $3; fancy, $5; dinner sets, white stone, 12; semi-china, $15 and $18; china, 124 pieces, $25.

DENTIST.—Dr. E. P. Doremus, 110 Canal street, whose card will be seen elsewhere, is the successor of the late Dr. Dickey. This gentleman stands high for his profession. Call and see him. Prices in keeping with the times.

TOOTH WASH.—For the teeth, gums and breath use the aromatic "Salicyline" sent to any address on receipt of price. See advertisement on the sixth page.

PIANO OR ORGAN.—If you never dealt before with Louis Grunewald, 14 to 22 Baronne street call and see him; or if you reside in the country write him and get his figures for any kind of an instrument, and you will be so pleased you will never purchase elsewhere again.

PIONEER GENTLEMEN'S FURNISHING GOODS.—It is with pleasure we welcome the return of our genial friends, Thomas W. Moody, direct from the principal Eastern cities where he has been engaged in purchasing magnificent stock of gentlemen's furnishing goods to decorate the windows of Charles Leighton, and the persons of all who may be fortunate enough to secure bargains.

PINE ISLAND GUANO.—For sugar cane and all garden crops use the above. For cotton and all summer and fall crops, use Pine Island Ammoniated Phosphate. H. W. Montgomery, 10 Common street, the sole agent. See advertisement on the sixth page, then correspond with this gentleman. Wherever used it has given satisfaction.

ATTORNEY AT LAW.—Our friends in Texas requiring the services of a good lawyer, should consult William L. Thompson, corner Houston and Soledad streets, San Antonio, Texas. The card of this gentleman will be seen on this page.

WE saw on exhibition at the office of H. F. Bridewell, superintendent for Halliday & Co.'s safes, Moore's Patent Combination Desk; three desks in one. This desk is a great improvement over the Wooton desk. Persons interested should call and examine it.

SORGO HAND-BOOK.—The above book is very highly spoken of, and should be in the hands of every planter in the South. It will be sent free to any desiring it. Address Rivers Manufacturing Co., Cincinnati, O. See advertisement.

DR. H. G. ROOT.—This gentleman is anxious to inform the readers of the ADVOCATE on the seventh page that if they are unfortunately afflicted with fits or epilepsy they can find relief by applying to him.

COAL AND WOOD YARD.—Persons consuming either large or small quantities of wood should undoubtedly get their supply from Mr. Deal, corner Franklin and Erato streets. From our knowledge of this gentleman we think our readers will get a load there are not in the habit of getting good wood, and at the same time good ready for the stove, without the trouble of getting it cut. His advertisement is on this page.

OPELOUSAS STEAMBOAT.—Take the Vazoo, which leaves here for Washington, Opelousas and other landings on the coast every Thursday. No better boat to sail by. Our esteemed friend, Capt. Grow, 110 Gravier street, is the agent with whom it is a pleasure to do business. Call and make his acquaintance, even if you do not do business with him, and you will meet with a polished and courteous gentleman.

LUMBER, SHINGLES, CYPRESS, Etc. Sugar planters, builders and others, who may want good shingles as well as reliable sawers, we refer them to Messrs. F. Escher & Son, proprietors of the Pelayose saw Mill at the head of Canal street avenue. This firm, so honorable and straightforward in dealing, has succeeded in building up a good business. We commend them to our readers feeling confident that they will give entire satisfaction as to price and quality of the material. See advertisement.

SAVE YOUR CARPETS.—H. L. Jones, Jr., at 170 Camp street, is the proprietor of the Boston Patent Steam Carpet Beating and Renovating Co." The advertisement elsewhere ought to be read carefully by those owning carpets. The proprietor claims by his renovating process all grease, soil and stains of every kind are taken from the carpets. This process has been in existence now in this city only a few months, but during that time has succeeded in building up a profitable business and the letters now in the hands of the people in New Orleans, we would suppose to the best as carpets renovated or stained. A call on him and he will give you all the information on the subject.

MOURNING AND OTHER GOODS.—Ladies in mourning are specially invited to call this week at that popular store of E. H. Adams & Bro., where they will secure bargains at hard-times prices. Their other goods are equally low in prices. We wish to call the attention of our readers to a special point of interest, that all purchases made at this store are paid or in cash, hence they are enabled to fix at the lowest figures at which goods can possibly be secured. This course permits them to sell at very low prices. With the personal knowledge of their reliability, we take pleasure in recommending the store to the consideration and patronage of those who desire to deal with a reliable establishment, where the best of goods are sold at low prices.

ROAD WAGONS, BRAKE WAGONS, CARRIAGES, Etc. Anderson, Harris & Co., corner Liberty and Baymiller streets, Cincinnati, are among the largest dealers in the above lines in the West. The representative of the ADVOCATE, on his visit last fall to that city, made the acquaintance of these gentlemen, and was taken through their extensive buildings. They are practical carriage makers and carefully inspect every vehicle before it is shipped. With their large facilities, Messrs. Anderson, Harris & Co. are enabled to turn out from 150 to 200 carriages per month. The first floor of their main building are used for office, wareroom packing, shipping and stock rooms; second floor are the paint and wood shops; on the second floor are upper gearing and finishing rooms; third floor for trimming, painting and varnishing shops. This firm does a large trade with the South and West and is rapidly increasing. Messrs. Anderson, Harris & Co. fill all orders promptly, and ship with dispatch, which they do at the best possible rates, either by car loads or by single vehicle. To any of our readers, we would say, who contemplate buying a vehicle of any kind, and at the same time desire a first-class job and save money, to put themselves in correspondence with this honorable dealing house, and they will give entire satisfaction both in good work and low prices.

BUSINESS NOTICES.

The new Sunday-school music book "Welcome Songs," the cheapest known, 35 cents per dozen; $3 35 per hundred by mail, post-paid. Sample copies sent on receipt of 10 cents. Address the Advocate Publishing House, Logan D. Dameron, Manager, St. Louis, Mo.

From Gen. Albert Sidney Johnston, the great Confederate General.

FORT BRIDGER, UTAH, November 8, 1857.

Messrs. J. & C. Maguire: I have used the bottle of Maguire's Benne Plant handed me by Assistant Surgeon Dr. Kirtley Holand, and found it a most efficacious remedy for Complaints of the bowels. A. SIDNEY JOHNSTON.

A Word with Practical People.

The climate of some parts of the South seems to peculiarly foster three special scourges of the general health: these are yellow fever, periodically; malarial fever and consumption or premature decline always. The result of all of them, when not rapidly fatal, is complete prostration of the whole system, and in most cases, utter inability to derive restoration from the nourishment of ordinary food. Then the Doctors all say, the only thing the stomach and pancreas, and liver, can accept and turn into vitalizing blood and solid flesh is cod Liver Oil, or rather **Scott's Emulsion of the Oil with the Hypophosphites of Lime and Soda.** This is rather sweeter than the Oil alone, and is besides a splendid tonic, and then it has not the least disagreeable taste or odor, and is acceptable to the most sensitive stomach.

A Favorable Notoriety.—The good reputation of "*Brown's Bronchial Troches*" for the relief of Coughs, Colds and Throat Diseases, has given them a *favorable notoriety*. **Twenty-five cents a box.**

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a scrofy of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

NEW ADVERTISEMENTS.

WM. L. THOMPSON,
ATTORNEY AT LAW,
Office, Garza Building, corner Houston and Soledad Sts.
SAN ANTONIA, TEXAS.

DR. E. P. DOREMUS,
DENTIST,
SUCCESSOR TO DR. DICKEY.
110 Canal street, over H. T. Walshe's,
NEW ORLEANS.
Special attention given to the preservation of the natural teeth.

F. FISCHER & SON,
PROPRIETORS
PITAYUNE SAW MILL,
FOOT OF CARROLLTON AVENUE,
Seventh District, New Orleans
CYPRESS PINE AND SHINGLES.
P. O. Box 17, Carrollton.
All Bills and Orders will receive prompt attention.

ROUSE'S NOVELTY
COAL AND WOOD YARD,
FRANKLIN ST., COR. ERATO.
Stove Coal of Oak and Ash prepared ready for use to wire frame packages or in bulk, delivered at most reasonable rates. In this wood there is *not a pound of fox or waste*. No trouble or annoyance to the lady of the house as the wood will be placed in the wood-house without extra charge.
Satisfaction Guaranteed.
Kindling sent free. A trial of this new department respectfully solicited. Orders by postal card or otherwise from any attempted to. Address
Office 31 Franklin Street,
Or at J. P. H. Short's Coal Office, corner Girod and Camp streets.

SAVE YOUR CARPETS
By having them cleaned by the
BOSTON PATENT STEAM
Carpet Beating and Renovating Co.
Office, 170 Camp Street,
Branch Office, 54 Royal Street,
Steam Carpet Beating and Renovating Works
10, 12, 14 and 16 Poydras St.,
Corner of Annunciation.

The undersigned is the sole proprietor of the Hollows Patent Reliable Wire Carpet-Beating machine for cleaning Carpets and Matting for Dwellings, Churches, Public Buildings, Hotels, Steamboats, etc.

This, the Boston Patent Beater, has been in successful operation for the past fifteen years in all the principal cities in the United States, and has a world-renowned reputation as a safe-to-handle machine.

This machine consists of a shed of rudder traps, over which the carpets pass, and are beaten by a number of endless collapsible whips, restoring the color and removing all dust, dirt, vermin and moths, without the slightest injury to the finest fabric.

RENOVATING.

By the renovating process all grease, Ink, Coal Smoke, coal, and stains of every description, are extracted from the carpets, restoring their original brightness of color. The quality of the restorative is not injurious to the most delicate tint or fabric, and is an actual preventive against moth. Send a specimen of velvet rug, which will be cleaned gratis as a sample.

Plush and Mohair Furniture, Plush and Damask Lambrequins, Wax Cloth Shades, Damask Curtains, Blankets, Drugget, Piano and Table Covers, renovated to look like new.

Carpets taken up and relaid by first-class workmen. No charge for taking up, packing or storing of Carpets.

Our rooms being easy of access, all, and especially ladies are respectfully invited to call and see the machinery in operation and be convinced that this is the only way to have your Carpets thoroughly renovated from the dust, vermin and moths, for it cannot be done by hand beating. Every Carpet is receipted under the personal supervision of the proprietors, and satisfaction in every respect guaranteed.

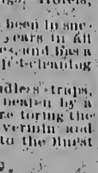
On receipt of orders we will send one of our covered wagons for and return your Carpets free of charge to any part of the city. All orders by mail or left at the office or works will be promptly attended to.

Beating Carpets, 5 cents per yard
Renovating Carpets, 5 cents per yard
H. L. JONES, Jr., Proprietor.
ALBERT PAUL, Agent.
Office 170 CAMP STREET.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at
Mr. Burchardt's Manufactory,
633 ..... MAGAZINE STREET 633
Between Jackson and Josephine Sts. 5p

WANTED EVERYBODY TO know that LAPLACE'S INDIAN FURNITURE PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Purple, Arum *triphyllum*. It is slightly effective in coughs, colds, asthma, and relieves soreness of the throat and lungs, and the relief is prompt as if by magic. Prepared and for sale by H. LAPLACE, Pharmacist, 24 and 26 Bienville Fields street. For sale also at the principal wholesale and retail druggists.



Depot in Mobile at J. C. Dunbar & Co. Depot in St. Louis at Richardson & Co. 5p

The New Louisiana Remedy.

Greatest Cough Syrup of the age or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing. Sold by druggists. Depot 106 Camp street, New Orleans.

MISCELLANEOUS.

DO YOU WANT A FIRST-CLASS
PIANO OR ORGAN?
No doubt you need one, and you will consult your interests by calling at
LOUIS GRUNEWALD'S
14 to 22 Baronne Street, Grunewald Hall,
and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.
THE BEST IS ALWAYS THE CHEAPEST.
SHEET MUSIC at half price.
Everything in the music line to suit everybody.
ADDRESS,
LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

REDUCE YOUR TRAVELING EXPENSES!
BY BUYING YOUR
RAILWAY TICKETS
AT
GUEDRY'S
TICKET OFFICE,
31 ST. CHARLES STREET, under St. Charles Hotel.
F. E. GUEDRY, Agent.
Railroad Tickets to all Points Bought, Sold or Exchanged. 5p

REPORT OF THE CONDITION
OF THE
PEOPLE'S BANK OF NEW ORLEANS,
At the Close of Business, Monday, March 31, 1879.

RESOURCES.			LIABILITIES.		
Loans and discounts		$516,747 66	Capital Stock		$100,000 00
Currency and coin	$219,083 75		Deposits		628,732 32
Clearing House Checks	87,015 21		Dividends Unpaid		1,650 00
Sight exchange on N. w York	54,781 70		Undivided Profits	$23,351 56	
Bank Stock, present market value	30,203 62	371,077 32	Less expenses and taxes	7,456 62	15,794 94
Banking house, furniture and other real estate		29,722 78	Total		$746,147 66
Total		$917,547 76			

I. MARINONI, President.
ATTEST: E. K. CONVERSE,
JOHN ORENSO,
JAS. J. REISS,
Directors.
N. LANDRY, Cashier.

WHEELER & PIERSON,
(Successors to Darry & Wheeler and Pierson & Howes)
CLOTHING AND FURNISHING GOODS,
Nos. 13 and 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to $40 | *Business Suits, $12 to $25*
6 Shirts for $9 | *Collars $1.50 per Doz.*
Liberal deduction to the trade.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices in bulk.
WHOLESALE DEPARTMENT.

MOURNING.
Ladies in Black are invited to call and examine our
NEW STOCK SPRING AND SUMMER MOURNING GOODS,
CONSISTING IN PART OF—
Berege de Naples, Bayonnes, Byzantines, Florentine Cashmere Delaines, Henrietta Cloths, Mohair Lustres, Shirred Cloth, Grenadines, Alpaccas, Batiste, Percales, Muslins, Grenadine Prints, Zephyr Cloths, Plaine Black, Checked and Striped Silks, Parasols, Umbrellas, Fans, Hose, Handkerchiefs, Gloves, Ties, Bows, Bindings, Buttons, Trimmings, Etc., Etc.
FRESH FIRST-CLASS GOODS AT HARD TIMES PRICES.
594 Magazine Street, Fourth Store above St. Andrew.
E. H. ADAMS & BROTHER,
N. B.—Full Stock Colored Goods in all Departments. New Supply Fancy and Black Buntings.

Report of the Condition
OF THE
State National Bank,
AT NEW ORLEANS,
In the State of Louisiana,
At the Close of Business, Friday, April 4, 1879.

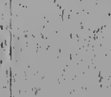
RESOURCES.			LIABILITIES.		
Loans and discounts		$1,000,118 5	Capital Stock paid in		$425,000 00
United States bonds to secure circulation		50,000 00	Surplus fund		50,000 00
Other stocks bonds and mortgages		10,361 5	Undivided profits		160,341 75
Other assets—special account		120,127 22	National bank notes outstanding		45,000 00
Due from approved reserve agents		233,175 47	Dividends unpaid		11,240 00
Due from other National Banks		46,556 29	Individual deposits subject to check	1,063,551 22	
Due from State banks and bankers		13,284 10	Demand certificates of deposit	5,000 00	
Real estate		50,000 00	Certified checks	8,778 9	
Current expenses and taxes paid		22,143 07	Cashier's checks outstanding	20 00	
Exchange for Clearing House		8,318 02		1,077,349 31	
Bills of other banks		29,467 00	Due to other national banks	31,091 74	
Fractional currency (including nickles)	10 15		Due to State banks and bankers	775 14 51	
Specie	21,422 50		Total		$2,577,998 87
Legal tender notes	85,000 00	5,432 50			
Redemption fund with U. S. Treasurer, 5 per cent of circulation		2,250 00			
Total		$2,577,998 87			

STATE OF LOUISIANA,
Parish of Orleans, ss:
I, CHAS. L. C. DUPUY, Cashier of the above named bank, do solemnly swear that the above statement is true, to the best of my knowledge and belief.
CHAS. L. C. DUPUY, Cashier.
Subscribed and sworn to before me this twelfth day of April, 1879.
PHEL. GUYOL, Notary Public.
Correct; Attest:
ALF. MOULTON,
THOS. A. ADAMS,
JULIUS VARIN,
Directors.

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts.
NEW ORLEANS.
Constantly receiving fresh supplies of pure Drugs Medicines, Chemicals, Patent Medicines Combs of all kinds, Brushes, Soaps, Perfumery Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl like ornament and ravishing beauty. Glycerine Cold Cream for chapped lips, face and hands. Roberts Pectoral Syrup, for catarrh, colds, bronchitis and pneumonia. Prescriptions put up night and day. R. J. MAINARDIA, M. D., Druggist, Pharmaceutist and Practical Chemist.

THE SORGO HAND BOOK
A Treatise on Improved Sugar Canes, Varieties, Culture, and Manufacture, with full information concerning the
MINNESOTA EARLY AMBER CANE,
Sorghum saccharatum.
We are prepared to furnish
PURE CANE SEED,
only the best quality, by
Rivers Manufacturing Co., Cincinnati, O.

1879. 1879.
EXCURSION ROUTE!
NORTH, EAST AND WEST,
ST. LOUIS & NEW ORLEANS
ANCHOR LINE,



The fine passenger steamers of this line will leave New Orleans on MONDAYS, WEDNESDAYS and FRIDAYS, at 4 o'clock P. M., during the season connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.
Passengers and baggage transferred from steamers to railroads FREE, GIVE IT A TRIAL.
Through and Excursion tickets for sale on board the boats and at the office of the company.
J. B. WOODS, General Agent.
No. 161 Common Street.

REGULAR OPELOUSAS PACKET,
Leaves EVERY TUESDAY at 5 P. M.



For Washington Opelousas, Port Hudson, Simmesport, Clotilville, and all landings on the Coast, the Atchafalaya River and Bayou Teche. The very light draft passenger steamer
YAZOO,
WM. CRAWFORD, Master. J. H. SUMMIT, Clerk.
Will leave positively as above. For freight or passage apply on board or to
LOTH & MOORE & R. P. Agents, 61 Camp St.
GEO. D. RITE, Agent, 4 Commandants St.
P. S. Connects closely with Boats for Bayou Des Allemands and Barges for Bayou Boeuf.

J. S. RIVERS,
STATIONER,
Steam Power Printer,
BLANK BOOK MANUFACTURER,
LITHOGRAPHER AND ENGRAVER,
74 CAMP STREET,
5p NEW ORLEANS.

Farm, Garden and Household.

A BRUSH FOR WASHING DISHES.—A housewife in Coleman's Rural gives her mode of washing dishes with a broom-corn brush:

"This brush is of easy construction. Take from four to a dozen stalks. I usually keep three or more sizes, as they constantly extend their sphere of usefulness. Tie firmly with wire and twine, and sew the brush after the fashion of a broom, leaving but a few inches of brush. Leave the smallest brush round, as they drop into cups and cans more readily. The largest I use for scrubbing benches, washing out tubs, etc.

"Now for my mode of dish-washing. First, I place the dish-pan on the table, then a small pan, usually a frying-pan, with very hot water; first gather all the spoons and wash with the brush, and if no rubbing is needed, wipe and put away at once. Treat the knives and forks in the same manner. Then bring each dish successively over the pan, and wash with all the crumbs and mess adhering; placing them in the large dish-pan. The contents of the frying-pan will be very acceptable to the poultry-yard. Now pour over the dish water. I keep a piece of soap on a fork and with the use of the brush, render it a fine sudsy. I can now proceed with the brush, or return to the dish-cloth if the water is not too hot. But first remove the table cloth, and spread a towel, made from a coffee-sack, to receive the drippings. Wipe while hot, no murky dew rises on their shining surface. I do not rinse my dishes."

THE "EVAPORATION" OF FRUITS AND VEGETABLES.—The preservation of apples, potatoes and the like by evaporating their juices rapidly, is becoming an important industry in Ohio and Michigan. A correspondent of a Detroit paper describes the operation of a factory in Lenawee county having a capacity of four hundred bushels a day. The apples are pared, cored and sliced at once by hand machinery. The slices are then spread on Galvanized screens and placed in the evaporator, a chamber running from the top of a large furnace in the basement upward, out through the roof of a three story building. The current of heated air is kept as nearly as possible at two hundred and forty degrees. The screens of trailers on endless chains that move upward at intervals of three to five minutes, when a fresh screen is put in below and one is taken off at the third story completed. The dried or evaporated product is then packed in pasteboard boxes holding from one to five pounds, and these in turn are packed in cases of two hundred pounds each.

A bushel of apples make about five pounds of dried fruit; and the process of evaporation is so rapid that the fruit loses none of its freshness and flavor. In some of the factories the cores and peelings are converted into vinegar; in others into apple jelly, out of which every variety of fruit fruit jelly is made by the addition of flavoring extracts.

Sweet corn, potatoes and other vegetables have been successfully preserved by this process. The chief markets for these products is the mining regions of the West. Doubtless a large export trade will ultimately result from it.—Exchange.

STRAWBERRY CULTURE.—The strawberry is very easily raised on any land that will raise good crops of corn or potatoes. The plants should be put on in April. One-fourth of an acre is all that is needed for one family. Set one half of this one spring and the other half the next spring, and from that on, as soon as the fruit is picked, plow the first half, turning everything under, and the next spring set this again. The land should be well broken, and harrowed level. Don't throw up ridges; but set on the level land three feet and six inches between the rows, and the same in the rows, and, as the plants make runners, lay them to fill the space between plants. Cultivate and keep clean, and by fall you will have a united row. As soon as the ground is frozen, mulch or cover with straw that is clean of weed seed. If the plants are only partially covered, it is better than to be covered too deep. I have been growing strawberries for market for the last fifteen years and know of no mode of culture as good and cheap as the above. In 1877 I shipped 27,000 quarts of strawberries of my own growing for family use. I prefer the Cumberland. Trimmed for home use, Captain Jack and Wilson's Albany are best for shipping.—Indiana Farmer.

CHICKEN CHOLERA.—In the spring of the year, diarrhœa, or cholera is often produced by too little rain, and too much fresh green food. Dampness and impure water increase the tendency. Avoid these effects, and give the animal pure water only to drink. It is easily made in a barrel or tub, pouring off after settling. Charcoal mixed with water has a correcting tendency. Prepared chalk may be mixed with the meal. Bement recommends a mixture of five parts of chalk, five of rhubarb and three of cayenne pepper; and in severe cases would add one part alum. Each fowl should have more of this daily than will lay on a nickle cent.—American Stock Journal.

APPLE CHARLOTTE.—Butter a brown earthen dish, and place around the sides slices of bread which have been cut an inch thick, soaked in cold water, and buttered; fill the dish with sliced apples and grate over them one nutmeg; strew on one cup of sugar, and then pour on one cup of water; this will carry the sugar through the apple. Cover the apple with slices of soaked and buttered bread, then cover the whole with a large plate, and bake in a very moderate oven four hours. Remove from the oven half an hour before time to dish, and set where it will be cooling. When ready to dish, loosen gently round the edges with a knife, lay the dish in which you intend serving it on the one in which it was baked, turn the dishes over, and lift the pudding dish off. This is a very handsome dish. Serve with sugar and cream or plain.—Christian Union.

BAKED COD OR SALMON.—Take a fish weighing eight or nine pounds, wash and dry it; then lay it in the pan, and skewer to keep the head and tail together. Stuff the body and eyes with a stuffing made of chopped pork, pounded biscuit, sweet herbs, pepper, salt, onions and butter. Sew up the body and bake two hours. Flour well and baste often. Make the gravy in the following manner: Stir into one pint of boiling water two spoonfuls of flour wet with cold water, one spoonful catsup, a pinch of ground mace, half a tea-spoonful of ground parsley. Let this boil, and when the fish is dished, stir the gravy that is in the pan into the gravy. Garnish the fish with sliced lemon and the yolks of hard boiled eggs.—Cultivator.

FRUIT AND NUT CAKE.—Four cups of flour, two cups of sugar, one cup of butter, six eggs—whites and yolks separated, one cup cold water, one coffee-cup of hickory nut kernels, free from shells and very sweet and dry, one half pound raisins, seeded, chopped and dredged with flour, one teaspoonful soda, dissolved in hot water, two teaspoonfuls of cream of tartar, sifted in the flour, one teaspoonful mixed nutmeg and cinnamon. Rub butter and sugar together to a smooth cream, put in the yolks, then the water, spice, soda, next the whites and flour. The fruit and nuts, stirred together and dredged, should go in last. Mix thoroughly and bake in two loaves.

MINISTER'S PUDDING.—Three eggs, an equal weight of sugar and butter, and the weight of two eggs in flour. Melt the butter, and beat it to a cream; beat the eggs well, mix them with the butter and sugar, beating the whole to a froth; then add the flour by degrees, and the rind of a lemon chopped very finely. Beat it all together, and pour into a mold; boil gently for an hour. This pudding requires as much beating as a sponge cake. When properly made it is delicious.

MISCELLANEOUS.

SUNDAY-SCHOOL UNION DEPOSITORY.

With a full line of *Question Books, Catechisms, Hymn Books, Class Books, Library Books, Rewards*, and everything needed in the Sunday-school. Send for Catalogue.

Also Sankey & Hills' Gospel Hymns and Sacred Songs, Teachers' Bibles, Concordances, Bible Dictionaries, Commentaries, etc., at the Depository, 112 Camp street.

G. T. LATHROP.

MILLINERY AND BERLIN ZEPHYR.

Mme. ROSA RENOIR,

No. 9 Chartres Street,

Having returned from the North begs to inform her patrons and the ladies in general that she is now prepared to furnish them with all the latest novelties in her line, carefully selected in New York and Baltimore, and received direct from leading Parisian houses, and that she will be receiving weekly all the new shapes in

French Chips

—AND—

English and American Straws,

for ladies, misses and children.

Also an infinite variety of FLOWERS, FEATHERS, SILKS, ORNAMENTS, NECK-WEARS, etc., of elegant designs and material.

Her prices will be found lower than those of any other first-class house.

Berlin Zephyr, etc.,

Just received direct from the factories a full line of genuine BERLIN ZEPHYR, of all colors.

FANCY GOODS! FANCY GOODS!

SCHILLING'S

Millinery Emporium, Hair Work AND *FANCY GOODS BAZAR.*

15 .....CANAL STREET.....159

The assortment comprises the very latest styles in Millinery Materials, Hats and Bonnets, HAIR GOODS of every description, and the most recherche selections in Jewelry. Fans, Combs, Brushes, Dressing Cases, Specie Purses, Card Cases, Vienna Gilt Ornaments, Porte Monnaies and Perfumery.

Your attention is particularly directed to my *SPECIALTIES* in fine Shell, Ivory and Pearl JET GOODS, MILLINERY ARTICLES AND HAIR WORK.

C. T. SCHILLING,
159 CANAL STREET.

Mechanics' and Traders' Ins. Co

NEW ORLEANS, LA.

No. 44 CARONDELET STREET,

Solicits Fire, River & Marine Risks

GEO. H. FROST, Act'g Secretary. LLOYD R. COLEMAN, President.

F. C. GREGORY, Asst. Sec. & Fire Clerk.
JNO. C. WOOD, Marine and River Clerk.
F. AUZOUT, Inspector, etc.
J. Y. B. HASKELL, Collector.
Capt. S. B. FROST, Marine Inspector.

TRUSTEES.

Hugh Allison,	Robert L. Moore,
J. H. Allen,	H. J. Mullan,
J. A. Braselman,	Ed. Nalle,
Jno. H. Britton,	F. J. Odendahl,
Sam. Boyd,	Emile J. O'Brien,
Isaac Bloom,	Wm. A. Peale,
T. J. Carver,	J. M. Putnam,
Geo. W. Cary,	D. L. Raudell,
Jno. D. Cobb,	C. W. Sentell,
H. Dudley Coleman,	W. H. Thompson,
Wm. L. Cushing,	W. P. Vinet,
J. M. Frankenbush,	J. M. Walsh,
Ben. Gerson,	Meyer Weil,
P. G. Gibert,	T. S. Waterman,
J. Davidson Hill,	Fred'k Wing,
M. Johnson,	C. W. Wood,

Lloyd R. Coleman.

LADIES! LADIES!

We desire you to call at the office and examine our

Spring Styles.

—ALSO—

To learn the particulars of a special offer made by

Messrs. E. BUTTERICK & CO.

To their patrons through this Agency.

Catalogues and fashion sheets mailed free to any address on application to the

Singer Manufacturing Company,

No. 85 Canal Street,

Branch Office, No. 615 Magazine street.

NEW ORLEANS, LA.

J. D. CRASSONS,

BOOT AND SHOE STORE,

NO. 26 FRENCHMEN ST., between Victory and Morman, Third District, New Orleans.

A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

$25.00 to $35.00

STEWART'S NEW IMPROVED

SINGER Sewing Machine

Great Reduction in Prices!

Down with Monopolies!

Hard Times demand Low Prices.

We warrant all our machines to be NEW, LATEST IMPROVED and PERFECT for

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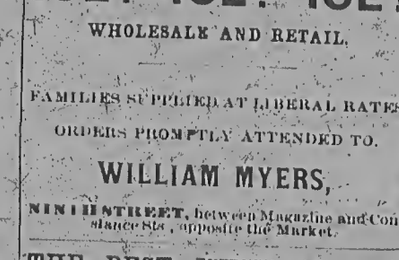
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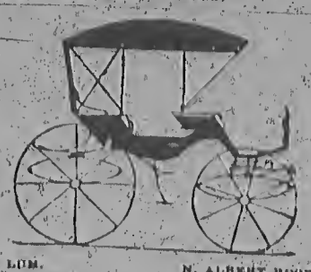
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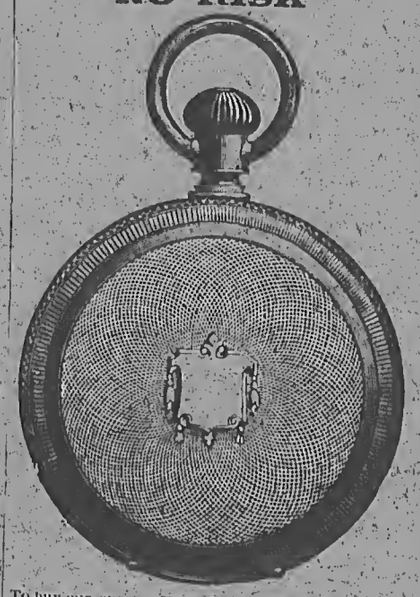
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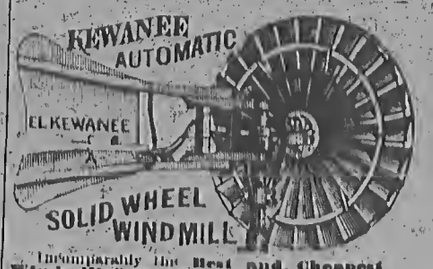
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Carriages and Buggies

LIGHT AND HEAVY SPRING WAGONS.

715 *North Eighth Street,* ST. LOUIS, MO.

Barouches, Phaetons, Buggies and all kinds of Spring Wagons constantly on hand and made to order.

FIRST PREMIUM AT ST. LOUIS FOR 1878.

JOHN KIMPEL,

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PLATFORM WAGONS, TRUCKS,

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Barouches, Buggies and all kinds of Spring Wagons.

J. THOMSON & BROS.,

IMPORTERS AND DEALERS

IN

CARRIAGE, WAGON

AND

CART-MAKERS' MATERIAL,

And Manufacturers of

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All at Reasonable Prices.

68 AND 70 SOUTH RAMPART ST.,

Between Common and Gravier

NEW ORLEANS.

Globe Wagon Manufactory

D. T. SHEAHON & CO.,

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Wagons, Carts and Drays

MADE TO ORDER.

Southern Orders Respectfully Solicited.

Cor. Collins and Carr Sts. ST. LOUIS, MO.

M. H. APPLEGATE,

PLUMBER

AND DEALER IN

COOKING RANGES AND BOILERS,

Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,

148 Poydras St., New Orleans, La.

Repairing neatly done. Country orders attended to.

BUSINESS CARDS.

OFFICE AUDITOR OF STATE.

New Orleans, Jan. 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies, in said Company, and deposited the necessary reserve thereon, as required by Act No. 30, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor, and for other purposes."

ALLEN JUMMEL, Auditor.

WATCHES.

LADY'S GOLD WATCHES, $30 and upward.
GENT'S GOLD WATCHES, $45 and upward.
GENT'S SILVER WATCHES, $12 and upward.
BOYS' SILVER WATCHES, $12 and upward.

All guaranteed.

A. B. GRISWOLD & CO.,
Cor. Canal and Royal Sts.

W. C. SHEPARD & Co.,

49 CAMP STREET.

China Crockery Glass,

AND HOUSE FURNISHING EMPORIUM.

CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS.

Viz.: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 2 After-Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.

Variety Novelties in House-Keeping.

TEA SETS all prices and quality.

GOBLETS, TUMBLERS, BOWLS, CAKE-STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS, LADLES, WAITERS, CHAMBER SETS (White, Band, Fancy—all prices.

TIN CHAMBER SETS, FOOT TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

RICE, BORN & CO.,

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WAREHOUSE 133, 135 & 137 MAGAZINE ST.,

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IMPORTERS AND DEALERS IN

FOREIGN AND DOMESTIC

HARDWARE!

BUILDERS' HARDWARE,

GRATES, CUTLERY, STOVES,

HOUSE FURNISHING GOODS, ETC.

SOLE AGENTS FOR THE

CHARTER OAK STOVE

HOWE SCALES and

BARBED FENCE WIRE.

H. DeVERGES & CO.,

HARDWARE,

17 and 19 Decatur Street,

Opposite Postoffice, New Orleans.

IMPORTERS AND DEALERS IN

Iron, Nails, Cutlery, Guns, Agricultural Implements, Plows, Oils, Paints, Cordages, Etc. Etc.

HEATH, PIPPEY & LARA,

IMPORTERS AND DEALERS IN

CARPETS, FLOOR OIL CLOTHS,

UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc.

Frames made to order—a specialty.

No. 99 Camp Street, New Orleans.

Established in St. Louis in 1858.

R. L. ROSEBROUGH SONS,

Marble Works,

No. 1121 BROADWAY,

Between O'Fallon and Cass Avenues,

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TRUNKS, TRUNKS,

Having lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest Ladies' TRUNK, down Sole Leather, Zinc, and in fact every kind made; also Patent Tray (this you need not take the tray out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Children's and Misses' SHOES, of the best Philadelphia makers. Call and see for yourself at

S. BAUM'S, 551 Magazine St.,
Corner St. Mary, New Orleans.

COAL.....COAL.....COAL

B. D. WOOD & BROS.,

Corner Camp and Common Streets,

Opposite the City Hotel.

Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

WATCHES AND JEWELRY,

17 BARONNE STREET,

Bet. Common and Canal, NEW ORLEANS.

ALSO

LOAN OFFICE,

Private entrance to right of show window.

Pure seemed pledges of every description sold at very low prices and with full guarantee.

OTTO SCHWANEKE.

Watches and Jewelry carefully repaired. Jewelry at low cash prices.

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Sash, Blind and Door

STEAM FACTORY,

AND

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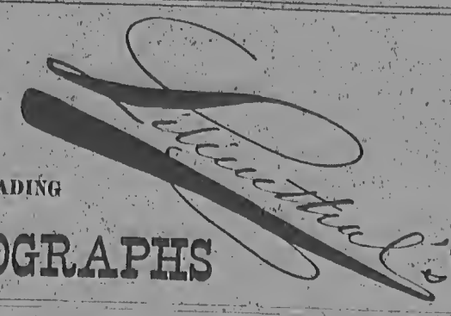
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Stamping Patterns.—Stamped Patterns of 300 Designs for 25c. The first number just out. A. BERNARD, 401 Canal St., N. Y.

MISCELLANEOUS.

FOR THE VERY BEST AND NEVER FADING



GO TO 121 CANAL ST. Touro Building.

PHOTOGRAPHS

D. H. HOLMES,

155 Canal Street, - - - 15 Bourbon Street.

Our Stock of Spring Goods is now complete, consisting of the latest novelties in

SILKS, LACES, DRESS GOODS IN WORSTED FABRICS
BLACK GRENADINES IN SILK AND WOOL,
LINEN LAWNS, ORGANDIES, AND PERCALES,
HOSIERY in all Styles and Colors,
A Complete Assortment of MATTINGS

SAMPLES sent free of charge.

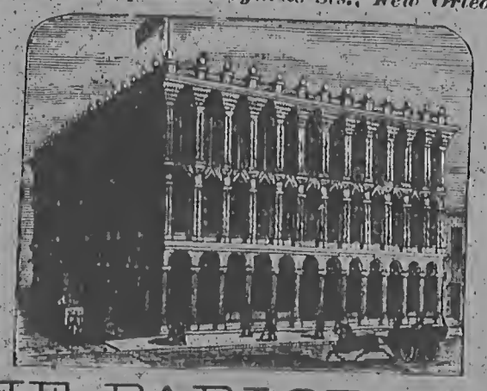
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R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

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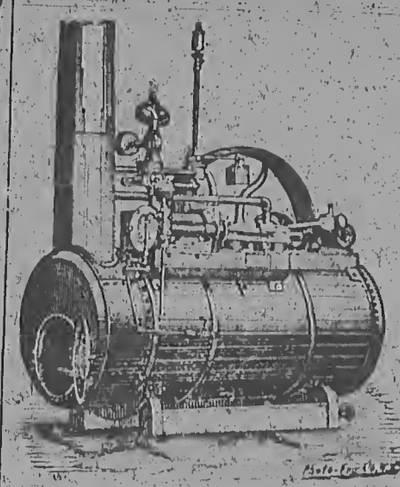
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FINE PARLOR SUITS,

IN SILK, SATIN, COTOLINE REPS AND HAIR CLOTH.

FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Dining-Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.



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PORTABLE

STEAM ENGINES,

2 TO 15 HORSE POWER.

Strong, Simple and Durable,

BEST PLANTATION ENGINE MADE.

Send for Special Price List of this and other styles Engines, Boilers, etc.

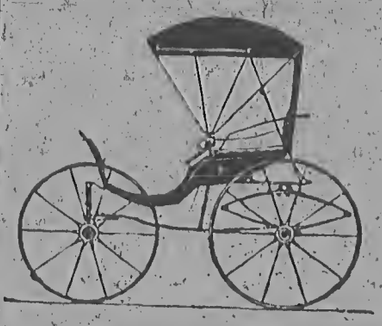
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Plantation, Hardware and Agricultural Implements Saw Mills, Gins, etc.



ANDERSON, HARRIS & CO.,

Wholesale Manufacturers of

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OF EVERY DESCRIPTION.

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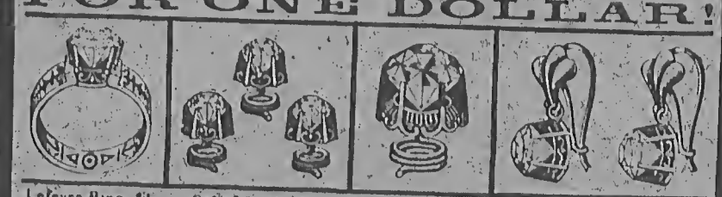
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Sixth Street Green Cars pass the door.

DIAMONDS

IN SOLID GOLD MOUNTINGS

FOR ONE DOLLAR!



Lefevre Ring, $1. Set of Studs, $1. (The Shah) Stud, $1. Lefevre Ear Drops, $1.

The articles above represented for One Dollar, are *solid gold*, mounted with

THE WONDERFUL LEFEVRE DIAMOND!

the only perfect imitation of the real Diamond, which for *Wear, Brilliancy, and Beauty* is not excelled by the natural gem. either of which will be sent free by registered mail to any address,

ON RECEIPT OF ONE DOLLAR.

The Lefevre Diamond is of the purest whiteness, as delicately cut, and possesses the same refractive qualities and exact proportions as the real diamond. The Lefevre Diamond is a marvelous and perfect imitation of the real gem, and the American Jewelry Co. are confident it will be for their energy in being able to manufacture it so perfectly. The Lefevre Diamonds are coming into circulation by the wholesale, and so far as known are as free from defects, just as beautiful as the genuine jewels. The company publish an interesting catalogue, in which the history of these celebrated gems is told. *Anderson Baxter.*



OUR BOOK ON DIAMONDS FREE

Illuminated with engravings of the newest styles of artistic Diamond Jewelry, and the gold and silver American Waltham Watches, with the lowest prices attached; also very interesting information of the origin and value of celebrated Diamonds mailed on request. Address

AMERICAN JEWELRY COMPANY, 5 Arcade, Cincinnati, Ohio.

SPECTACLES.

R. & J. BECK,

Manufacturing Opticians.

921 Chestnut St., Philadelphia.

Would call special attention to their unequaled stock of *Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc.*, the largest and most varied in the United States, at

GREATLY REDUCED PRICES.

Send three stamps for our splendidly illustrated and priced catalogue of 140 pages.

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BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULL WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

W. W. CARRE.

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LUMBER YARD,

140 DELORD ST., NEW ORLEANS.

Cabins and Dressed Lumber a specialty.

Pontchartrain Cheap Store.

J. A. LACROIX,

CORNER FRENCHMEN AND VICTORY STS.

LADIES', GENTS', MISSES' AND CHILDRENS'

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.

N. B.—"Quick Sales and Small Profits." Railroad cars pass in front of the store.

MISCELLANEOUS.

PERFORATED

VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,
Patentees and Manufacturers,
181 CANAL ST., NEW YORK.

STOVES SUITABLE FOR ALL.

THE STEWART,
Plain No. 7.....$20 0
With Reservoir and Closet.....No. 7, $24 0; No. 8, $30 0; No. 9, $40

THE CHAMPION,
Plain.....No. 7, $22 00; No. 8, $28 0
Reservoir and Closet.....No. 7, $30 00; No. 8, $40 00

THE CAMBRIDGE,
Plain.....No. 7, $18 00; No. 8, $27
Reservoir and Closet.....No. 7, $22 00; No. 8, $36

THE GREENBACK,
Plain.....No. 6, $15 00; No. 7, $20 00; No. 8, $24

THE EASTMAN,
Plain.....No. 6, $16

THE DIAMOND,
Plain.....No. 6, $12 00

All the above prices include pipes and dampers.

J. H. CAMPMAN,
132 Poydras Street, New Orleans.

Medicated Raw Silk Foot Protector,
Patd April 25, 1876. Manfd. by S. Tuttle & Sons, Phila.

Composed of wool and silk felted together with the silk next to the foot. A sure relief for Rheumatism, and proof against cold and damp feet. Many a cold and the attendant consequences prevented by using these goods. Sent by mail, to any address on receipt of twenty-five cents, or four pairs for one dollar. State size of shoe worn, and if for gent, lady or child. Canvassers and Agents do well with these goods.

D. W. JOHNSON,
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ROSES by mail. Catalogue free. J. T. Phillips & Son, West Grove, Chester Co., Pa. 39w

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MADAME GRISWOLD'S



PATENT SKIRT-SUPPORTING

CORSETS,



No. 11 E. 14th St. New York.

BRANCH OFFICE:
No. 11 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

CAUTION:

Before purchasing look for Stamp and Trade Mark.

MARSDEN'S PECTORAL BALM,

THE GREAT REMEDY FOR

COUGHS, COLDS,

AND

CONSUMPTION.

G. R. FINLAY & CO.,

New Orleans, La., Sole Agents.

$2—FOR SALE BY ALL DRUGGISTS.

DR. S. H. P. LEE'S

LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

SPECIFIC MADE DISSOLVES

STONE AND GRAVEL

In the Kidneys, Liver and Bladder. It is now for the first time given to the public as a cure for the most distressing kidney affections. Send for pamphlet to Depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of vesvitalization.

REMARKABLE CURES in Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia, and the large train of ailments which come from nervous depression.

LOSS OF VITALITY, feebleness of constitution, expansive to winter, the energizing effects of climate, and especially

IN SOUTHERN LATITUDES, reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, Hon. CHESTER A. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. HOFFMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1109 Girard St., Philada.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western	14	15
New York, good to creamy	24	28
Coffee, ₱ lb.:		
Rio, fair	13¼	13½
Rio, good	14	14¼
Rio, prime	14¼	15
Candles, ₱ lb.:		
Star, best brands	11½	12
Corn Meal, ₱ bbl.:		
Best, K. D.	2 25	— —
Cheese, ₱ lb.:		
Factory	5½	6½
N. Y. cream and English dairy	6	6½
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	3	3 50
XX	4 25	4 50
XXX	4 75	5 25
Choice XXX	5 —	5 —
Choice family	5 25	5 50
Fruits:		
Dried apples, ₱ lb	2½	3
Dried peaches, ₱ lb	3	4
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Inshrance, in cases	— —	40
Insurans, in barrels	— —	35
Lard, in barrels best	65	70
Molasses, in barrels.		
Common	20	22
Fair	25	26
Prime to choice	29	35
Golden and Roquet strups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	4½	4
Ordinary	5½	5¾
Fair	5¾	6
Prime to choice	—	6¼
Soap, in boxes, ₱ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₱ lb.		8
Salt, in sacks:		
Fine	1 35	31
Coarse	90	92½
Sugar.		
Good fair	5½	5¾
Prime	5¾	5¾
Choice	6¼	6½
Yellow clarified	6¾	7
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	65	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low-figs	2½ @	2½
Medium	2½ @	3
Good to fine	3½ @	3½
Low leaf	4 @	5
Medium	5 @	6
Good	7 @	8
Fine	7 @	8
Selections	10 @	11

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	45	— —
White	46	— —
Mixed	46	— —
Oats, ₱ bushel:		
St. Louis	34	35½
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	75	— —
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	— —	— —
Shoulders	4	4½
Sides, clear rib	5½	— —
Sides, clear	5½	5¾
Hams, sugar-cured	9	10
Mess Pork, ₱ bbl	9 50	9 62½
Dry Salted Meats:		
Shoulders	3½	3¾
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	8¼
Choice, in tierces and barrels	7	7½

ESCULENTS.

Potatoes, ₱ bbl	5 5	5 75
Onions, ₱ bbl	— —	4 00
Apples, ₱ bbl	4 50	4 50
Cabbages, ₱ box	5 00	6 00

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow last, per bundle, 80 ties and buckles	— —	2 15
Wire, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	3 00	— —
Young	2 50	— —
Ducks	— —	— —
Geese	3 00	4 00
Turkeys	14 00	17 00
Eggs, ₱ dozen		
Western	10	12
Louisiana	11	13

Editors and printers' readers should indeed be careful; lynx-eyed men are always on the alert. By dropping out a single letter the Book of Common Prayer once went to press with the sentence, "We shall all be changed in the twinkling of an eye," transformed into, "We shall all be hanged in the twinkling of an eye." A poet who wrote, "See the pale martyr in a sheet of fl e," was startled to see his line changed into, 'See the pale martyr with his shirt on fire." Perhaps such transgressions are as pardonable as the blunders sometimes made in other professions, as the story of a minister, who was asked to read the following notice, will show: "A man having gone to sea, his wife desires the prayers of the church," and by the misplacing of a comma in reading it, gravely told the congregation that "a man having gone to see his wife, desired the prayers of the church."—London Methodist.



BENSON'S CAPCINE POROUS PLASTER,

have received the greatest number of unquestionably reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plasters and all other external remedies. For LAME AND WEAK BACK, Sciatica, Lumbago, Rheumatism, Kidney Disease, Neglected Coughs, and all Local Aches and Pains, they are the best known remedy. Ask any one who has used them, or any good physician and he will confirm the above statements. Sold by all Druggists. Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Tuesday, April 22, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday.
Low ordinary	9⅞	10
Ordinary	10⅝	10⅝
Good ordinary	10⅝	10⅝
Low middling	10⅞	11
Middling	11⅛	11⅛
Good middling	11⅜	11⅜
Middling fair	12	12⅛

Sales to-day, 650 bales. Market dull.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year
New Orleans	3 703	2,114	5 120
Galveston	1 0 9	1,238	683
Mobile	1 39	150	219
Savannah	1 868	1,754	1,113
Charleston	297	672	587
Wilmington	193	145	356
Norfolk		3,008	1,795
Baltimore	33	41	101
New York	1,440	178	1,997
Boston	2 6 2	1,729	697
Philadelphia	61	607	183
Other ports			
Total	12,300	14 66	14,646

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January		
February		
March		
April	11 [illegible] 11.43	11.[illegible] 11.76
May	11.5[illegible] 11.52	11.8[illegible] 11.81
June	11.6[illegible] 11.67	12.01@12.02
July	11.85@11.86	12.19@12.19
August	11.99@12.0	12.31@12.32
September	11.7[illegible] 11.72	12.01@12.02
October	11.76@11.79	11.47@11.48
November	10.83@10.85	11.08@11.09
December	10.78@10.80	11.02@11.05

Tone of the market irregular, unsettled and easy. Sales, 185,000 bales.

Heat is Life; Cold is Death.

In our climate it would probably be difficult to find a more frequent cause of serious ailments than taking cold. Whatever weak place we have, whatever constitutional disorder we be subject to, cold will surely discover. We take cold because our vitality is too low to ward off the effects of the reduced temperature around us. As a matter of first importance, then, to resist cold and various derangements of the system consequent, it is necessary by proper nutrition to maintain our natural animal heat; second, to retain this heat by a sufficient quantity of clothing; third, to regulate with care the temperature of the air we breathe.

Contrary to the opinion current among lovers of cold weather, a fire in a bed room in winter is cheaper than a doctor's bill; for owing to our inactive condition during sleep, the circulation of the vitalizing blood is both slow and imperfect, and hence the danger of taking cold by breathing cold air is greatly increased. A cold is the beginning of everything that is bad. If any one conscious of having caught one feels cold chills creeping up the back, let him apply a mustard plaster to the bottom of the spine and lower parts of the back at once; and by so doing he may avert a dangerous illness before it is too late and medical advice can be procured. It should never be forgotten that "heat is life, cold is death."—Scientific American.

There is a cow-tree in Venezuela, the milk of which is very much like cow's milk or cream. The natives go each morning to the forest, make some deep cuts in the trees, and in less than two hours their vessels are full. They use it to drink, and to mix with tapioca and maize. The tree is from forty five to sixty feet in height, and has long alternate leaves. The government of Venezuela sent to the Paris Exposition several bottles of this milk, which have been analyzed by prominent scientific men. It contains sugar, caseine and other things found in cow's milk, but is richer and much more nutritious.

There is an eloquence in Memory, because it is the nurse of Hope.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, Fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally, Restlessness, with disturbed dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose of this often effects a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me. I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. L. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished; and by the true Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F. HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its normal functions and for this purpose no remedy has ever been invented that has as happy an effect as TUTT'S PILLS."

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Apr. 12, 13
Orrville	19, 20
East Selma	26, 27
Uniontown	May 3, 4
Uniontown circuit	10, 11
Clifton	17, 18
Selma	24, 25
Perryville	29
Brush Creek	June 1
Lower Peach Tree	7, 8
Spring Hill	21, 22
Choctaw Corner	28, 29
Rehobert Hills	July 5, 6
Marion	19, 20

The District Conference will be held in Marion, beginning at nine A. M., July 18

17 J. W. RUSH, P. E.

MOBILE DIST.—SECOND ROUND.

Mobile, at Franklin	April 6
Eastern Shore, at Bay Monette	12, 13
Toulminville, at Pleasant Valley	19, 20
St Stephen's at Bethel	26, 27
Mobile, at St. Paul's	May 3, 4
Whistler	10, 11
Grand Bay, at St. Elmo	17, 18
Bladen Springs, at Zion	24, 25
Okhuppa, at Keiser Hill	31, June 1
Mobile, at St. Francis	June 8, 9
Citronelle, at Mauvilla	14, 15,
Sugarville, at Co-port	21, 22
Grove Hill, at Jackson	28, 29

District Conference at St. Paul's, Mobile, July 3-6. (15) E. WADSWORTH, P. E.

PENSACOLA DIST.—SECOND ROUND.

Milton station	
Warrington station	
Pensacola station	Apr. 12, 13
Powell's circuit	19, 20
Yellow River mission	26, 27
Gravilla mission	30
Georgiana circuit	May 3, 4
Stockton circuit	10, 11
Pollard circuit	17, 18
Perdido mission	24, 25
Evergreen circuit	31, June 1
Montevallo circuit	June 7, 8
Monroeville circuit	14, 15
Sepulga circuit	21, 22

The camp meeting at Williams' Camp Ground will commence on Thursday night before the fifth Sunday in June. Arrangements will be made for a special train on the Pensacola railroad, of which due notice will be given.

15 J. M. BOLAND, P. E.

EUFAULA DIST.—SECOND ROUND.

Eufaula	Apr. 5, 6
Perote, at Aberfoil	12, 13
Beulah, at Spring Hill	19, 20
Glenville	26, 27
Ufaula, at Ufaula	May 3, 4
Union and Midway, at Midway	10, 11
Clayton and Louisville, at Louisville	17, 18
Pea River, at Mount Pleasant	24, 25
Ozark, at Spring Hill	31, June 1
Henry, at Clopton	June 7, 8
Newton, at Center	14, 15
Columbia, at Pleasant Grove	21, 22
White Pond, at Nebo	28, 29

15 R. B. CRAWFORD, P. E.

GREENSBORO DIST.—SECOND ROUND.

Cuba	Apr. 12, 13
Havana, at Carthage	19, 20
Livingston	26, 27
Newbern, at Mount Carmel	May 3, 4
Belmont, at Jones' Bluff	10, 11
Gallion's Bluff, at Soole Chapel	17, 18
Green, at Pleasant Grove	24, 25
Gaston, at Coker's chapel	31, June 1
Butler, at Mount Sterling	June 7, 8

The brethren will observe some changes. The above is the correct list.

11 S. H. COX, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn, station	Mar. 29, 30
Opelika station	Apr. 5, 6
Tuskegee station	12, 13
Tallassee and Tabitha, at Tabitha	19, 20
Montgomery station	26, 27
Crawford circuit, at Crawford	May 3, 4
Salem circuit, at Society Hill	10, 11
Lowndesville mission, at Rock Springs	17, 18
Loachapoka circuit, at Gold Hill	24, 25
Hurtsville circuit, at Richee	31, June 1
Tuskegee circuit, at Franklin	June 7, 8
Elmore circuit, at New Prospect	14, 15

14 T. F. MANGUM, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	March 30
Louisiana Avenue	April 6
Morgan Street	13
Felicity Street	20
Carondelet Street	May 4
Plaquemine and Grosse Tete, at Rosedale	17, 18
St Charles Avenue	25
Baton Rouge	June 1
Lafourche	8

16 LINUS PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington, at Waxia	Apr. 26, 27
Opelousas	May 3, 4
Vermillionville and Plaquemine Brulee, at the Junction	10, 11
New Iberia	17, 18
Patterson ville and Morgan City, at Morgan City	24, 25
Franklin	31, June 1
Abbeville, at Prairie Gregg	June 7, 8
Lake Charles	14
Sugartown	14, 15
Indian Bayou, at Cadeo Crosche	21, 22

The District Conference will meet at Vermillionville, June 26, at ten A. M.

16 J. D. HARPER.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto, at Keachie	May 24, 25
Caddo, at Belle Bower	18
Mooringsport, at Mooringsport	30, June 1
Shreveport	June 1
South Bossier, at Ellmore	7, 8
North Bossier, at Red River	10
Springville, at Coushatta Academy	19
East Point, at Lindsby chapel	22, 23
Pleasant Hill	29, 30
Many	July 1
Anacoco	3
Long Oak	5, 6
Castle	9
Natchitoches circuit	12, 13
Mansfield	15
Logansport	20

The District Conference will convene on Wednesday, July 23. All persons responsible for reports will please come prepared to give them. Recording stewards will please bring the Quarterly Conference records.

15 ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Wayne circuit, at Salem	Apr. 12, 13
Waynesboro circuit, at State Line	18
Chickasahay mission, at Henderson's	19, 20
Meridian	26, 27
Shubuta circuit, at Desoto	May 3, 4
Enterprise circuit, at Sorlus Chapel	10, 11
Enterprise station, at Quitman	17, 18
Shady Grove mission, at Oak Grove	24, 25
Philadelphia circuit, at Philadelphia	31, June 1
Marion circuit, at Marion	June 7, 8
DeKalb circuit, at DeKalb	14, 15
Pinckneyville circuit, at Hopewell	21, 22
Spring Hill circuit, at Lauderdale	28, 29

The District Conference will meet at Lauderdale station, Friday morning, June 27.

16 R. J. JONES.

WOODVILLE DIST.—SECOND ROUND.

Jackson, at Pinkin's chapel	Apr. 19, 20
East Baton Rouge, at Blackwater (Monday)	21
Livingston, at Live Oak (Wednesday)	23
St Helena, at Darlington	26, 27
East Feliciana, at Manassa	May 3, 4
Wilkinson, at Midway (Wednesday)	4, 5
Clinton (Sunday night and Sunday)	7
Buffalo, at Hopewell (Thursday)	8
Woodville	10, 11
Bayou Sara (Tuesday)	13
Wilmans and Concord, at Concord (Wednesday)	14
Amite, at Honiecliffe chapel	17, 18
Magnolia, at Muddy Springs	24, 25

25 JAMES A. GODDEY, P. E.

BROOKHAVEN DIS.—SECOND ROUND.

Brookhaven, etc., at Wesson	April 5, 6
Beauregard, at Bahala	12, 13
Crystal Springs station	19, 20
Bayou Pierre, at Tabernacle	26, 27
Brandywine, at Bartonton	May 3, 4
Spring Ridge, at Terry	10, 11
Hazlehurst	17, 18
Scotland, at Bethel	24, 25
Summit, at McComb	31
Georgetown, at Bethesda	June 1
Meadville	14, 15
Rogue Chitto	21, 22
District Conference, at Crystal Springs	26, 29

I will forward during the quarter to each preacher in charge a Pastor's Record, for use in collecting the data therein provided for, to be delivered to me at the close of the year or the benefit of each successor. Especial attention is asked to the NEW ORLEANS ADVOCATE item, which so kindly publishes for our convenience, and gratis, this notice.

12 W. E. M. LINFIELD, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit	Apr. 26, 27
Silver Creek circuit	May 3, 4
Yazoo City	10, 11
Tranquil circuit	17, 18
Dover circuit	24, 25
Brownsville circuit	31, June 1
Raymond circuit	June 7, 8
Jackson circuit	14, 15
Madison circuit	21, 22
Sharon circuit	28, 29
Camden circuit	July 5, 6
Canton station	12, 13
Jackson station	19, 20

The District Conference will be held in Jackson beginning on Thursday, July 17.

13 F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez	Mar. 29, 30
Kingston	April 5, 6
Fayette, at Bethel	12, 13
Port Gibson	19, 20
Rocky Springs, at Steele's Chapel	26, 27
Cayuga, at Reeve's Chapel	May 3, 4
Warren, at Red Bone	10, 11
Mount Olivet, at Shiloh	17, 18
Sunflower mission	17, 18
Rolling Fork, at McVille	24, 25
Clover Hill	31, June 1
Chotard	31 June 1
Vicksburg	June 7, 8

12 W. L. C. HUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Richland	Apr. 12, 13
Buck Hawk	19, 20
Kosciusko and Durant	26, 27
Vaiden	May 3, 4
Attala	10, 11
West Station	17, 18
Winona and Carrollton	24, 25
Zilpha (Friday)	30
Liberty	31, June 1
Lexington	June 7, 8
Winona circuit	14, 15
Bellefontaine	21, 22
Greenwood	July 5, 6

The District Conference will convene at Durant, on Friday, June 27, at nine o'clock.

13 K. K. JONES, P. E.

Religious Notices.

THE Annual Camp-meeting at William's Camp Ground will commence on Thursday night before the fifth Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors, especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.
W. W. RICHARDS, Secretary. 17

THE Delhi District Sunday-School Convention will be held at Delhi, on Wednesday after the second Sunday in May.

The members of the convention are the pastors of the various works in the district, together with the superintendents and teachers of each Sunday-school.

If any Sunday-school finds it cannot be represented by superintendent or others, it will please send in reports of its numbers and condition.

The District Conference will meet immediately after the adjournment of the convention, at the same place.

Recording stewards will see that the Quarterly Conference records are brought up to the District Conference.

The District Steward's Meeting will be held on Saturday at four o'clock P. M.

J. E. CONN, P. E.

A close-fisted man invited a friend to dinner and provided only two mutton chops. Upon removing the cover he said: "My friend, we have a Lenten entertainment; you see your dinner before you." Taking the two chops upon his own plate, his friend replied: "Yes, but where is your dinner?"

No one will dare maintain that it is better to do injustice than to bear it.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores and Pains in the Limbs, Back and Chest externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts., 50 cts., $1. DO NOT BE IMPOSED UPON by worthless imitations. Ask for DR. TOBIAS' VENETIAN HORSE LINIMENT, and get the genuine. Sold by all druggists. Depot 42 Murray street, New York.

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CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

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A. McDERMOTT,

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THE PIANOS I KEEP.

Every Piano sold by me has stood the test of time—from ten to fifty years. A first-class house like mine cannot experiment at the expense of its patrons with untried or unreliable instruments. Being thoroughly familiar with the construction of a Piano, I am positive of their durability and reliability. I sell my Pianos with the understanding that if in ten or more years a defect in their construction, under fair usage should show itself,

The Money Paid will be Cheerfully Refunded.

THE CHICKERING PIANOS,

Have been before the public for fifty-four years, and their reputation extends over the whole world. A six octave Piano of this make, forty-seven years old and perfect in every respect can be inspected in my store. Their superiority over all others is now universally acknowledged.

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Are good, reliable and well made Pianos, of excellent tone, and with elastic touch. There are over 1000 of them in this city, and not a defective or worn out one among them.

MY PRICES are well known to be the lowest; as I prefer to sell ten pianos at a small profit than one at a large. My terms are liberal: selling new Pianos on monthly payments of $10, and second hand ones at $5. Fifty second hand Pianos in perfect order from $50 to $175. New Pianos from $225 upwards.

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The best instruments of the kind made, from $50 upwards. Direct importation of

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The trade and profession supplied at lowest prices.

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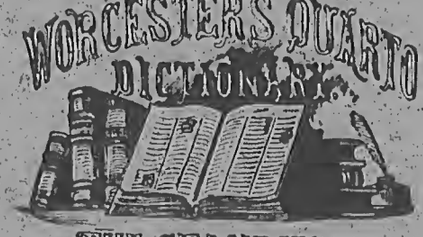
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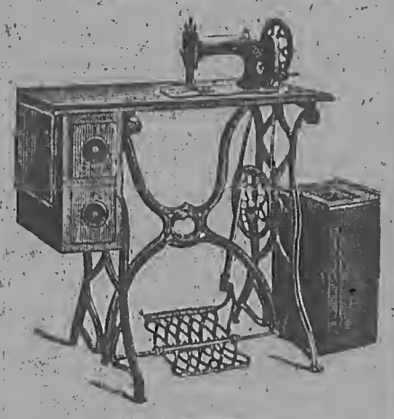
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A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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TRUST AND REST.

Fret not, poor soul: while doubt and fear
Disturb thy breast,
The plotting angel-wing is not at rest.
How calm thy wild regret must be,
say: "Trust and Rest."

Plan not, nor scheme, but calmly wait;
His choice is best.
While blind and dark, ring the night,
His wakeful eyes and kind are bright;
So Trust and Rest.

Strive not, nor struggle: thy poor might
Can never wrest
The meanest things to serve thy will;
All power is His, be still,
And Trust and Rest.

Desire not: self-love is strong
Within thy breast;
And yet He loves the better still;
So let Him do His loving will,
And Trust and Rest.

What dost thou fear? It's wisdom reigns
Supreme confessed;
His power infinite; His love
Thy deepest, fondest dreams above,
So Trust and Rest.

—The Observer.

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, April 19.—A fire at Eureka, Nev., last evening and this morning, destroyed half the town; including the heaviest business houses, hotels, newspaper offices, telegraph office, Masonic building and a great number of dwellings. Three hundred families are destitute and two thousand people without shelter. A relief committee has been organized. Loss roughly estimated at $1 000 000.

NEW YORK April 21.—Gen. Dix died to-night at half past eleven o'clock.

ALBANY, April 21.—The Assembly to-day adopted a resolution for the appointment of a joint committee to tender the hospitalities of the State to Gen. Grant on his return to this country.

INDIANAPOLIS, April 23.—A special dispatch to the Daily News from South Bend, Ind., says: The college building at Notre Dame is on fire. The flames are making rapid progress and there is but little chance of saving the college.

LATER—The Notre Dame Catholic University, near South Bend, was destroyed by fire to day. The College Building, Infirmary, Old Men's Home, Music Hall and Minim's Hall were all entirely destroyed. The loss is estimated at $200 000. Insurance $60 000. Archives were lost. A student named P. J. Dougherty was seriously injured by jumping from the second floor.

CHICAGO, April 23.—While Edwin Booth was giving the soliloquy in the last act of "Richard III" at McVicker's Theater to-night, a shot was fired at him by a man sitting in the left hand upper gallery. Booth sat still until after about three seconds when a second shot was fired, when he rose and started toward the left wing of the stage, pointing out, as he went, the would-be assassin.

The latter was at once seized, and but for the intervention of officers, would have been roughly handled. He states his name is Master Gray that he is twenty-three years old, and a dry goods clerk of St. Louis; that he has been three years preparing to do this deed, and is surprised that he failed; that his failure to kill Booth is only part of the attempt, which he regrets. He refuses to state the cause of his action, but says his reasons will be regarded as sufficient.

WASHINGTON, April 24.—The April returns to the Department of Agriculture show that the average of winter wheat is about nine and one-half per cent. greater than last year, and not twelve per cent. greater, as erroneously stated last night.

BALTIMORE, April 25.—Bishop Ames died this morning, in the seventy-fourth year of his age.

WASHINGTON, April 25.—Soon after meeting the Senate proceeded to the consideration of the resolution relative to appointments to office by the Secretary and Sergeant-at-arms of the Senate. The amendments declaring that no Union soldier shall be removed, (except for cause) and also that no Confederate soldier shall take the place of any dismissed Union soldier, was defeated by strict party votes.

A resolution giving the Secretary and Sergeant-at-arms absolute power over removals and appolutments in their respective departments, was agreed to.

The Senate passed the army appropriation bill as it came from the House without amendment.

GALVESTON, April 25.—A special to the Galveston News from Austin says: The Legislature adjourned *sine die* at noon yesterday. A called session is probable to pass the appropriation bills.

News specials throughout the State report extraordinary heavy rains, causing the rivers and other streams to overflow, railroads washed in many places and traffic almost entirely suspended. At Houston the water rose eighteen feet in three hours and carried away all the railroad bridges and many warehouses along the banks of the bayou. The damage is great.

COLUMBUS, GA., April 25.—The Confederate monument was unveiled this afternoon, in the presence of 10 000 people from different sections of Georgia and Alabama. Gov. Colquitt delivered an address, which contained nothing of a political nature. State and national flags were displayed.

NEW YORK, April 26.—Latest Panama advices contain news from Valparaiso to the first of April. It is asserted that Chili has declared war against Peru, on account of the alleged sympathy and friendliness of the latter country for Bolivia, and that formidable warlike preparations are now being made by Peru.

CHICAGO, April 26.—A dispatch to the Times from Houston, Texas, says: A flood occurred in that city yesterday, which has been the most destructive of any in the history of that city. The water rose twelve inches from two A. M., to eight A. M., and continued rising all day. The old cemetery was almost entirely inundated and many railings around the graves were torn away and carried down stream.

Many dwellings were submerged and residents driven out. On Texas Avenue the water rose from four to ten feet in the dwellings. Many houses floated away and others were in danger. The long bridge across the bayou on Preston street is momentarily expected to succumb to the pressure of accumulated drift. Warehouses, foundries, stores, etc., are flooded. All the buildings on the south side from the corner of Main and Commerce streets to Travis street have their rear ends and cellars filled.

NEW YORK, April 27.—The New Testament sub committee of the American Revision Committee at its meeting on Friday and Saturday last made a second revision of the "Acts" and sent the final suggestions on the Gospels to the British committee.

WASHINGTON, D. C., April 28.—The legislative, executive and judicial appropriation bill was received from the house, and referred to the committee on appropriations.

The Senate took up and passed the house joint resolution to repeal certain clauses in the snudry civil appropriation act, of March 3, 1879.

It makes appropriations for the extension of military telegraph lines to Montana and Texas, and repeals the authority heretofore given to the secretary of war, to lease the water power at Moline to the Moline Power Company.

LITTLE ROCK April 28.—The Iron Mountain railroad bridge across Red river, at Fulton, was washed away this morning. Trains from the South did not cross to-day. Red river rose nearly twenty-two feet.

WASHINGTON, April 28.—The house passed the legislative bill on Saturday by a vote of 140 to 119.

FOREIGN.

CITY OF MEXICO, April 18.—La Libertad, a leading liberal paper, announces that for the first time since Maximilian's usurpation the chiefs of church and state are in accord. While this accord lasts, no attempt at revolution can become important.

President Diaz is daily growing more popular with the church party, but, as a consequence, is losing some of his Radical partisans.

Congress is discussing a bill abolishing duties on the exportation of the produce of the country, including gold and silver. There is considerable opposition to the proposed removal of the duties from tobacco.

ST. PETERSBURG, April 21.—Gen. Gurkan, Governor General of St. Petersburg, has ordered all gunmakers to send lists of their stock to the City Commandant and to sell only to persons presenting special authorization, under penalty of confiscation of stock and prohibition of trade. Private persons possessing arms can only retain them by special permission. Porters must be kept at the doors of all houses day and night to prevent the posting of placards and scattering of explosives in the streets.

LONDON, April 22.—Advices from Cape Town, dated April 6, via St. Vincents, says:

Lord Chelmsford's camp, at Girgillona, on the road to Ekowe, was attacked at day-break on the third of April, by 11 000 Zulus, who made frequent and desperate attacks on all sides, but were repulsed and persued with great loss.

Four hundred and seventy-one Zulus were found dead round the trenches.

The final attack was led by Dabulmanzo, who commanded at Isandula. Lieut. Johnson, of the ninety-ninth Regiment, and four privates were killed. Col. Northey, of the sixtieth Regiment, surgeon, and fifteen men were severely wounded. Col. Crealock, Major Barrow and ten men were slightly wounded.

LONDON, April 22.—Intelligence has just reached this city from South Africa that Ekowe was relieved on the fourth instant, after severe fighting.

ST. PETERSBURG April 23.—A High Court of Criminal Justice, under the Presidency of the Grand Duke Constantine, brother of the Czar, has already been appointed for the trial of Solovieff.

BELGRADE, April 23.—The Albanians have occupied the heights of Saunakoff and the redoubts erected by the Turks during the war, and have with one and a half battalions successfully withstood the attack of three Servian divisions.

There has been three days' of severe fighting. The Servian attempts to dislodge the Albanians had been unsuccessful up to Monday. Another Servian division has been ordered to the front. The Servian loss is estimated at seven hundred men.

LONDON, April 26.—A Paris dispatch to Reuter's Telegram Company confirms the report that England and France have sent a joint note to the Khedive.

The Paris correspondent of the Daily Telegram says: The note sent to the Khedive demands the appointment of an English Minister and a French Minister to take the place of Mr. Rivers Wilson and M. Blignieres, and that they shall not be removed except with the consent of England and France. If the Khedive refuses this demand, strong measures will be adopted.

ROME, April 27.—Gen. Garibaldi has started for Alhano. He has published a manifesto, dated to-day, and addressed to the Italian people, and enthusiastically congratulating them on the formation of a Democratic league for the attainment of universal suffrage.

The manifesto concludes as follows: "The league has decided to work by pacific means. Whoever governs Italy must take note that if by impeding the work of the league he compels it to resort to other means, he will be held accountable by history and the nation."

LONDON April 27.—Edison's patent for electric light was registered in the London Patent Office Wednesday. The Times says: The invention may broadly be said to contain nothing new in principle, nor is it calculated to alarm the proprietors of gas shares.

LONDON, April 28.—A dispatch from Berlin to the Standard says: Porters to guard the doors of houses and prevent the posting of placards in St. Petersburg, as required by Gen. Gourko's regulations, cannot be obtained, because the Nihilists threaten all who undertake the service with death.

Gen. Gourko has apparently been removed from the dictatorship of St. Petersburg, on account of the impracticable nature of his orders.

A peasant has been arrested with a letter in his possession containing a detailed plan of an attack upon the winter palace, and the prison in which Solovieff is confined. Although the letter was probably a hoax, the entire garrison was called out. The czarwitch has received anonymous letters warning him to go abroad. Murders continue to be reported.

Quarterly Conference Records.

MR EDITOR: By action of the last General Conference it is made the duty of the District Conference to inquire," as to the manner in which the records of the Quarterly Conferences have been kept." This is a wise provision, and meets a long-felt necessity. If faithfully carried out it will secure neatly kept and carefully preserved records of the church. On many circuits there is no such thing as a Quarterly Conference record-book. Rough minutes of the Conference proceedings have been taken, signed by the presiding officer, and then lost, never to go to permanent record or be seen again.

Now, in order that the District Conference shall inquire intelligently and satisfactorily into this matter, the recording stewards must send their books to the seat of Conference. The minutes of each Annual Conference are carefully examined and passed upon quadrennially by a committee of the General Conference. Errors are noted, and corrections suggested. So the District Conference should have a committee on Quarterly Conference records, and demand that the books from all the charges shall be present. The following will result from such action:

1. The purchase in each pastoral charge of a record-book.

2. The election of competent secretaries and recording stewards. When the fact is known that their books are to undergo critical inspection it will compel greater carefulness and accuracy.

3 The preservation of a correct roll of church officers. In some charges we wot of the names of trustees especially have been handed by tradition, but no record is found of the time and manner of their election.

4 A connected history of the whole church. The reports of pastors as to Sunday-schools and the state of the church—the accessions, baptisms, removals and deaths; of stewards and trustees as to fiscal plans and operations, and other business common to a Quarterly Conference; if preserved, give us a detailed and perfect history of the church's progress and achievements.

C. B. G.

Optimism and Pessimism.

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to day." The other said: "I was worse yesteray."

When it rains, one man says: "This will make mud." Another: "This will lay the dust."

Two boys got an oyster. One looked at it, and declared it nasty. The other tasted it, and declared it good.

Two boys examining a bush, one observed that it had a thorn. The other that it had a rose.

Two children looking through colored glasses, one said: "The world is blue." And the other said: "It is bright."

Two boys eating their dinner, one said: "I would rather have something better than this." The other said: "This is better than nothing."

Two men went to see New York. One visited the saloons, and thought New York wicked. The other visited the homes, and thought New York good.

Two boys looking at some skaters, one said: "See how they fall." The other: "See how they glide."

Two strangers to our world were offered refreshments. One took beer, and the other bread. The first said the world is bitter. The other that it is sweet.

A servant thinks a man's house is principally kitchen. A guest that it is principally parlor.

Two boys having a bee, one got honey, and the other got stung. The first called it a honey-bee; and the other a stinging-bee.

Two boys got each an apple. One was thankful for the apple. The other was dissatisfied because it was not two.

"I am glad that I live," says one man. "I am sorry I must die," says another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man counts everything that he has a gain. Another counts everything else that he conceives a loss.

One man spoils a good repast by thinking of a better repast of another. Another enjoys a poor repast by contrasting it with none at all.

Sitting down to the same table, one man can make his meal off pickles and another off sweetmeats.

In drinking lemonade, you may detect only the sweet or only the sour.

One man is thankful for his blessings. Another is morose for his misfortunes.

One man thinks he is entitled to a better world and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man enjoys what he has. Another suffers what he has not.

One man makes up his account from his wants. Another from his assets.

One man complains that there is evil in the world. Another rejoices that there is good in the world.

One says: "Our good is mixed with evil." Another says: "Our evil is mixed with good."—Independent.

THE INTERNATIONAL CONVENTION.—The next International Convention of the Young Men's Christian Associations of the United States and British Provinces will meet at Baltimore, Md., May 21–25.

During the two years which have elapsed since the last convention, the associations have been more abundantly blessed in their work than at any previous time, and the aid of every one is asked in making such a full report at Baltimore as will honor Him in whose name our associations are organized, and to whom they are seeking to bring young men.

The place and time chosen for the convention are in every sense auspicious. The city of Baltimore is at present experiencing the influence of such a revival of religion as has seldom occurred in the history of revivals in this country. This fact will necessarily impart a deep spiritual character to the proceedings of the convention.

Field Notes.

BASTROP, LA., April 19, 1879.

We had quite a destructive hail and rain storm last Tuesday night. In many places much damage has been done in the blowing down of houses, unroofing gin-houses and destruction of fencing. Planting interests are rather behind for the time of year.

Our congregations on Sabbaths and on Wednesday evenings are steadily increasing in numbers and interest, and the gospel message seems to be freshening. We have just heard of the appointment of our new presiding elder.

C. W. CARTER.

FRANKLIN, LA., April 21, 1879.

BRO. PARKER: The railroad track is laid to this place to-day. Paul cane is promising; stubble poor in many places; health good; slight frost on the nineteenth instant; congregations large; collections good; five accessions; one death—Sister Mary Wilcoxon, aged seventy eight years. She rests in peace. Sunday school twice as large as last year; well supplied with Sunday school literature; selling some good books. Yours,

H. E. WHITE.

SARDIS, MISS., April 21, 1879.

This is one of the best towns in north Mississippi, on the Tennessee and Mississippi railroad fifty miles south of Memphis, in a fine farming section, noted for health and morality. Our church leads, and has a good working force. Ladies' Aid Society make $200 to $300 a year for church purposes without compromising piety. Strict quarantine kept off the yellow fever last fall. The people suffer from the common financial depression. The cholera fever has not yet reached us. Industries are moving healthfully.

W. T. J. SULLIVAN.

ROLLING FORK CIRCUIT.

MCKINNEY'S LIKE, MISS., April 21, 1879.

MR. EDITOR: About two hundred miles, per rail and river, intervene between this and my last charge. A trip of about two days, however, brought us safely to the parsonage, where we found a warm room, warm supper, and *warm hearts* awaiting our arrival. Our wants have been abundantly supplied to date, and we have no apprehensions as to the future. Parsonage partly furnished, and I am to-day commissioned, with $157 in hand, to supply deficiencies. Good congregations, some accessions, and religious feeling evidently on the increase. We are expecting good times. Pray for us.

Yours, T. C. BRADFORD.

WATER VALLEY, MISS., April 22, 1879.

The District Conference of Grenada district has just closed its session in this place. Bishop McTyeire presided, and his presence among us, we believe, will be productive of much good. Reports from the different charges are very encouraging, with few exceptions. Every interest was carefully inquired into, and we look for improvement in several respects. This is a new field to me, and I am well pleased with the outlook. The Conference resolved to purchase a parsonage for the presiding elder in this place—a very judicious location. Wish you and the dear old ADVOCATE well.

Yours, THOS. Y. RAMSEY.

WESSON, MISS., April 22, 1879.

The Methodist ladies here gave a festival last night, the twenty-first instant, to raise money to complete their new church. No selling or dancing; proceeds, $116 30. The wood-work of this church is about complete. It is yet to be painted. It also needs blinds, a bell, pew-seats and chandeliers. The congregation is large; Sunday school flourishing; about two hundred. Church members, most of whom are connected with the factory. A more interesting missionary field I never knew. It is "white unto the harvest," and who is sufficient for these things?

W. B. LEWIS, P. C.

DECATUR, ALA., April 22, 1879.

On the Register of the Methodist Episcopal Church, South, at this place, there are one hundred and thirty-nine names. Of these forty-nine are males, and ninety are females. One Sunday-school, with an average attendance of ninety pupils; a prayer meeting—Wednesday evening—moderate attendance; stated worship every Sunday at eleven A. M. and half-past seven P. M.; congregations variable in the forenoon, full and large at night. There are twelve copies of the Nashville Advocate taken, and four or five others. Besides the Methodist, there are five other churches, *i. e.*, Presbyterian, Episcopalian, Roman Catholic, and one each of colored Methodist and Baptist. A decline in dram-drinking and Sabbath breaking; farming operations backward; health good.

W. H. ARMSTRONG,
Pastor.

WOODVILLE, MISS., April 22, 1879.

Vegetation and crops well advanced for the season. Since February 1 weather remarkably propitious; some hail recently, with high winds; no serious damage; fruit crop very light.

Woodville Female Seminary is in very successful operation. Prof. A. J. Wright, at its head, is unexcelled as an instructor. Board and tuition very cheap. Attendance at church improving; eight accessions lately.

J. P. DRAKE.

ATHENS, ALA., April 22, 1879.

Dr. Rivers closed a meeting to-night—protracted from his second quarterly meeting, the fifth Sabbath in March. The meeting was good from beginning to end. The doctor is full of zeal and abundant in labor. Dr. Tichnor and Rev. Mr. Maxon, of the A. M. C., and Rev. H. Urquhart president of the Auburn Female College, rendered faithful and efficient assistance. The religious outlook in east Alabama is good.

T. F. MANGUM.

VICKSBURG, MISS., April 24, 1879.

Rev. J. W. Lambuth, of Shanghai, China writes me March 12 1879: "It is with great joy I write you of the success of Marvin chapel, in the city of Kwangsi. Bro. Su writes me: 'We are greatly encouraged in our work here. The people are very kind, and a great many attend preaching. Three or four are on probation and many come to talk about the Christian doctrine. Pray for us, that God may bless the word here.' This combination from Bro. Su gives us great joy. These are the kind of churches we want in the interior. Tell the brethren we want such houses all over this part of Kwangsi province where there are fifteen millions who have never heard the gospel plan of salvation. Let us have a hundred such churches as Hungkuit, Marvin and Taylor chapels. Your bill of exchange for £[illegible] brought us in the market $181 50. We have never had a better time to sell bills of exchange."

W. D. E. BUNN (?).

MEADVILLE, MISS., April 24, 1879.

MR EDITOR: We have been blessed with a fine spring. Cotton is now being planted. Prospects on my circuit encouraging; prayer meetings and Sunday schools are doing well; congregations large. We are agitated on the parsonage question, and collectors are appointed. We need funds. Will the friends of this pastor and the circuit send us a contribution? Direct to the undersigned. The NEW ORLEANS CHRISTIAN ADVOCATE has thirty-nine new subscribers from this work.

Your brother,

W. W. HOOPER.

SHUBUTA, April 25, 1879.

The court house and all the records therein were burned on the morning of the twenty-first, at Waynesborough in Wayne county, Miss. Mr. W. G. Davis, the accomplished clerk, had the books of his office in perfect order, and kept in beautiful style.

The meeting at Shubuta continues.

J. T. HEARD.

BATON ROUGE, LA., April 23, 1879.

MR EDITOR: Last night Rev. John Hannon lectured to a fine audience; his subject being: "The Philosophy of Diogenes." Since we began to raise funds for repairs, we have had lectures from Dr. Walker, Dr. Markham, Prof. J. W. Nicholson, and Revs. John Mathews and J. B. Hannon. In addition we have been raising money by subscription, one brother in New Orleans giving us $200. The brethren here have subscribed liberally. We need only a few hundreds more to make up the $2 000 we started to raise. We give thanks to God.

J. T. SAWYER.

EUFAULA, ALA., April 24, 1879.

A new church, tasteful and commodious, all finished except the plastering, is at Aberfoil Prairie circuit; one at Center, on Newton circuit; one in progress on Pea River circuit; a splendid furnace in the church at Enfaula with plans in progress for other improvements; extensive repairs on church and parsonage at Glennville; Anthony's chapel, on Union circuit, is repaired; new roof and other repairs to church at Midway; substantial improvement to parsonage at Clayton; the parsonage on Beulah circuit is being put in thorough condition, and measures taken to purchase parsonages on Newton and Henry circuits is about all your postal allows me room to report at this time, but we have other things, and some that are better in reserve. The rosiate hue is not in everything.

R. B. CRAWFORD.

AUBURN, ALA., April 25, 1879.

The Methodists of Ojeelka will soon commence building a new church. They have secured a lot in an eligible position. They intend to build this time. Dr. A. S. Andrews, their pastor has, by his industry as a pastor, elegant and faithful preaching, overawed the old church. They are compelled, by that law that seems to know no other expedient, *necessity* to swarm. The Lord speed them.

Yours truly,

T. F. MANGUM.

DELAWARE, LA., April 25, 1879.

MR EDITOR: I have just returned from Floyd circuit, and want to report something that should encourage us all in the way of parsonages. Bro. McClendon has since Conference built a parsonage in the town of Floyd, and done the work with his own hands, except about three or four days. The house has four rooms of good dimensions, with a hall and front portico, and is situated conveniently to church and school. Bro. McClendon was just about finishing the fence around the yard. He deserves much credit.

H. O. WHITE.

The Christian Advocate.

THURSDAY, MAY 1, 1879.

THE CONTEST AND THE MINISTER.

BY J. B.

A convert who had just begun
The self-denying race to run
Complained to a gray-haired divine,
Although sweet peace within is mine,
Faith's morning dream, so richly prized,
I have not fully realized.
I pass my leisure time," said he,
"With students of theology;
With Uncle John and Brother Ben,—
Two most consistent clergymen."
Then answered that gray-haired divine,
"Young friend, a common fault is mine:
You talk too much with servants here,
And draw to holy men too near;
Go oft to Pisgah's mount sublime,
And with your Master spend more time."

THE APPLICATION.

If thou would'st have the dews of Hermon
Descend upon thee from a sermon,
Go near the loved instructor, wait,
But never be too intimate.
No pastor's wife in any section
Has ever believed in man's perfection.
But he who draweth near to God,
In nearness gets the richest reward.
What hidden beauties charm his eye,
Whose prayer brings the Beloved nigh,
Distinguishing in glorious feature
The perfect Maker from the creature.

—Watchman and Reflector.

Rev. Theophilus Moody.

LATE OF THE SIXTH ALABAMA CONFERENCE, DECEASED.

MR. EDITOR: Will you allow me again to crowd the columns of the ADVOCATE with another biographical sketch of one of our aged, faithful, laborious and useful ministers of the gospel, whose name heads this article. When I sent you the sketch of our esteemed and venerable Bro Pilley, little did I think then that I would be called upon to write again on so sad a subject, and thereby convey to the church the sad news that another aged servant of God was no more; but such is life, in the midst of which we are in death.

By the strong solicitation of his family I now proceed to give you a few facts and incidents connected with the ministerial history of this god brother. And first permit me to state that there probably is no preacher in this or the Alabama Conference who has known him longer or been more intimately associated with him than myself—our acquaintance and friendship during the last forty-seven or forty-eight years have been pleasant and agreeable, growing with our growth and strengthening with our strength. A few of those years we were severed, serving the church in our different spheres, in parts somewhat remote from each other, but even then a kind Christian correspondence was kept up between us. Hence the reason why I have been so strongly solicited to give you this sketch. And in doing so I am truly thankful to our Heavenly Father that I have been mercifully preserved and permitted to give this as an offering to his memory.

Bro. Moody was born in Marion district, S. C., April 26, 1805, and died in Gadsden, Ala., March 13 1879, being near seventy-two years old. His father, Jesse Moody, moved to Mississippi when he was a small boy, and settled on Pearl river, in that portion of the State that is now included in Hancock county. The country being sparsely settled, people rough and uncultivated, and, of course, educational advantages very limited, so that his opportunities for mental, and, it may be presumed, moral culture, also, were meager and unpromising, yet he obtained, what was then considered, a fair English education, such as was common in those days, and taught in the old field schools, as they are now called. The buildings for such purposes being put up of pine logs, a large chimney at one end, sufficiently capacious to seat in front of a large pine knot fire, in cold weather, the entire school on the side of which one log was removed to admit the light, and before which a long shelf or plank was attached for a writing desk. Here, generally, was found Webster's Spellers, Emerson's or Pike's Arithmetic, Murray's Grammar, etc., as text books. Penmanship was considered in those times an important branch and accomplishment in an education emanating from those pine log institutions, which was taught and acquired by daily practice. In such schools as these Bro. Moody obtained what education he had; at least I presume this, as I write from experience and personal knowledge, being near his own age, brought up and reared in the same region of country, and subjected to the same privations, and want of more advanced educational facilities.

Church privileges were at this time likewise few and far between. In 1830 Rev. James Applewhite, of the Mississippi Conference, came among them, who was the first circuit preacher Bro. Moody recollected to have seen in that country. He organized a society, took the Moodys into the church, among whom was Theophilus. A gracious revival followed the labors of this good man. Some forty or fifty professed conversion, and united with the church. Here I give an extract from a short history Bro. Moody left of this revival: "During this year I humbly trust I experienced pardon and peace through Jesus Christ," and the spirit of adoption, crying: "Abba, Father." I united myself to the Methodist Episcopal Church, and have been borne with, in the church up to this date, May 15, 1875.

In the course of this year Bro. Moody obtained license from the church as an exhorter, and forthwith commenced his ministerial labors, exercising in class meetings, prayer meetings, and at private appointments of his own in the country. In 1831 Bro. Applewhite was appointed to the Leaf River circuit, which then embraced a large territory in eastern Mississippi. This good man did not only work himself, but called into the service with him the young men on the circuit who were preparing for the regular work of the ministry. Among the first he took with him around his large circuit was Bro. Moody, who continued with him most of the year. He, also, in company with Bro. Moody, had Bros. Charles J. Carney and Absalom Gavin, all traveling together, preaching day and night, riding from house to house, or making their long rides from one appointment to another, stopping at every place where it was at all practicable, and praying with the families, and, as might be expected, a general outpouring of the spirit of revival power was the result. Here during this year, and his former and subsequent associations with Bro Applewhite, Bro. Moody imbibed to a considerable extent the spirit of revivals, and manner of conducting them, which was a very prominent trait in the character of his ministry through life.

Here during this year was my first intimate acquaintance with Bro. Moody and the crowd of preachers he was with. Never shall I forget the fervor, zeal and untiring energy of these devoted men of God in labors abundant, in self denial, models to many who have succeeded them, and the fruits of whose labors will only be known in the great future. They are all gone, crossed over the stream, Bro. Moody the last. Their works follow them. I am only left alone to tell others of those happy times.

In 1832 Bro Applewhite was appointed to White Sand circuit. Bro. Moody traveled with him that year on that circuit. In the fall of that year he and the writer of this article were recommended to the Alabama Conference, which had been that year set off from the Mississippi Conference by the General Conference, and which met in Tuscaloosa, Bishop Andrew, presiding. We were both admitted, and Bro. Moody appointed junior preacher under Bro. Anthony S. Dickinson, preacher in charge, to the Blount circuit in North Alabama. This Conference was then small compared with the numbers that have since been admitted into it. In looking over the minutes of that Conference I count forty-nine who received appointments for the year 1833, among them R. L. Kennon, E. Hearn, J. H. Mellard, R. L. Walker, J. G. Christopher and others. Where are they now? Almost extinct, a few still live, but only three on the list of that Conference now that were members at its first organization—"Zecheus Dowling, A. S. Dickinson and Thomas S. Abernathy." Well may we exclaim: "Our Fathers, where are they?—and the prophets, do they live forever?"

Such, Mr. Editor, was the commencement of a long, eventful, laborious, and, I may add, efficient career of ministerial work and privations upon which Bro. Moody now entered. Going out under embarrassments caused by a consciousness of the absence of such culture and preparation as the world demanded, not knowing what would befall him, and, while he knew that bonds and imprisonments might not await him, yet temptations, trials and afflictions would be his lot, discouragements, of course, would often cause him to exclaim: "Who is sufficient for these things?" But feeling that a *woe* would be pronounced against him if he failed or faltered, he took courage, went forward in the fear of God, and spent his life in the itinerant work, and has left his impress upon thousands of hearts, who will long remember him as an earnest, faithful, practical and forcible preacher of the gospel, his pathetic appeals to sinners, his fervent and able prayers he so often offered up for the people, and, no doubt, many in the day of judgment "will rise up and call him blessed."

Bro. Moody remained in the Alabama Conference until the Conference was divided, when, being on a work which fell into this (the North Alabama Conference,) he continued in it, doing active work until the year 1875 (I think it was,) when he took a superannuated relation in consequence of failing health, but continued to preach as much as his strength would allow, and wished to do more; indeed, he loved to preach.

There are but few places in Alabama south of this point, and in eastern Mississippi, and in some parts of Florida, where, as Bishop McTyeire says, "you would not cross his path." He filled districts, stations and circuits, from St. Joseph, in Florida, to the Tennessee river in Alabama, and many in Mississippi. I could note down each appointment during the many years he was on the work, but this is unnecessary. Bro. Moody was a good man, of deep and fervent piety—a man whose heart and soul were enlisted in the great work of saving souls, a kind, loving, and affectionate husband and father, one who loved God and his neighbor.

As a preacher, plain, forcible and practical, he preached to the heart, and not so much to the head. Revivals generally followed him wherever he went. I heard one of his presiding elders once say: "Bro. Moody could do more in building up the church than any one he knew." Having a good voice, and being a good singer, his services were generally supplemented by some of the sweet songs of Zion, so that often under those beautiful strains of song shouts and praises to God would be heard in the congregation.

But that voice is now silent; that form that once moved about among us, and which so often was seen in the pulpits of this country and elsewhere, now sleeps near this place in Forest Cemetery, awaiting the sound of the trumpet of the last day: "Come forth."

He was twice married, and has left an affectionate widow, four children by his first wife, and twelve grandchildren to battle through this world without him. The disease that terminated his life was long and protracted. In his sufferings, which toward the last were great, he murmured not at Divine Providence, but endeavored at all times to regard them as a just chastening from the hand of God, and often expressed himself as willing to live or die, frequently would burst forth in shouts of praise to God. His end was peace. Thus lived, and thus died, Theophilus Moody, the companion of my younger days, my long-life friend, my associate and fellow-laborer in the cause of Christ for many long successive years. Who will be next? Probably the writer, who was his senior in age, and who is hereby admonished that his end draweth nigh. O that he and the host of friends that are left behind "may be also ready," and may peace, happiness and prosperity rest upon and abide with his afflicted and bereaved wife and children, and may they ever follow him as he followed Christ!

A. C. RAMSEY.

GADSDEN, ALA., April 19, 1879.

Contention for Superiority.

This can be done either in a good sense or in a bad sense. It is perfectly legitimate when it is done with a good intention, and with the proper feelings, but a desire to excel others, just simply to gain the applause of men and not to glorify God, is always to be condemned. Certainly nothing but the religion of Christ can regulate a person in this matter.

A desire to be great, of course, is not incompatible with a religious profession. This certainly has ever been one of the chief incentives of all earth's benefactors. Every one should seek a full development of his mental and moral capacities, for if he come short of this he fails to have that influence for good that it is reasonable for him to have. All the faculties of the mind, and all the susceptibilities of the heart, so far as it is practicable, should be called forth into the freest and most advantageous exercise.

No one should ever measure himself with others, so to speak, but he should "prove his own work," and then, if he should excel or be superior to *all* others, he is not, for this, culpable, and he is in a condition to rejoice in himself alone and not in another. If a person take this course in life he possesses the elements of true manhood, and honor is never unduly conferred upon him. There are no glaring irregularities in such a life, and "men see it, and fear and trust in the Lord." But a contention for superiority, in a bad sense, never fails to bring trouble, and much of which "our eyes have seen, our ears have heard, and our hearts have known." There is scarcely a society of any kind ever organized but that it has in it more or less trouble, and it can generally be traced to unlawful contentions for superiority. This trouble is found in the family, in the community and in the church. In consequence of this families are sometimes divided, and in such a sense that their association with each other is no more desirable. It is often the case that neighbors are at variance with each other, and it commonly arises from this source. It is one great obstacle in the way of the spread of the gospel. It impedes the progress of the church everywhere almost. Should the business of an Annual Conference be unpleasant, and should the making of the appointments of the preachers by the Bishops be attended with difficulties that render them unsatisfactory, by a close scrutiny it will be found that all this trouble arises principally from this very thing—an illigitimate contention for superiority by some members of that Conference. When this feeling is exercised there is always confusion. It is ever the case that some men are continually seeking positions that they are unqualified to fill. When this is the case in the church every true lover of Christ and His cause is made to mourn, for they see plainly that such men are only endeavoring to magnify *themselves*, having no disposition to enlarge men's conception of Christ. Through the influence of such men narrow views of Christianity are produced, and the church becomes desolate.

The Saviour positively condemned this spirit in his disciples, and it was evidently manifested by some of them. This was done by James and John when they came to the Saviour and made the request that one of them might sit on the right, and the other on His left, in His kingdom. But the Saviour affirmed that their request was the result of ignorance, for he said: "You know not what you ask." They wished to occupy a higher position than their brethren, and the effect upon "the ten," or the other brethren, was that they were moved with indignation. "The ten" regarded it an unreasonable thing for the *two brethren* to be exalted above them. So it is when ministers of the present day evince a desire to be exalted above *their* brethren—a feeling of indignation is produced in the heart.

L. C. CALHOUN.

TIONTS, ALA., April 8, 1879.

Duty.

In a letter written by Gen. Robert E. Lee to his son occurs this short but significant passage: "Duty is the noblest word in our language." From the depths of my heart I echo that sentiment. She leads us over thorny paths. "Our feet, all torn and bleeding, mark the way," but her paths are best, for they lead at last to God. Yea,

"The path of duty is the way to glory:
He that walks it, only thirsting
For the right, and learns to deaden
Love of self, before his journey closes,
He shall find the stubborn thistle bursting
Into glossy purples, which outredden
All volumnious garden roses."

Ah! this learning to deaden love of self, how hard it is. The most renowned conqueror who ever wielded the scepter of supreme authority over millions, and failed to subdue *self*, was never in his proudest moment of glory so much a hero as he who wages a successful contest against the selfish principles of his own bosom.

In the performance of duty the good man may sometimes be called to pass through a furnace heated seven times hot. Enemies may whisper, friends may fail, he may bear on his own shoulders the weight of crosses which other shoulders should rightfully bear, yet, knowing that truth and justice must triumph either here or hereafter, he can safely commit his cause to the God who gives him courage and faith to labor and to wait.

All honor to the man who, single-handed and alone, if need be, who without moral support, if it must be so, fights the fight of duty! The Christian hero is the grandest of all heroes, and duty, first to God and then to man, is his best and safest watchword.

V.

ETERNAL PUNISHMENT.—A venerable minister, with compassionate earnestness, once preached a sermon upon eternal punishment. On the next day some thoughtless men agreed that one of their number should go to him, and, if possible, draw him into a discussion. He went accordingly, and began the conversation, saying, "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it." "Ah!" said the good man, "what is it?" "Why," he replied, "you say that the wife of the finally impenitent will be eternal, and I do not think it will." "Oh, if that is all," he answered, "there is no dispute between you and me. If you turn to Matthew xxv. 26, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."

A little bootblack of Detroit, in imitation of other financial institutions, has made his annual report as follows: "Paid-up capital, 34 cents; surplus, 6 cents; number of "blacks" during 1878, 1,461; cash lost on street, $1.20; number of fights, 28; number of victories, 27; present liabilities, 2 cents; dividends to stockholders, 000.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. WILLIAM FINN was born in Simpson county, Kentucky, December 13, 1806. He was reared by a very pious mother, and converted in early manhood; but his father being much opposed to religion, he met with many discouragements after he joined the church, but remained faithful in spite of them. He was licensed to preach in the year 1832, and labored for ten years as a local preacher in the state of Kentucky. In 1837 he moved to Illinois, and in '42 was received on trial in the Illinois Conference, and appointed to the McLeansborough circuit. This year there were over one thousand converts, and he received thirteen hundred into the church. In 1844 he was received into full connection in the Illinois Conference, and was ordained both Deacon and Elder by Bishop Roberts. Upon the division of the church he, in company with three others, transferred to the Kentucky Conference, and was sent in the same year to Arkansas, by Bishop Andrew. From that time he labored in the Arkansas, Louisiana and Mississippi Conferences. In the early years of his ministry he was noted for his zeal and revival power. Nearly every circuit he traveled was blessed with a glorious revival of religion. Seven years ago he was compelled to ask for a superannuated relation, owing to feeble health and growing infirmities. From that time until his death he lived in Wilkinson county with his step-daughter, wife of the Rev. J. S. Parker, of the Mississippi Conference. He was married three times. His last wife, who still survives him, intelligent, accomplished, pious and devoted to her husband's calling, has been indeed a true and helpful companion to him through life.

He was a great sufferer for many years, but his last illness was brief. He died of congestion of the lungs, owing to the great difficulty of breathing he talked but little, but a short time before the watery vapors stood still he said to his beloved wife: "All is well. I have no preparations to make. I have been ready for the change a long time." He passed away, without a struggle on the 20th of February, in the seventy-three years of natural life, and forty-seven of these devoted to the ministry of the Son of God, a record with which but few may care to be honored.

What an awful thought for good, from one such life, opening before the mental vision, when it is considered that each one of the hundreds and thousands converted through his instrumentality becomes himself a worker in the great vineyard. As the dispensation of the water seven to the outmost verge of the lake shall extend back its concentric circles, ever narrowing until they all meet in one common point, where the force was first employed, so in the great day of final reckoning, when the books shall be opened, and men shall know even as they are known, will it be seen that the salvation of nations, of states of communities, of families, of individuals can be traced back to one faithful breast, the pleading tongue, as the inspiring cause. No wonder, then, that the unwrapt seer, contemplating the glorious results of the great resurrection, should have employed the glowing words: "They that be wise shall shine with the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

T. O. ANDREWS.

REV. BARNABAS PIPKIN was born in North Carolina, February 27, 1795. He entered the South Carolina Conference in the beginning of the year 1818, and was received, admitted to deacon's orders and transferred to the Mississippi Conference in 1821. After a ministerial life of nearly sixty years, he died, presiding elder, and superannuated preacher, this venerable servant of God fell at peace at his residence in St. Helena parish, United States of Louisiana, on the eleventh day of May, 1878, aged eighty-two years. He was twice married: first to Miss Elizabeth Hearn, and secondly to Mrs. R. A. Bickford. The pious, frugal and generous habits of his domestic life was one of great comfort and helpfulness amid the wearing and wearying toil and suffering place under his pastoral rule. He was a man of labor and self-sacrifice for his Master's sake. Strong in his convictions of duty, what his hands found to do he did with all his might. His death was sublime. I conclude that he had approached the end of his journey, he only looked back to see the good he had done, his household, and send greeting to all, waiting, his and in advance, he passed through the gate and entered the city. The tenderest link that bound us to the fathers is broken and the open portal on high beckons us to those fields of rest.

His was the eloquence of pathos, the weight of faith, the gushings of a great heart, great because Christ was formed within him, the hope of glory.

W. H. WATKINS.

WILLIAM HENDRIX was born in Lexington District, South Carolina, on the twenty-eighth day of November, 1796, and died suddenly of heart disease at his house in Leake county, Mississippi, on the evening of the fifth of April, 1879. Our venerable father long ante the subject of God's converting grace in Bullitt county, Alabama, in the year 1826, and soon thereafter joined the Methodist Episcopal Church, near Mount Pleasant, Alabama, in which community he married and lived until his removal to Leake county, Mississippi, in 1847. Soon as convenient after his arrival at his new home he and the members of his family who were connected with the Church presented their certificate and were regularly admitted at Goshen, Carthage circuit. In the year 1854 he lost his loved companion, the mother of his children, three sons and eight daughters; she was a helpmate indeed, a true and devoted Christian. His life was one of varied cares, and responsibilities, but he moved on calmly and effectively and industriously, ever trusting, never despairing, believing that he in whom he trusted would do right.

He was a man of unquestionable honesty and integrity, a lover of the truth, and followed fully the injunction of the Apostle, "owe no man." He always was a man of peace, never heard to speak ill of any. Was a dear lover of his Bible, had read it through many times; he read it prayerfully and understandingly; was a man of prayer, a regular attendant at church, as long as able to walk there. He freely and conscientiously gave of his means to the support of the gospel as long as he lived, and said, after I am dead I want the church to live." He lived to see all his children members of the church, married and settled, and all but one still survive him. The writer knew him well and intimately, and can exclaim: "Let me die the death of the righteous and let my last end be like his."

O. H. P. DAVIS.

JULIA ANN MITCHELL, daughter of Rev. E. F. and A. E. Presley, and wife of Jas. H. Mitchell, of the parish of Sabine, Louisiana, was born June 2, 1850, and died after a short illness of two days, of heart disease, March 7, 1879. She was not thought to be in any danger until the cold hand of death was felt on her mortal frame, when the heart, the seat of life, came suddenly to a halt.

Julia was an affectionate wife, an obedient child and a young and tender mother. Her parents gave her to the Lord in baptism in infancy, and being brought up in the nurture and admonition of the Lord, she did not depart from it, but took upon her the obligations of the church and lived a consistent Christian, honoring God in all her acts and words. We have no dying words to record, but her beautiful life of humility and Christian fortitude gives us a strong hope in her death. It was the writer's privilege to be intimately acquainted with the subject of this notice, and we can say of a truth a brighter or more cheerful, humble Christian I never knew. She leaves a husband, an infant child, father, mother, brothers and sisters and many friends to mourn her loss.

J. M. P.

CHARLIE M. HACKETT, aged nine years, two months and fifteen days, was shot by some unknown one or party, in the Baton Rouge garrison, March 28, 1879.

He was a regular attendant at the Methodist Sunday-school, and helped to nurse the sick during the epidemic last summer. He possessed a kind and affectionate heart, and it seems hard to think that one so young should be killed in the bloom of his health, bereaving a tender mother and a kind father, brothers and sisters, of their youngest child and brother.

He was by nature endowed with a bright and genial disposition, and his social qualities won for him a host of warm friends, many of whom will long hold the recollections of his amiable virtues, mingled with sad regrets, regarding the way in which he was taken from his family, the social circle and the world.

BARNEY J. HACKETT.

BRO. JOHN THOMAS MASON, son of the late Charles R. and Martha F. Mason, and eldest brother of the Rev. J. M. Mason, of the Alabama Conference, was born in Sussex county, Va., January 20, 1837, and died at Comanche, Texas, February 5, 1879 just one year after the decease of his mother. He was raised at Spring Hill, Greene county, Ala.; was the eldest child, save one, a married sister. Feeling that the death of his father devolved upon him greater responsibility for the welfare of the family, he never married, and in the winter of 1875 he left his loved ones and dear association of friends, and went to Texas, that he might become better able to render comfortable the life of an aged and feeble mother and a delicate and affectionate sister. On the death of his mother he resolved to return as soon as practicable to his fascinating unmarried sister. When ready to return the yellow fever broke out and prevented. After the fever subsided, and all at home were joyfully anticipating his return, without any previous notice of his sickness, a letter brought the shocking intelligence of his death.

The above indicates sufficiently what kind of a son and brother he was. In all the relations of life he was unselfish, self-denying, and ever ready to sacrifice his own pleasure upon the altar of duty.

He was a prominent member of the Masonic Fraternity for many years, and was ever forward in carrying its benevolent designs. The Masonic widow and orphans will be among the many that will rise up at the last day and call him blessed. He was also a loyal Good Templar. This became not so much for his own good as for the good of others, for he had determined upon total abstinence long before he took the pledge. He was one of four sons that bravely fought in the late civil war for constitutional liberty. He served under Gen. Bragg, in the "Army of Tennessee," and was wounded at the battle of Bean's Station in April, 1864. He was a regular and consistent member of the Methodist Episcopal Church South; was recording steward of Spring Hill circuit, and Sabbath school superintendent at Spring Hill, when he left for Texas. For several years previous to this time the writer was intimately associated with him, and under all circumstances he found him the same upright, unselfish and genial Christian. He was a natty gentleman, and besides, his mind was cultivated and adorned with the elegant literature to which few known only to his intimate friends. We can never forget his ready wit, by which we were often entertained and delighted. He was stricken a short time before his death, and during his illness he said that he would prefer to live longer if it was the will of God that he had more work to do in the future. He died in the triumphs of the Christian faith. He passed away in the presence of the one of the three most noble women made mother by grace.

R. H. COTTRELL.

MRS. FLORA ARSELIA MCCANN, consort of A. Craig, Martha Ann Stewart, was born in the State of Alabama (Butler county) in June, 1853. She was converted to God at a camp meeting held in Covington county, Miss., by the labors of the preaching of Charles Mc Gaughey, of the Alabama Conference, at the time of the writer's connection of the Mississippi Conference, and was married to John W. McCann December 18, 1872, and died March 16, 1879, in the 26th year of her age, leaving both in Christ Jesus, sleeping in the dust of God in all the crucified Jesus, which was only a few minutes before she breathed her last breath, and then passed all as calm as an infant going to sleep in its mother's breast. She leaves a widowed husband and infant son to mourn her loss. As soon as I discovered that her symptoms became a fatal nature I asked her if she felt herself prepared to die. She turned her face toward me, looked me straight in the face, and, very calmly said: "Pa, do you think I am going to die?" I said to her: "Daughter, I think the symptoms are all against you." "Well, pa, I am ready, glory be to God." After she had undressed, prayed for and with those she commenced parting with her relatives and friends to meet her in heaven, praying that the unconverted might be converted speedily, and that several of her friends present to join the church etc. They were astonished that the love of God should have such a powerful effect on a person in the act of dying. One of those present burst into tears and lamented to see her go to the world to leave as she felt, and he at the very time was dying. Several of those present at the time have since been soundly converted to God. After praising God for some time she became calm and commenced giving directions in regard to the arrangement of her earthly matters, and especially her infant sons, that he should be raised for God and dedicated to him entirely.

About eight hours before she died I informed her that it was impossible for her to survive long. On receiving this information her countenance lit up with a halo of heavenly glory, that told the state of her mind before she spoke a word. When she did speak after a few moments, tells him her words were: "Bless God, I am ready." From that time until her death she shouted and praised God continually, when able was not engaged in exhorting some relative or friend to meet her in heaven. Not content with admonishing her friends present she extended the admonition to relatives and friends at a distance through her father and mother.

Her father,

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ISAIH P. BLOCKER was born in Leake county, Mississippi, January 2, 1854, died near Tyrrill, Texas, February 26, 1879. Brother Blocker was a stranger among us, having moved from Louisiana to the place at which he died but a short time before his death. His piety was of that spiritual and influential yet quiet and unobtrusive character which impressed all who knew him with its genuineness. I have rarely known a stranger, simply by the strength of his character, more readily and completely to secure the confidence of those with whom he came in contact. He was a man of faith and true devotion. Faithful in the use of the means of grace, he speedily grew in grace and in the knowledge of Christ. Knowing that the painful surgical operation, which was deemed necessary by his physicians, would probably end in death, he assured his family to advance that he was ready to die and feared no evil. We miss him at our prayer-meetings, which he regularly attended at great inconvenience, but we doubt not that our loss is his gain.

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W. F. EASTERLING.

The Christian Advocate.

THURSDAY, MAY 1, 1879.

A SONG OF THANKS.

BY MRS. MARGARET E. SANGSTER.

Thank God for the dear ones safe to-day,
Safe at home on the happy shore,
Where the smile of the Father beams for aye,
And the shadow of pain shall fall no more
Thank God for the hearts that have done with sin,
For the eyes that shall never be blind with tears,
Thank God for the beautiful, entered in
To the perfect rest of the deathless years.

Thank God to-day for the pilgrim feet,
Which have trodden the last of the toilsome way,
For the strong, for the frail, for the babes so sweet
Who have left forever this crumbling clay,
Who have changed earth's trial and loss, and moan,
For the victor's palm, and the voice of praise,
Which dwell in the sight of the great white throne,
And join in the songs which the ransomed raise.

Thank God to-day for the hope sublime
Which fills our souls in the darkest hours,
Thank God that the transient cares of time,
Are wreathed in the glory of fadeless flowers.
Thank God for the rift in the desolate grave,
'Tis the soldier's couch, not the captive's prison;
He hallowed its portal, who died to save,
And we write o'er its arch: "The Lord is risen!"

In the Land of the Lotus.

A VISIT TO THE SACRED ISLAND OF PHILÆ.—THE TEMPLE OF OSIRIS SEEN BY TORCHLIGHT.

Toward sunset we pulled to shore. The barge sat upon the water like a huge gourd. A dozen dusky Nubians, with ribs of steel and muscles of iron, pulled the long oars that rose and fell upon the river in rhythmical cadence, while they chanted in deep guttural some melodious though monotonous legend of the Nile. The island was bathed in radiance. We approached a crumbling terrace, from which the fine grass fell in fringes and all of the wide stairs that led from the river to the rock above were broken and overgrown with mosses and trailing creepers. A floating vine served for a cable to draw us to the land. The crew, clad briefly in a girdle of flaming colors, leaped overboard, and a moment later we lay safely moored under the tall palms of Philæ the sacred isle. Michael, with his well-trained retinue, at once proceeded to lay dinner in a superb pavilion overhanging the eastern branch of the river, and, while our appetites were sharpening, we scattered in pairs among the temples, corridors and tomb that cover the island from shore to shore. You know Philæ? The tropical oasis in the Nile, a few miles above the first cataract, a garden in the desert, walled about by huge cliffs as black as night, as smooth as glass, as hard as adamant. These are the iron gates of Nubia, and many a king, whose glorious day is almost forgotten in history, has left his deed indelibly engraven on the rock. We had reviewed hastily the antiquities of the island when we were summoned to our repast. Seated on fallen columns, among pillars and obelisks that have survived the siege of time, we feasted. There were Catholics, Protestants, Mohammedans and Infidels grouped on the eastern terrace, awaiting moonrise. The shadows deepened among the hills; the last flush of sunset fold like a rose, and the delicate afterglow seemed to be spirited away by the deep, strong current that swept noiselessly about our island, flowing forever, through the desert into the green and fertile Northland, the land of Goshen. I wonder if any one of us realized at that moment that we were sitting among the ruins of a race once more advanced, more poetic, more artistic than our own; that it had its revelations, its religious development, its triumphs and its decay; that the god of that people, Osiris, was so adored that even his name was not uttered by profane lips; and in those days the most terrible of oaths was this: "By him who sleeps in Philæ!" We divided the cold turkey and champagne within reach of that undiscovered tomb, at our backs loomed one of the most splendid and perfect temples of the East. True, it is but two thousand years old—the paint was hardly dry when King Herod decreed the slaughter of the innocents—but it was sacred to Osiris.

At this moment there was a flush in the East. A wave of delicate color swept over the sky, the black walls beyond the river drew nearer to us, a silver thread of light ran along their rough and rugged tops, a flake of cloud—just one flake in a sky that is forever cloudless—caught fire, and then the great, glimmering, golden shield—the moon—rolled slowly and serenely into space. Our temples were transfigured; the delicate reliefs were magnified; even the imperishable tints that have withstood the wind and the sun these twenty centuries were distinguishable; colonnades of pallid columns stretched down the island, and every tomb gathered its melancholy and funeral shadows on its sides, where they lying like trailing palls. We were all silent now. A little gust of wind swept down the valley like a sigh; the palms of one accord bowed their plumed heads to the East. It was thus the full moon crowned a Nubian solitude that supreme and unmemorable night. No sooner was the moon well up than there was a stir in Philæ. Michael mustered his forces and bore the properties of the camp to the barge that was still moored under the terrace. The caravan was about to depart. Whatever was to be done in opposition to this predestined plan had to be done at once. I stood apart from the busy groups, musing and moody. A form approached me—a friend whose love of travel, whose knowledge of the world, and whose deep appreciation of all that is pathetic and poetic in the decadence of that superb East, had won my sympathy and esteem. "Do you return?" said the voice, scarcely above a whisper. "Not willingly," I replied. "Why may we not remain? The island is not half explored. How are weapons and provisions? We may hail the barge at sunrise, and rejoin our friends without discommoding them in the least. I choose to remain. Will you join me? Is it a bargain?" It was a bargain struck on the instant. Without delay I secured a rifle from Yusef, the pearl of dragomans. A double portion of cold meats and wine was hidden in a convenient corner; we had our torches, and surplus garments ample enough to protect us from the chilly air of the night. The caravan repaired to the terrace. How the palms glistened in the moonlight. How the barge rose and fell on the dark surface of the river. "All aboard," cried the caravan in lusty chorus. "All aboard," said I, "for two of us remain on Philæ until sunrise, but the barge returns for us at that hour; bon voyage." There was no objection raised; there was no exclamation of surprise; we were of age, of one religion and of one mind. It was our affair, and no one was authorized to oppose us. With deft hands the Nubians cast off the vines that bound them to the island, and swung slowly into the current; they fell upon their oars and sang while the barge swam onward and faded like a phantom in the shadow under the Nubian shore. A last farewell floated over the water to us. It was then that we realized that we were truly alone on an island in the Nile, with no hope of escape before sunrise. Again we heard voices—a song wafted on the tranquil air, growing fainter and fainter at every moment as our friends retreated down the narrow valley. We lighted our torches and began a thorough survey of the great temple. From the top of the lofty Pylon to the obscure recesses of the Hypogeum we scoured the sculptured stones with flame, and read vaguely but with awe the secret history of Osiris. There it was, page after page, from the advent to the transfiguration—a very sacred and mysterious revelation which in many instances seemed to foreshadow the advent of our Lord. Doubtless the night, and the awful sense of solitude from which it was impossible for us to escape, heightened our singular enthusiasm; the place seemed thronged with spirits; you know it is written: "Statues sleep in the day-time, in the night they wake and become ghosts." What faces and forms started into life under the glare of our torches! They seemed actually to move in the quivering light. Isis, with extended arms, fringed with feathers, a winged goddess; the mitered Athos, with an evil eye set in the clean-cut profile; rows of sharks, giants with coiled beards; deities crowned with serpents, and sphynxes half human, half beast. We lost our reckoning more than once, and threaded gloomy halls, where clouds of bats poured down upon us; mildewed creatures, with fetid breath, that fastened upon us like vampires, and were with difficulty beaten off. They drove us from their solitudes, centuries old, and when we had fled into the halls above them we could still hear the low thunder of a myriad slimy wings flapping in that whirlwind of desperation and despair. How sweet, how delicious the night air on the terrace! We sat there till the moon had sailed half across the heavens, and then we climbed to the topmost balcony of the temple and sought repose. Night-birds darted by us, now and again sweeping down within our reach, and screaming with affright; strange echoes wandered to and fro among the deserted chambers. Yusef's rifle lay by my side; I slept the half sleep that is like drunkenness; I seemed conscious of my surroundings, and yet I dreamed incessantly; once I sprang to my feet with a shriek of horror that was scarcely calculated to cheer my opinion. In my dream I seemed to be hanging upon the very edge of the temple terrace, and then I slid off into hideous space, and was dashing headlong down to death when I awoke. There was little sleep after that. We sat in the moonlight and chatted, and smoked the consoling and soothing cigarette, and looked down upon the river that slide noiselessly by, two hundred feet below us. While we watched the mysterious current, whose source is hidden in some fabulous land, we saw, at the same moment, a dark object stemming the current and slowly approaching the island. My first thought was of the crocodile, that has been frightened out of Egypt, but still clings to the Nubian shore with reckless persistence. We descended to a balcony overhanging the water, at a point within range of our unwelcome visitor. On it came; we saw dark limbs indolently propelling the creature; we heard quick, hard breathing, and then the object swam into the white wake of the moon, and we saw a human head and part of a human form buoyed up by a log; it was the Nubian raft, and we were about to be inspected by a native of the soil. A challenge brought no response from the amphibious rascal. The challenge was repeated, and then, after a reasonable pause, I discharged Yusef's rifle into the air. With a grunt that blackamoor went on the other tack and disappeared. It was an unexpected and impromptu rehearsal of the fourth act of "Aida." We were on the very spot—Philæ the sacred Isle. Here was the temple, a portion of which is represented, more or less accurately, in the picturesque fourth act, the moon, the palms, the river, the fragrant jungle, and from time to time strange chants that floated in the air—thrilling, plaintive notes, droned monotonously, bee-like, at welcome intervals, till sunrise. How we listened and brooded over the water, and saw in a tideless nook the ivory petals of a great flower, that blossomed and unveiled its golden glories until it seemed another moon. It lived, it breathed, it palpitated upon the crystal surface of the tranquil tide, it flooded the air with fragrance; all the passion of Egypt, all the poetry of the Nile, all the magnificence and the mystery of the Orient bloomed again in that queenly flower. She was a necromancer; she held me with her conjuration; I saw beyond mountains and deserts, tropical jungles astir with crouching tigers, troops of elephants, droves of gaunt giraffes before the storm, and the hippopotami wallowing in tall river reeds. Abyssinia, Sennaar, Kardafan, Darfour, sent embassies to me, and I had for my slaves legions of Berbers girdled with gold, shining with oil, murkey and shapely fellows! The sun was up when I woke again; the barge awaited us; our boat was on shore; we had nothing to do but to return to our friends and resume the voyage—but for me that night the lotus bloomed and withered.—C. W. Stoddard, in San Francisco Chronicle.

Repeating Sermons.

For our own part we should be glad to have our sermons printed in advance, and carefully read and studied by all who were to hear them on the next Sunday. It would prepare them to receive the *preaching* of the gospel; for reading is one thing and preaching is another. When a minister of the gospel *preaches* he masters the line of his argument and arrays his illustrations, and then throws himself into the discussion of the subject, looking his people straight in the eye and firing up under the interchange of electric, physical and superphysical currents. Why, even an actor, a mere play actor, we should think would prefer to have his audience familiar with the text of the Shakespeare play which he is going to perform. For a still stronger reason, the preacher of the gospel who, under powerful convictions of the tremendous import of the truths he is going to utter, ascends the pulpit to arouse the consciences of his hearers, should be glad to have all intellectual preparation which preliminary study could give them.

That is one good result of repeating sermons. The hearer knows the logic of the sermon, having heard it once; he is now more open for an attack upon his conscience. Moreover, the preacher himself has no longer to think of the argument, having become familiar with it, and can pour the whole tide of his soul into the appeal to the conscience. George Whitfield never came to the largest measure of his success with a sermon until he had preached it thirty-six times. After that it became like a hammer, falling with tremendous blows upon his audience.—Rev. Dr. Deems, in Sunday Magazine.

MAKE FRIENDS.—Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to all our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a reign upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our love? Would we be so impatient of the faults of others? Would you allow trivial misunderstandings to build up strong walls between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would compose? Would we pass neighbors or old friends on the street, without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would be so chary of our kind words, our commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have it in our power to give?—Rev. J. R. Miller, in Sunday School Times.

Religious Intelligence.

—Friedrich Luther, a descendant of Martin Luther, is a student of theology at the University of Strasbourg.

—The Presbyterians and Episcopalians are said to number 12,000 in Georgia. White Methodist and Baptist number 300,000.

—The King of Siam has richly endowed a college for the education of the children of his court and of the princess, and called upon Rev. S. G. McFarland, a missionary, to manage it. It is to be a Christian college.

—The Sabbath Morning Free Breakfast Mission in Liverpool feeds the poor, and conducts morning meetings, a Bible class for adults, classes and services for children and a Sunday evening service. It gave 17,589 breakfasts last year.

—A new Free Church, erected by the congregation of the Rev. Dr. Andrew Bonar at the West End Park Glasgow, was opened on December 1 for public worship. The building cost £12,000.

—By the "greater London" is understood the compact part of the metropolis excluding the suburbs. It has a population of 3,577,301, and church accommodation for 1,519,776 persons. The Church of England provides 51.96 per cent. of the sittings, the Congregationalists supply 12.28 per cent., the Methodists 10.23 per cent. and the Baptists 10.18 per cent., after which come the Roman Catholics, Presbyterians, etc.

—The American Board have received the glorious news that, in what is called the Madura district, India, converts to Christianity had been made numbering 40,000! It was stated that those persons had not only thrown away their idols, but had actually been converted.

—The Primitive Methodist Mission Schools in the Island of Fernando Po, west coast of Africa, have been closed by order of the Spanish Government. This is another step in addition to many before, taken of the government of King Alfonso in restriction of the religious liberty which has gained under the republic and King Amadeus. One of the missionaries was served with an order to leave the island within twenty-four hours, and a similar notice was expected for the other.

—The English Presbyterians are faithful in observing centenaries. In 1843 they had the bicentenary of the Westminster Assembly, in 1860 the tercentenary of the Scotish Reformation, in 1862 the bicentenary of the ejections of 1662, in 1872 the tercentenary of the death of John Knox and the formation of the first Presbytery at Wandsworth, now they have before them the Chalmers Centenary.

—The first Protestant Church in Constantinople was founded in 1846; there are now seventy-six in the Turkish Empire, about a third of which are self-supporting, and all self-governing. Four "Evangelical Unions" have been formed for mutual counsel and aid; one at Harpoot, in Mesopotamia, of twenty-six churches; another in Southern Asia Minor of twenty-three churches; another in Central Asia Minor of eight churches; another of Bithynia of eleven churches. Connected with these churches are 3,303 members, and congregations numbering 13,000, with a population of over 18,000 native Protestants.

—A remarkable revival has taken place in Edinboro, Penn., the seat of one of the state normal schools, under the labors of the Rev. E. P. Hammond. In the first week there were more than 200 conversions. The meetings were held in Normal Hall; and, notwithstanding the snow and the extreme severity of the weather, the hall was crowded every day. Mr. Hammond addressed the students by themselves for half an hour every day. All the 190 students, except ten, either profess conversion or have risen publicly to express their desire to be converted. All the churches and ministers have united heartily in the work. A choir of over a hundred singers was assisted by a fine orchestra of instrumental music. Mr. Hammond went from Edinboro to Pittsburg.

—The American and English Baptists, it is reported, are about to establish a theological school in Paris for the training of such of their young French members as desire to enter the ministry. The Rev. Dr. E. C. Mitchell of Chicago has been chosen president of the enterprise, and among the councillors are Dr. M. B. Anderson of Rochester, N. Y., and Charles H. Spurgeon of London. A building is already in possession of the Baptists suitable for the school, which can be conducted at an expense of $3,000 a year.

—The American Home Missionary Society is able to present the following splendid record as given in its magazine for March: "It is matter of sincere gratitude to God that in the dark and troublous times through which the country has been passing, the receipts of this society, in its latest five full years, exceed by nearly $151,000 those of the five most prosperous years that the society had previously known. By way of contrast, it is humiliating to report that the receipts of the American Board, in its latest five years, are less than those of the five most prosperous previous years to the amount of $245,338. As the result of this sad decline our missionaries have been obliged to retrench below the necessities of the work to the amount of an annual average of nearly $50,000. How long shall foreign missions be obliged to 'live at this poor, dying rate?'"

—SCOTLAND.—Mr. Spiers, the children's evangelist, has concluded a series of successful services in Leith. His facility for attracting and interesting the little people is described as something remarkable. One who took part in the work writes about it as follows:

"A novel and attractive sight was presented to the eye as one passed along Charlotte street, Tolbooth Wynd, or Kirkgate, on those evenings, from a quarter to seven and onwards. Children of various ages were hurrying forward in groups, or singly, the hasty walk often passing into a run lest they should be too late. Then the sea of upturned faces, girls on the right and boys on the left, with teachers scattered among them, was a sight never to be forgotten. The galleries also were thronged with an eager audience, adults largely mingling with the children there. After the first few nights the attention was all that could be desired. The prevalent expression on these young faces was pleasure; it was evident they enjoyed the meeting. In many cases this pleasure deepened into tearful interest." The inquiry meetings following the preaching service were a prominent feature. Many of the little ones confessed a new-found faith, and in frequent cases the same inquirers came night after night to the same worker, and so got continued instruction and guidance.

—The Journal des Missions Evangeliques has a report from the heart of Africa of one of the most remarkable incidents in the history of missions. A year or more ago Mr. Coillard, one of the French missionaries who had been laboring among the Bassutos, set off with a small party of native Christians to begin labor at some point further to the north not yet occupied. Thwarted in one plan after another, often in great peril, and driven on further and further to the north, he has at last come to a people on the upper waters of the Zambesi, in the heart of Central Africa, nearly a thousand miles away from his starting point, who speak the Bassuto language! The missionaries have met with a cordial reception, and are already engaged in preaching the Gospel and teaching them Christian hymns. "Man proposes, but God disposes." These Bassutos, called Makololo in their present location, emigrated some fifty years ago from their old home in South Africa. Thus marvelously has the way been prepared for the establishment of a Christian mission nearly four hundred miles to the west of the Scotch missions on Lake Nyassa, and as far to the southwest of Ujiji as Lake Tanganyika. The readers of Stanley's volumes will remember his allusion (vol. I., p. 502) to a tribe of Bassutos on the Zambesi, the same now found by Mr. Coillard and party.

Our Young People.

THE BEES THAT WENT TO THE SKY.

BY JOEL STACY.

Buzzy Buzz, Wuzzy Fuzz, Dippetty Flop,
All flew up to the cherry-tree top.
"Pooh!" said Buzzy Buzz, "this is n't high
Let's keep on till we get to the sky."

Upward they went, and they never would stop—
Buzzy Buzz, Wuzzy Fuzz, Dippetty Flop;
"Ah, how jolly!" they started to say—
When ev'ry one of them fainted away.

The next they knew they were down on the ground,
Three dizzy bumble bees, frightened but sound.
Never a mortal had heard them "Prop
Buzzy Buzz, Wuzzy Fuzz, Dippetty Flop.

Humbled and tumbled, and dusty and hamed,
Wouldn't you think they'd have been quite ashamed?
But "No, sir," they buzzed "it was n't a fall;
We only came down from the sky, that is all."

And now, whenever you see three bees
Buzzing and playing about by your knees,
You'll know, by their never once venturing high,
They're the very same bees that flew up to the sky.

—St. Nicholas.

Little Pearl, Bastrop, Louisiana, sends another dollar for Bro. Lambuth's China Mission. It is her regular contribution for March, 1879.

A Ghost Story.

BY "SPEED SCOTCH."

We were never so happy as when gathered around Aunt De Forest. She had been everywhere and knew everything, to our child-mind, and the pleasant part of all was, her readiness to talk to us.

One night the wind howled about us, the air was filled with large flakes of falling snow, which gathered on the roof, every now and then slid in solemn thuds to the ground like the feet of an invisible presence, whose fingers tugged at the window-shutters, or toyed with some stray branch of the old elm that in quiet times never thought of striking the house. We didn't care much in our warm, bright sitting-room, made cheerful by the firelight upon the broad hearth. There were queer noises going on in the old chimney, but we had been brought up with them and only laughed at the frantic notes the wind made in its great throat.

"What shall we talk about to-night?" inquired Aunt De Forest in her usual pleasant manner.

"Give us a short ghost story," said one. "Oh! a ghost story, it's just the night," said another.

"Well then, a ghost story it shall be," replied auntie.

"I suppose you saw one when you were abroad, didn't you?" I asked.

"Yes, I did, boo-oo-oh," said aunt, shivering. It made us all get closer together.

"Well," began auntie, "when I was in Rome we went early one morning to those grand old ruins of the Coliseum; there we wandered and wondered nearly all day. The building was oval in shape and so immensely large that it is no wonder it never had a roof; it would have been impossible to cover it. Standing in the great arena everything was so vast that thousands used to gather there to watch the contests of men or beasts, and hear the thundering shouts that went up for the victors. What a reign of ruin it was; tall columns broken and decayed, with masses of clinging vines swaying from the tops; arch upon arch of massive masonry with patches of grass here and there underneath. All the inside finish of finest marble has been carried away; the thousands of seats that rose tier upon tier have disappeared as well as the multitude that occupied them. Many of the modern palaces of Rome are built of material stolen from those old ruins. There were partial remains of galleries, chapels, corridors and vaulted passage-ways all more or less covered with vigorous vegetation. A botanist once made a collection of four hundred and twenty different plants growing in these ruins; some of the mosses and lichens are very beautiful. A weird sort of feeling took possession of me, as I walked now along the margin of the arena, then stumbling up some rough stairway or clambering down into a dark, damp vault until I felt I was a creature of the past, and my identity was so mingled with the strange surroundings that it seemed I had once lived there—that I was visiting old scenes. We passed from here into a church, not the great St. Peter's or the Pantheon—they were in store for another time—but a comparatively small one, named for one of the saints I've forgotten now. Although smaller than St. Peter's, it seemed immense, and was very old. There were dreary tombs underneath where the bones of the dead had been moldering for ages, and in my state of mind and seen by the light of flickering torches, they seemed gasping to swallow us. We were glad to ascend the stairs to one of the beautiful chapels, whose fine pictures in exquisite mosaic had attracted us to the place. There were copies of some of the most celebrated paintings in the world. One has to examine very closely to detect the demarkations between the little stones. We ascended to the galleries—lined with statues and paintings. I have a mania for sketching, as you know. I became fascinated with a picture of Jephthah's daughter. I took out my sketchbook and was absorbed at once. In vain my friends warned me of the lateness of the hour. I would not heed them, so the burly janitor tossed a key in my lap and bade me go out at the front door and leave the key at his house. I consented in being alone. I drew the sweet face and carefully shaded to catch the expression. She seemed to smile upon me until I felt I was the successful Jephthah and she was leaving the canvas to meet me. I could hear the welcome from her lips and the songs of joy. My pencil moved rapidly, and the lovely form was fast dawning on my paper, when a door opened near me—a door I knew led directly to those dismal vaults—a face peered out, then another, then such a laugh; long and loud! would it never cease echoing? When it had almost stopped, some other corner seemed to catch it and whirl it back to me. The door closed with a bang, and I distinctly heard flying footsteps. I sat paralyzed. My book and pencil fell to my feet. I realized for the first time that I was alone. The Gheaditish mahlen had retreated and seemed mocking me now; the timbrel in her hands rang in my ears. Before the first shock was past I heard a low thud, thud upon the stairs. I know it was approaching feet. My blood chilled, my teeth chattered. The door opened and again that awful laugh. It seemed to me there were faces staring at me from every foot of that old church, and they caught the horrid echo, adding to its volume as it leaped from one to the other. I summoned all my strength and sprang to the door. There was no mistaking what I saw: two flying spectres, their long white grave-clothes trailing behind them, their arms spread like wings and their hair streaming in the chill air. I no longer disbelieved in ghosts. It was too real. I caught my shawl, which was white, and fled down the opposite stairs to the main chapel. My comb fell out, and my hair, which you know is very long, fell about my shoulders. I nervously applied the key to what I thought was the front door; it would not go into the lock. In my terror I dashed to the nearest window and tapped loudly, hoping to attract some passer-by. Two men approached and peered cautiously in. The last rays of the setting sun shone on spire and tower, reflecting upon the transparent glass, against which my face was pressed. What they saw I know not, but only that they took to their heels, crying, "A ghost! a ghost!" I suppose they must have seen something back of me, and already felt myself in the icy grasp of the inhabitants beneath the church, where I thought I was being dragged of the hair of my head."

Aunt De Forest paused.

"O, do go on!" I exclaimed; "what happened next?"

"It's a good place to end a chapter," said auntie, teasingly, "but I suppose you want the sequel. Well, I heard and knew no more until a stir about the bed where I lay, and my sister Maude calling my name. After a few minutes it all came back to me, those dreadful moments; then I wanted to know the rest. It seems my white shawl, streaming hair and wild look had so terrified the men who saw me that they ran to the janitor and told him. Remembering about my being left there, he listened to the church to find me fainting on the floor. He carried me to his house and sent for a physician. As I did not return to our hotel, and it was getting quite dark, my friends became alarmed and came in search of me. Finding the church locked they hastened to the janitor's to inquire. When I recovered sufficient to tell my story, the janitor and his wife laughed heartily, explained the ghost on the stairs as their two little girls, who knew nothing about ghosts, and were not afraid to play around the tombs of the dead. They were wholly unconscious of my presence, and often laughed in the gallery door, and then ran swiftly down to hear the echo of their own voices below. That afternoon they were dressed as grown ladies; little girls are quite fond of imitating their elders sometimes." Aunt De Forest looked at my sister and me significantly, "and they had some old lace curtains for trails, giving them such a weird appearance," dragging far behind them as they ran down the stairs. I persuaded Maude to return with me, after a few days, to finish the sketch of Jephthah's daughter. You have seen the painting in the parlor, and you may be sure I never see it without being vividly reminded of my ghosts in Rome; but, children," said my aunt, impressively, "the point of the story is this, and I wish you to carry it all your lives, it may save you much annoyance and trouble, there are no more real ghosts than those two little girls, and you may always be assured, when you hear of haunted houses and wandering ghosts, that there is some natural cause for the strange noises or sights. Interior.

A SPIDER CRADLE. A certain spider found in the southern part of Europe—makes a curious cradle to preserve her babies through the cold winter, so that the spider family shall not be exterminated. She makes a silk case somewhat the shape of a balloon upside down, not quite half an inch long, and fitted with a door, or cover, which may be opened, though she leaves it carefully closed. In this are placed the eggs, from which little spiders will come in the spring. To protect them from enemies and from cold, the anxious mamma makes an outer case of exactly the same shape, only about an inch long and of course larger all around, also fitted with a closed door. Between the two cases the space is stuffed with a golden-brown colored silk, which she spins herself, and makes it warm and comfortable inside. The whole thing is hung to a bush, and left through the winter.

A menagerie of ants is kept by Sir John Lubbock, of England. About forty kinds are in separate nests under glass, and surrounded by water to prevent their running over the house. Among these ants a kind of blind beetle lives, which is taken as much care of as if it were their own young. All ants are mid great workers. The large red ones found in Central Europe, the females, are lazy fighters, and go out against other kinds of ants, and bring them home as slaves. They never build houses, or take care of the baby-ants, nor prepare their own food. They have become so helpless by being aristocrats for so long, that if deprived of their slaves they soon die.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, MAY 1, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—113 CAMP ST., NEW ORLEANS.

Birth-Days.

To every one these days come with incentives to serious thought and meditation. The birth-day of another may awaken a degree of interest, but there is something more serious and intensely personal in our own. It has been the occasion of feasting and rejoicing, especially among the great and royal in all times, and it is among humbler folk, an occasion of friendly congratulation. Why our friends should notice the day is perhaps to be thus explained: They mean not to say we are glad you are growing old, and that you have left another mile-stone behind you on the road to the grave. If this should sometimes be the secret feeling, none would care to express it. What then? This perhaps: We are glad that you were born, and that you have lived so long. It is well for us, and for the world that you are still alive. The door is open also for that kind and well meant flattery that tells how gently time is dealing with us, how young for our years, and for the expression of wishes that many and happy years may be added to the earthly term.

The day is all one's own, as other anniversary days are not. In them all the world seems to be growing old together, and the things commemorated belong to the joy, sorrow and instruction of multitudes. Other people may have been born on the same day, as many were, and other events happened, as great and decisive battles, important discoveries and inventions, revolutions for freedom, earthquakes. These coincidences do not invade our domain, nor interfere with our proprietorship. To him who was born it was a very momentous day; even to the most obscure it was a more important day than that which dates the rise of empires or the crumbling of thrones. To be or not to be, or rather, To have been or not to have been, that is the question. He might not have been, but he was born, and with the birth have come all of life, all of time, and the eternity beyond. The most are glad to be. They are thankful that they were born, to look out upon the universe, to see the light of the sun, and to be as a part of the life and the intelligence that throbs and glows in the creation. And with the devout this sense of gratitude swells unutterably, since to be born opens to the soul the blessed consciousness of God, and the boundlessness of the everlasting. Not to have been born is the next most fearful thought to annihilation. The one is what might have been, the other, to the doubting mind, is what may be. Our life given, we cling to it, grateful to have escaped from nothingness, and more grateful that we live forevermore.

It is perhaps a little humiliating to consider that the world did very well without us when as yet we were not. Nearly all history was made before we came into the world, and creation itself, with all its beauties and wonders, was already old. The light, the flowers, the spangled frame of the skies, the Bible and redemption all were perfected without us. Laws were framed, freedom fought for, society organized printing, gunpowder, the mariner's compass invented, and the Copernican system accepted, and we were not here to help. It would have made but little difference if there had been this one name less. Now and then is one born whose not being would seemingly have been an irreparable loss. How could the world have done without Paul, Luther, Calvin, Wesley, Kepler, Newton, Shakespeare, Washington? But it is only a few stars of the first magnitude that we should miss from the multitudinous host of dungeon sentinels of light and beauty in the sky. What the birth-day is to him who is born may not be much in the scheme of the great universe into which he comes, and if he were to go out of it, only the smallest neighborhood would know that anything had happened. But there is a mission even in this momentary flitting across the horizon of time. "It doth not yet appear what we shall be." We are born to an inheritance in nature, and with the possibilities of a heavenly throne. Of him who is born we may say: All things are his; he is heir, if he will be, of all things, even of God himself. Even humble, let down out of heaven, for the capacity of being best marks the dignity of the being and the worth of it.

Probably the birth-days remembered in heaven are coincident with the dying days of earth. The years, as numbered here, are not counted there. The emergence from the mortal into the immortal is the epoch from which the personal history dates in the eternal world. There must be a celestial calendar of some sort, a dial-plate upon whose golden face no shadow-tree is to fall, or the revolutions of some mighty sphere by which the eras and cycles of heaven are noted. In the long hereafter the few fleeting years of earth must fall away as mere specks or atoms in the retrospect. In the depths of eternity they would not be worth counting in answering the question: "How old art thou?" We must start from a new point, and have simpler measures of duration.

The last birth day comes to all. Friends and kindred may prolong the remembrance after we are gone, but in time the memory of it fades out, and the passing generations sweep on removing every trace. As between the great and famous, and the little and obscure, it is only a measure of time. Pharaoh's birth-day was notable and grandly celebrated thousands of years ago, but when he was born is a mere conjecture now. As far as this world is concerned, the difference is almost nothing.

And, as to length of days, the difference between youth and old age becomes a point invisible at last. The birth-day with the young is brightened with health and worldly hope, and with the consciousness of increasing strength and wisdom; that of the aged is sometimes clouded with the infirmities of years, and with the feeling of regret that life has been spent to so little purpose; but we cannot tell which is nearer the last. It would seem to be an incongruous combination which the preacher has framed for our learning, but the lesson applies in all its parts, to the birth-day—to the birth-day of the good: "A good name is better than precious ointment, and the day of death than the day of one's birth."

"In Heaven."

BY DORCAS P.

The observations of our Lord have made so familiar to our thoughts the image of the unseen place that not unfrequently we find ourselves in the exercise of adjustment toward an emigration there. Awaking suddenly to this addiction in one of its most absorbed moods, the idea occurred to look and see what He has said about it. Among the many explicit allusions to it He said: Our Father is in heaven. There was to Him in his humanity not a more precious idea in the prospect of thought than this one: "Our Father is in heaven;" and it sounds so reverently from his lips that one grows charmed by repeating it, and so naturally, too, for him to say: "Our Father in heaven;" and so lovingly does the sense conveyed enter into our own thoughts and feelings that we dwell upon it as an actual comfort that "our Father is in heaven." One of the disciples opened his inmost mind to the Lord when he said: "Shew us the Father, and it sufficeth us." How many less bold, but not less ambitious, would fall into the line he heads, and over his shoulder repeat: "Shew us the Father." How could it be otherwise. Did not He himself set every one's soul aglow with the transports of awakened desire to see the Father of whom He never ceased to speak, and of whose mindfulness of man in his probation He gave so many interesting and instructive incidents? Could there be a greater attraction to creature sense than the "Father who art in heaven?" It is a delightful secret to cherish, that while we give to the good and pleasant in life, a passing and even a joyous entertainment a permitted vision of the Father awaits us, and if we see Him, it will be in heaven. He also said the angels were in heaven. Of this order of beings, between whom and us a close affinity is indicated in the suggested petition: That men on earth, as angels in heaven, may do the will of God. It is an instinct of kinship that induces the wish so often dismiss from the multitudinous hosts of dungeon sentinels of light and beauty in the sky. What the birth-day is to him who is born may not be much in the scheme of the great universe into which he comes, and if he were to go out of it, only the smallest neighborhood would know that anything had happened. But there is a mission even in this momentary flitting across the horizon of time. "It doth not yet appear what we shall be." We are born to an inheritance in nature, and with the possibilities of a heavenly throne. Of him who is born we may say: All things are his; he is heir, if he will be, of all things, even of God himself. Even humble, let down out of heaven, for the capacity of being best marks the dignity of the being and the worth of it.

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ough, both in books and in practical life. He entered the Illinois Conference of his church in 1830; that Conference then included Indiana, Illinois, and the whole Northwest, so that he learned by experience much of the hardships of the itinerant ministry on the frontier.

He attained his first prominence in the church as pastor and presiding elder in Indiana during the first ten years of his ministry. In 1840 he was made Missionary Secretary for the West. In 1852 he was elected Bishop, bringing to this great office a stalwart manhood, great intellect, good judgment, a heart thoroughly devoted to the church, and rare executive ability. For more than a quarter of a century he had done his episcopal work, and the record of that work and of his blameless life was left as a priceless treasure to the church.

The last hours of the Bishop were peaceful and triumphant. Dr. Hartzell then read a telegram received by him on Saturday evening, which stated that the Bishop had really been dying for months, but had lived through his indomitable will. On the tenth instant he closed a Conference in Baltimore, when he said: "This is my last Conference; my work is done." His last words were: "It's all right; bless the Lord."

Henry Comstock, who is engaged in suppressing vice in some of its most hideous aspects, delivered an address not long since in Rochester, N. Y., and Our Church Work thus refers to it:

Certainly the cause is one which must commend itself to every lover of peace and morality among us. The most vigorous efforts on the part of infidels, free-thinkers and free-lovers have been made to thwart the aims of the society. But the United States Supreme Court, as well as all the State and municipal courts, have defended and promoted the objects of the society. Mr. Comstock says in the prosecution of his work his life is in constant danger. Once he was assaulted and struck down with a club while crossing City Hall Park, New York. At another time he marched a villain out of his office with his revolver pointed at his breast. Threatening letters come to him daily, and traveling as he does at all hours, day and night, he feels that it is God's protecting care alone which keeps him in safety. Concerning the work for the year past, he said that forty-eight arrests had been made, one of the most important of which was that of the manufacturer of Hop Bitters in New York, from whose premises seven and a half truck loads of obscene pamphlets had been taken. Besides many such like captures in other cities, he has taken lists of over 300,000 names and addresses for circulars, mainly drawn from catalogues of seminaries and boarding schools. The society has sent out 3,000 circular letters to the principals of institutions all over the country, cautioning them against printing the names of their pupils in the annual catalogues. Many have complied with the suggestion.

Egyptian Lotus.

MR. EDITOR: Seeing in your paper some remarks (slip enclosed) in regard to the various points at which the lotus has been found growing in America, I am led to say that this plant grows, or did grow, some years since, near Tuscaloosa, Ala., in a marshy pond, on a plantation formerly owned by the late Hopson Owen, several miles southwest of the town. It was known as "Nelumbium Luteum," or "Water Chinquapin." I remember wading out in mud and water, waist deep, to gather the flowers, as large as a hat-crown (about.) CASUAL READER.

COLUMBIANA, Ala.

Rev. R. B. Downer, in a note from Ocean Springs, Miss., April 29, informs us of the death of his father. Capt. Downer was over eighty years of age. Many years ago he was a member of the Methodist Church, but for years past had fallen under a cloud of skepticism. His wife, a woman of deep and exemplary piety, died several years ago. Bro. Downer says:

My father, Capt. J. C. Downer, died last night at our home here, and, I am rejoiced to tell you, assured us he fell asleep in Jesus. Thus our many prayers are answered. We rejoice amidst tears. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Dr. F. M. Kennedy, the former genial and able editor of the Southern Christian Advocate, is in Charleston, and improving in health. The Southern Christian Advocate of April 26 says:

Dr. Kennedy is still in Charleston. He feels much improved by the experience of the past fortnight, owing in a degree to the exhilarating influences of his social surroundings. He has not given the peculiar treatment for which he came to Charleston sufficient trial to pronounce on its probable influence on his general health. His daily visits to our office are a source of genuine satisfaction.

The Louisiana State Constitutional Convention, now in session, last week passed the following resolution:

Resolved, That there is no intention whatever entertained by this body of impairing or restricting the political, civil or religious rights of any class of citizens of this State on account of race, color or previous condition of servitude, but, on the contrary, the intention is to defend and maintain the rights of the colored citizens as guaranteed by the Constitution of the United States and of this State, under the new constitution about to be formed.

Rev. Juan S. Valencia reached New Orleans last week from Vanderbilt University, Nashville, and sailed for Vera Cruz, Wednesday, April 23. He is to enter at once upon the mission work of the Methodist Episcopal Church, South, in Mexico, under Superintendent Rev. W. M. Patterson. Bro. Valencia, we believe, is of the native Indian race, and returns to his country prepared to preach the gospel to his people.

Rev. T. J. Hough, pastor of our church at Natchitoches, La., writing April 15, says: "Our new church is nearing completion. We hope to finish it in thirty days. It will be the handsomest public building on Red River. Our District Conference will be held near here at Coushatta, on the twenty-third of July."

The temperance people of Ohio are sending miles of petitions to the Legislature asking the passage of the Quinby Local Option Bill. It provides for township option, and that in cases where the vote shows a majority in favor of sale it shall still rest under all the present legal restrictions, or any others which may be imposed in future. The Ohio Liquor Dealers' Association asks the Legislature to defeat the bill.

The Western Protestant is the title of a new weekly paper published at Haynesville, La. It is devoted to the interests of the Methodist Protestant Church, and is edited by J. M. P. Hickerson, D. D., LL. D., editor; J. W. Harper, associate editor.

Bishop Keener returned last week from holding the Alexandria District Conference, at Alexandria, La. He left Tuesday, April 29, for Tuscaloosa, Ala., where he holds a District Conference, and from thence he goes to Nashville to attend the annual meeting of the Bishops, May 8.

Rev. A. B. Earle, D. D., has just closed a union revival meeting at Glen Falls, N. Y. Four congregations united, and perfect harmony seemed to prevail. Deep conviction for sin pervaded the community. Old experiences were renewed, and many professed to have been converted—among the number the president of the village, and several prominent business men.

We are pained to learn, says the Pacific Methodist of April 18, that Rev. C. Chamberlin, of Santa Rosa, is in ill health. He is now taking a vacation to recuperate.

On a recent Sabbath all the saloons and rum-shops in Richmond, Va., were closed for the first time in the history of the city.

Books and Periodicals.

NEW LIFE; or Songs and Tunes for Sunday-Schools, Prayer Meetings and Revival Occasions. By R. M. McIntosh and W. H. E. Cunningham. Nashville, Tenn.: Southern Methodist Publishing House, 1879.

We must candidly disclaim any competence to review the music of the work before us. When we hear the tunes that are strange to us we can tell whether they please us or not. Many of the tunes and hymns of this collection are old, familiar, and such as we highly prize. We like the New Life better than any of its predecessors from our Publishing House. For our own enjoyment and profit we would prefer our hymn-book, but, as people will have something else, we shall be glad to see the Gospel Hymns, Winnowed Hymns, and the other multitudinous collections, generally substituted by this work. The edition, without notes, will meet the needs and convenience of many. Not one in ten of our children or grown people know one note from another, and this cheaper form without notes will enable all to obtain a copy, and make it practicable to supply our schools and congregations fully.

SCRIBNER'S MONTHLY, an Illustrated Magazine for the people. Conducted by J. G. Holland. Vol. 17, November 1878, to April, 1879, inclusive. New York: Scribner & Co., 1879.

Scribner's Monthly is about the most successful enterprise of its kind of our day. It is now eight and a half years old, and the regular monthly edition is over 50,000. The editor and publishers have met the popular taste, at the same time that they have furnished a magazine remarkable for its general purity and freedom from anything tending to lower the standard of religion and morals. We cannot always agree with Dr. Holland in his views, but he is a writer of force, and generally on the right side of the living and practical questions with which he deals. Scribner is richly laden with contributions from the most gifted writers of the day, and its engravings are numerous, and carried to the highest degree of artistic perfection. The bound volume is an ornament, as well as a most substantial and valuable addition to the library. As a picture of the literature, thought, events, and manners and opinions of the times, it possesses a permanent value, and will afford entertainment and instruction to the readers of another generation. This volume is an improvement on the preceding one, and the publishers promise that the next will be still better. Price of the bound volume, and a six months' subscription, $4.

—Appleton's Journal for May has: A Seat in the Chair of Destiny; The Golden Mesh; The Pnnilon and Influence of Women in Ancient Athens; A Commedy of Superstition; On the Choice of Books; The Seamy Side—A Novel; Apples—A Commedy; A Night With the Sardines; Editor's Table; Books of the Day. New York: D. Appleton & Co., publishers. Yearly subscription, $3.

—Sunday Afternoon for May has: The Room's Width; The Kingdom of Heaven; Six Stories in One; The King's Advent; The Humanity of Positivism; The Mormons, 2; Women's Experience in Economy; The Present Standing of Political Economy; An Excellent Mathematician; Scholar and Doctor; A Curious Phenomenon of the Plains; A Night on the Bitter Lake; and other articles.

—The Sunday School Magazine, Visitor and Little People for May are fresh and fragrant as a spring morning. The Magazine, besides the expository notes on the lessons, and other valuable editorial matter has the following contributed articles: The Suffering Saviour, by Prof. A. M. Shipp, D. D.; Office of the Holy Spirit, by Thomas O. Summers, D. D., LL. D.; The Family Nursery, by J. H. Brunner, D. D.

—We have missed the visits of Frank Leslie's Sunday Magazine for several months past. We are obliged to the publisher for back numbers, and for the number for May, which have just come to hand. Each number is a volume, and filled with reading matter which is calculated to entertain and instruct. For family reading, and such as is calculated to interest young and old, we know of no better publication. The contents are largely religious and in every respect pure and wholesome. There is a sermon by Dr. Deems in every number, which adds greatly to the value of the Magazine. Edited by Dr. Deems. Frank Leslie's Publishing House, New York. Price, $3 per annum.

—Welcome Songs, for Sabbath-Schools, No. 1, edited by R. S. Thain, is a small book of thirty-two pages, containing selections of songs with music. The selections are generally good. Published by the Advocate Publishing House, St. Louis, Logan D. Dameron, manager. Price, seventy-five cents per dozen, or $5 per one hundred.

—Wide Awake for May is as sweet and fresh as the most blooming and sunny May day. Among the many good things, we mention: Boston Whittling School; A Spring Ocelli; Mexican Water Carriers; The Lazy Pink Hen; Seeing the World; Our American Artists; Master Tony's Experiments; The Dancing Cow; The Story of English Literature for Young People, II.; Dr. Johnson and His Times.

—Lippincott's Magazine for May has: Why Do We Like Paris? Illustrated; From Norway to York, Illustrated; Through Winding Ways; The Trampin Four Centuries; Beach Birds, Illustrated; Cardinal Richelieu as a Dramatist and Stage Manager, and other articles.

—The North American Review for May has: 1. Our Free Ice Laws—Secretary George W. McCrary. 2. Campaign Notes in Turkey, 1877-78—Lieut. F. V. Greene. 3. Original Sin—Calvinism in America, part 2. 4. Absent Friends—Rev. O. B. Frothingham. 5. A Peace Speech—Lloyd S. Bryce. 6. Notes on Recent Progress in Applied Science—President Morton. 7. Law and Design in Nature—Prof. Simon Newcomb. Present Noah Porter, Rev. Joseph Cook, James Freeman Clarke, D. D., President James McCosh.

—St. Nicholas for May is splendidly illustrated. Here are the titles of some of the articles: The King of May and Queen; The Arithmetic of Ginger Bread; The Land of the Powder Players; The Boy Astronomer at the Observatory; Tribulations and Adventures of Cyclopes and the Mosstail; The Big Bear of Wallowtola; Rudolph Dan Patch Living Stone; A Jolly Fellowship.

—Scribner's Monthly for May has: Portraits of Oliver Wendell Holmes; The New Museum in Rome, illustrated; The Pastoral Bees, illustrated; A Odds With Life; A Story of the Latin Quarter; A Day on the Docks, Illustrated; Village Lawns; Planting Illustrated; Brazil I.; The Metropolis of the Amazon, Illustrated; A Pilgrimage to Vallombrosa; The Frozen Fields; Round Henry Dons; Oliver Wendell Holmes, Illustrated; Three Days in Sidney, and other articles.

—The Way of Holiness for April is a very instructive and profitable number. Published by Rev. William Baker, Chattanooga, Tenn. Price, $1 25 per year.

—Boston University Year Book, vol. 6, has been received.

MARRIED.

HADDOX—BROWN.—At the residence of the bride's father, Mr. H. J. Brown, on the thirty-first of January, 1879, by Rev. Robert W. Burton, Mr. J. G. Haddox to Miss E. S. Brown, all of Newton county, Miss.

BERSON—RASBERRY.—At the residence of Mr. A. Sorall on the fifth of February, 1879, by Rev. Robert W. Burton, Mr. John Berson, of Jasper county, Miss., to Mrs. C. N. Rasberry, of Newton county, Miss.

CAMPBELL—COOPER.—At the Methodist Church, Jackson, Miss., April 7, 1879, by Rev. Dr. Watkins, Mr. J. A. P. Campbell, Jr., to Miss Pattie Cooper.

LESLIE—TROTT.—At the residence of Mr. A. Q. R. Trott, near Benton, Ala., April 16, 1879, by Rev. James M. Crews, Mr. Robert S. Leslie and Miss Julie C. Trott.

MARTIN—MAYNARD.—At Lecohatchie, Ala., April 3, 1879, by Rev. J. M. Mason, Mr. W. H. Martin and Miss Emma Maynard.

GRAY—PURVIS.—At the residence of the bride's stepfather, April 17, 1879, by Rev. W. D. King, Mr. W. A. M. Gray to Miss Harriet Purvis, all of Rankin county, Miss.

Publisher's Department.

While we endeavor to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

CLUB RATES.

THE NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year, on receipt of $3 50.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year, on receipt of $3.

The NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4, or to ministers for $3 50. Each paper to be mailed from its own office.

SPECIMEN COPIES

of the ADVOCATE will be mailed when desired to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE AIR of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & Co. sell chamber sets, white stone, $4; fancy, $5; dinner sets white stone, 124 semi-china, $15 and $18; china, 124 pieces, $25.

SAFES.—Diebold Safes give perfect satisfaction. A. Roy, 27 Canal street, is the agent.

SPRING STYLES.—It will pay the ladies to read the advertisement of D. P. Perry, 58 Canal street. Madame Demorest's patterns on exhibition.

DRY GOODS.—The indomitable energy, enterprise and liberal prices of E. H. Adams & Bro. have attracted a large amount of custom, and their establishment does steadily crowd to spite of depression in business. See advertisement.

ERRORS OF ROMANISM.—J. H. Chambers, St. Louis, Mo., whose card will be seen elsewhere, wants a few more first-class men to act as agents for the above.

PERSONS troubled with Bright's disease, liver and bladder disease drop your eye on Dr. S. H. P. Lee's advertisement, which appears on the seventh page, and see what he says.

FURNITURE FOR LODGES AND CHURCHES.—Call in receipt of a beautifully illustrated catalogue and price list of office chairs and settees from Messrs. Gardner & Co., 1-3 Canal street, New York. This firm stands high in the city as honorable merchants. Lodges and churches should communicate with this house before purchasing elsewhere.

TO TRAVELERS.—Travelers contemplating leaving the city for the summer will save money by purchasing their railroad tickets from F. E. Guedry, 31 St. Charles street. Look at his figures. This gentleman is thoroughly reliable.

EXCURSION ROUTE OF STEAMERS. The Anchor Line is composed of the finest and fastest boats upon the Mississippi river, and offers superior accommodations to travelers. Steamers leave regularly for St. Louis, connecting there with the principal railroads running North, East and West. Baggage and passengers are transferred from the boat free of charge. We recommend this line to our readers who may be thinking of traveling, as it is the most comfortable and pleasant route, and the leaving for the Mound City. Call at the office of Capt. Wood, 1 Common street, and make his acquaintance, and you will meet with a pleasant and agreeable gentleman, who will impart any information on the subject.

A GOOD ACCOUNT.—To sum it up, six long years of bed ridden sickness and suffering, costing $200 per year, total, $1,200—all of which was supplied by three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it, for their benefit.

JOHN WEEKS, Butler, N. Y.

BUSINESS NOTICES.

A FACT BEYOND DISPUTE.

A torpid liver lowers vitality and makes the system an easy prey to chills, fevers, dyspepsia and all forms of bilious disease. Malaria's deadly influence is counteracted by the use of Hostetter's Stomach Bitters, which is a medicine of the highest value in all cases of debility, dyspepsia, constipation, kidney complaints, nervousness, rheumatism, and general debility. Before exposure to malarious influences, or the first symptoms of disease appear, it should be taken. For sale by druggists and dealers generally.

DR. D. JAYNE'S Expectorant is a safe and reliable remedy for Coughs, Colds, Bronchitis, Asthma, Croup, Whooping Cough, Influenza, Hoarseness, and all Throat and Lung Affections. Sold by druggists.

DR. D. JAYNE'S Tonic Vermifuge is a certain destroyer of Worms, and a valuable Tonic and Cathartic. Sold by druggists.

DR. D. JAYNE'S Sanative Pills are a prompt and efficient Cathartic, and exert a peculiarly beneficial influence over the digestive organs. Sold by druggists.

DR. D. JAYNE'S Hair Tonic is the best preparation for the Hair. Sold by druggists.

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Farm, Garden and Household.

GARDEN FERTILIZERS.—If I had the choice of one fertilizer only I should select genuine guano; and if my garden soil were heavy I should require nothing to mix with it; but if light and hot in its nature I should covet some common salt. Guano alone, or mixed with one-third of salt for dry soils, and spread over the surface during damp weather at the rate of, say, two ounces per square yard, will increase the value of any crop to which it is applied. To destroy slugs, half the quantity or less in dry weather, will be found highly beneficial. Superphosphate of lime is a safe and valuable fertilizer, and is suitable for sprinkling among small seedling crops of flowers and vegetables which guano might injure. These two mixed together are excellent for potatoes, being quick in the action and lasting in their effects. But the most prompt of all the fertilizers is nitrate of soda. It will, if spread at the rate of two hundred pounds per acre, change the appearance of a grass or a wheat crop in a few days, as it will that of any garden crop, especially of the brassica family. It is a valuable stimulant for early cabbages and cauliflower, also for celery, lettuce, etc.; half an ounce, or less to the square yard is sufficient for these crops. Soot is a real gardener's friend, if he is not afraid of using it. It consists of finely divided charcoal, and carrying salts of ammonia. It must not be mixed with quick lime, or those salts will be decomposed, but it may be mixed with a small quantity of salt with advantage for dry soils. I know of no crops to which a liberal dressing is applied, that are not benefited thereby. It is excellent for onions. Salt alone is very useful for dry soils on account of its great affinity for moisture. The soil of asparagus beds, where it has been used freely, are often cool and moist in summer when the surrounding ground is hot and dry even dusty. If a gardener has at his command any or all of the fertilizers named, and uses them judiciously, he will not only be able to increase the productiveness of the garden in his charge, but will not require such large supplies of stable manure as would otherwise be necessary to sustain the fertility of heavily-cropped ground. An important advantage in the use of guano and soot is their value for making liquid manure of the best quality.—Exchange.

HOUSEKEEPING HINTS.—Soaking salt fish in sour milk will freshen them speedily. Salt curdles new milk; hence, in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared. Clear, boiling water will remove tea stains and many fruit stains. Pour the water through the stain, and thus prevent it from spreading over the fabric. The ripe tomato will remove ink and other stains from white cloth, also from the hands. That a tea-spoonful of turpentine boiled with your white clothes will aid the whitening process. That boiled starch is much improved by the addition of a little sperm, or a little salt, or both, or a little gum arabic dissolved. That beeswax and salt will make your flatirons as clean and smooth as glass. Tie a lump of wax in a rag, and keep it for that purpose. When the irons are hot rub them first with the wax rag, then scour with a piece of cloth sprinkled with salt. That kerosene will soften boots or shoes which have been hardened by water, and render them as pliable as new.—Montreal Star.

SNOW DRIFT CAKE.—Two cups powdered sugar, one heaping cup prepared flour, ten eggs—the whites only, whipped stiff; juice of one lemon and a half. Be grated peel, a little salt. Whip the eggs well, beat in the sugar, lemon, salt and finally the flour. Stir an very lightly and quickly and bake at once in two loaves, or in square cards. It is a beautiful and delicious cake when fresh. It is very nice, baked as a jelly-cake and spread with this: *Icing.*—Whites of three eggs, one heaping cup of powdered sugar, juice of one orange and half the peel; juice of half a lemon. Whip to a good froth and put between the layers, adding more sugar for the frosting on the top.

CITRON CAKE.—Six eggs, beaten light and the yolks strained; two cups of sugar, three cups of flour, one cup of butter, two and one-half cups prepared flour, or enough to make pound cake batter. With some brands you may need three cups; one-half pound citron cut in thin shreds; juice of an orange and one teaspoonful grated peel. Cream, butter and sugar; add the yolks, the whites and flour by turns, the orange and lastly, the citron, dredged with flour. Beat all up hard, and bake in two loaves.

GREEN TOMATO PICKLE.—One gallon sliced tomatoes, four large onions chopped fine. Salt them and let them stand over night. In the morning drain thoroughly and add six green peppers without seeds, chopped fine, one pint grated horseradish, one half pint mustard seed, one tablespoonful ground allspice, one tablespoonful black pepper, two tablespoonfuls cloves, three tablespoonfuls ground mustard. Mix well, put in a jar and cover with three pints boiling vinegar, covering closely.

SEALING WAX.—To four pounds resin and one pound beeswax and one pint of linseed oil put in an iron pot, heat slowly and mix well. Pour out into cold water and pull by hand until it assumes a light color, work into sticks and put into a cool place till wanted. In pulling on the hands, work the wax until soft and press it tightly around the graft and over the cracks. If the day be warm it is sometimes better to occasionally moisten the hands with cold water.

NICE GLOSSY STARCH.—To three cups water take three rounded teaspoonfuls of starch, a pinch of salt and one teaspoonful of powdered borax. Dissolve your borax in part of the water then add starch and salt, dip your collars, cuffs and bosoms into the starch. Your irons must be good; rub them with beeswax, and I promise you a stiff, glossy surface with never a failure.

TUTTI FRUTTI.—A writer in the Rural New Yorker gives the following recipe: Three quarters pound flour of sulphur; three quarters ounce salve of the best kind; two drachms of white precipitate; two drachms of gum guiac; one tablespoonful of hog's lard, or sufficient to make a salve by rubbing it together.

PLUM CAKE.—One cup sugar, one and one half cups flour, one half cup of butter, one-half cup of sour milk or buttermilk, three eggs, two tablespoonfuls cream, with sugar to make as thick as cream. Put between and on top.

IN 1637 the rage for tulips among the Dutch was so great that the ordinary industry of the country was neglected, and the whole people rushed into the production of tulips. As this naturally increased prices, increased with it until at last merchants were known to have given 5,000 florins for 100 bulbs of forty tulips. At this time each species was sold by weight.

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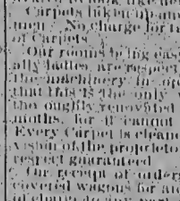
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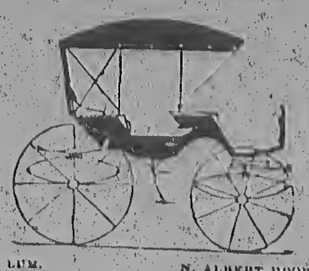
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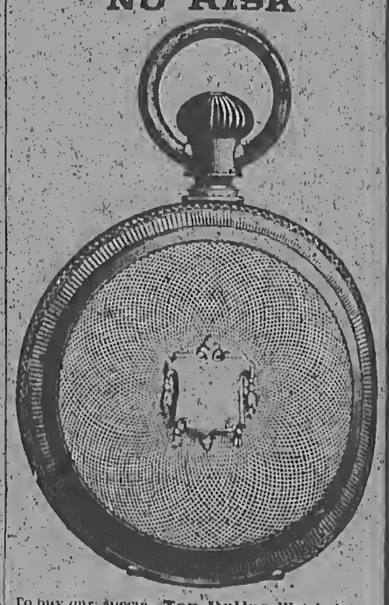
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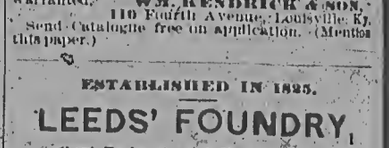
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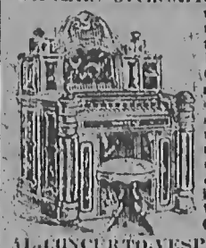
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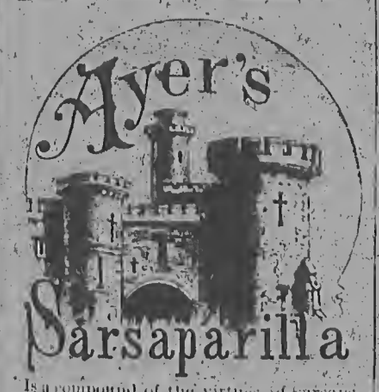
$7 A DAY to Agents canvassing for the Fireside Visitor. Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

Scientific.

—Experiments are often made and conclusions drawn therefrom which experiments and observations subsequently made seem to disprove. Science does not profit much by these observations, generally seeming satisfied that "there is nothing in them." Just now the Royal Horticultural Society of Tuscany has issued in its "Bulletin" an account of some experiments by Signor Cazzuola, of Pisa, on old seeds. He finds that seeds, if they retain sufficient vitality to grow at all, will, in the case of monœcious plants, cucumbers and melons, especially, produce more female flowers on a plant the longer the seed has been kept. One plant of the common gourd (*Cucurbito Pepo*) had but one female flower and forty seven male flowers in the case of a plant from the seed of last year. He sums up his conclusions by proposing, as a general principle in plant life, that there exists a latent vitality in the embryo, which, by being prolonged, weakens the embryo, and makes the plant it produces more fruitful. It is not easy to trace the working of any such "principle" to any such result; and yet there is a general belief among gardeners in Europe, in which quarter of the globe cucumbers and melons are subjects for great skill, that old seeds of these species do produce more fruitful plants than fresh seed. On the other hand, at a meeting of the Central Horticultural Society of France, after Cazzuola's experiments had been noticed by the celebrated Ducharte, experiments by one M. Lazzer were brought up, with results just opposite to those from Pisa. At least no difference was found between the productiveness of old and of new seeds. Now it is quite likely that M. Cazzuola will look with suspicion on M. Lazzer's facts, and the latter will have as poor opinion of the other's; but it would be far better for science if in such cases the observers would try to see why such different results appeared. In regard to the Lady Slipper, or "Balsam," in which double flowers are so preferable to single ones, the older the seed the more double the flowers it is believed, will be; and, as a double flower is the opposite of a fertile or single one, the fact, if it be one, opposes the Italian conclusions. On the other hand, the first flowers which bloom in the common Ten-Weeks Stock are more likely to produce double or barren flowering plants than the secondary flowers; and this is the reverse of the Balsam experience. It is probable science has much to discover about these things yet.—Independent.

—The tenacity of metals, or their power to resist a pull in the direction of their length, is found to exhibit the simple fact that every metal, when thus drawn out as wire, is much more capable of resisting this pull than in any other form, as by the drawing process the fibers of the metal are closely and tightly, so to speak, interwoven. In the form of wire, then, the metals stand in the following order, namely: Steel, iron, copper, platinum, silver, gold, zinc, tin, lead. Cast iron varies from coarse grained bars, which require only 20,400 lbs. to pull one square inch asunder, to some German cast iron, which requires 68,295 lbs.

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By its searching and cleansing qualities it purges out the foul corruptions which remaining in the blood, and cause derangement and decay. It stimulates and enlivens the vital functions. It promotes energy and strength. It restores and preserves health. It infuses new life and vigor throughout the whole system. No sufferer from any disease which lurks from impurity of the blood need despair, who will give AYER'S SARSAPARILLA a fair trial. Remember, the earlier the trial, the speedier the cure.

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AN institution of learning, located at Summerfield, Alabama, was founded by the Alabama Conference and commenced operations in 1842, and has been in successful operation ever since. The Institute has two departments, male and female.

The buildings are of brick, large and elegant, sufficient to accommodate two hundred and fifty pupils. This is to notify all concerned that the Trustees intend, at their next annual meeting, June 23, to lease the building for five years to any person or persons competent to run the institution in the interest of a church school.

Persons desiring further information will correspond with me at Summerfield, Ala.

A. H. MITCHELL,
President Board of Trustees.
Summerfield, Ala., March 14, 1879.

Woodville Female Seminary.

A NON-SECTARIAN ACADEMY, UNDER the supervision of the Methodist Episcopal Church, South, Mississippi Conference; Hon. E. McGehee, President of Board of Trustees. For Thoroughness of Instruction, healthfulness, cheapness, and many other advantages, is not surpassed. We invite those interested to examine our credentials, and to obtain circulars, by calling upon Mr. Philip Werlein, New Orleans, La., or address the Principal,

A. J. WRIGHT,
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AND KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This institution has now reopened under the auspices of the Misses MOISE, Cecelia W. Sallie L., and Corinne, the latter relicts of the late R. H. Rhett, daughters of Judge E. Warren Moise, deceased, successors of Mme Loquet-LeRoy, whose good will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the School. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the Institution, and that of their friends, and the public generally, promising strict devotion to every interest of the pupils committed to their charge.

C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors, being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the Institution. For terms and particulars apply to the principal.

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Students arriving before the latter date will be beyond the reach of epidemics, and will thereby secure some months of profitable study before Colleges usually open in less favored localities.

Excellent board in College Boarding House by D. A. McKenzie, the well known farmer-ex-sheriff at ten dollars per month; washing of bed, and table in good private families at nine dollars. Tuition, College Course, twenty dollars; English Course, fifteen dollars.

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OFFICE AUDITOR OF STATE.

New Orleans, Jan. 23, 1879.

The LOUISIANA EQUITABLE LIFE INSURANCE COMPANY of New Orleans has this day filed in this office sworn statement in regard to registered policies, in said Company, and deposited the necessary reserve thereon, as required by Act No. 39, of the Extra Session of the General Assembly of 1877, entitled "An Act to better secure holders of life insurance policies in this State; to provide a reserve fund therefor, and for other purposes."

ALLEN JUMMEL, Auditor.

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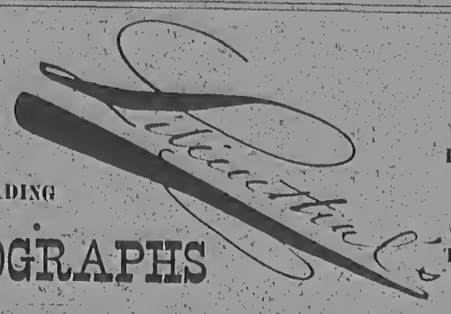
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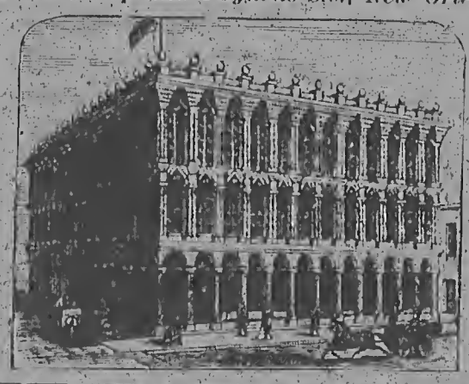
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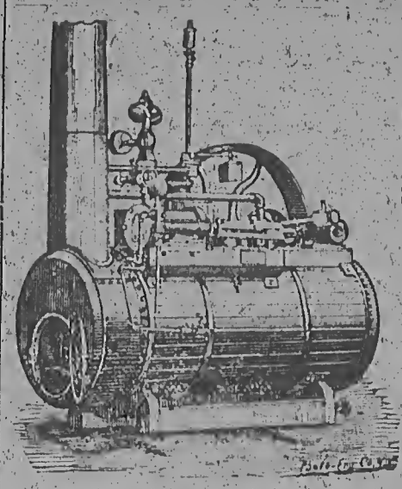
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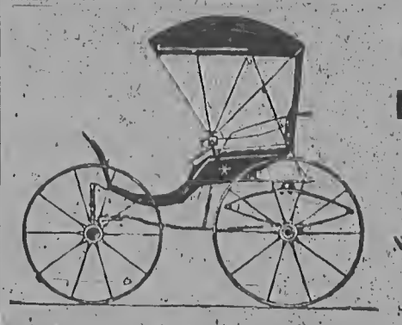
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the only perfect fac simile of the real Diamond, which for *Fire, Brilliancy, and Beauty* is not excelled by the natural gem. Either of which will be sent free by registered mail to any address,
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The LEFEVRE DIAMOND is of the purest whiteness, scientifically cut, and possesses the same refractive qualities and exact proportions as the real diamond.
The Lefevre Diamond is a marvelous and perfect imitation of the real gems, and the American Jewelers are entitled to great credit for their energy in being able to introduce them to the world for less than a dollar. Philadelphia Ledger.
The Lefevre Diamonds are coming into great favor in the world of fashion, and are fast supplanting, as they are just as beautiful as the genuine article. The company publish an interesting catalogue in which the history of their celebrated gems is told.—Andrews Bazar.
OUR BOOK ON DIAMONDS FREE—illuminated with engravings of the newest styles of artistic Diamond Jewelry, and fine gold and silver American Waltham Watches, with the lowest prices attached; also very interesting information of the origin and value of celebrated Diamonds mailed on request. Address
AMERICAN JEWELRY COMPANY, 5 Arcade, Cincinnati, Ohio.

SPECTACLES.
R. & J. BECK,
Manufacturing Optician.
921 Chestnut St., Philadelphia.
Would call special attention to their unequaled stock of *Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc.*, the largest and most varied in the United States, at
GREATLY REDUCED PRICES.
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BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULL WARRANTED. Catalogue sent Free.
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W. W. CARRE,
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Cabins and Dressed Lumber a specialty.

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CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENT'S, MISSES AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO—"*Quick Sales and Small Profits.*"
Jackson railroad cars pass in front of the store.

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PERFORATED
VENEER SEATS AND CHAIRS
For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



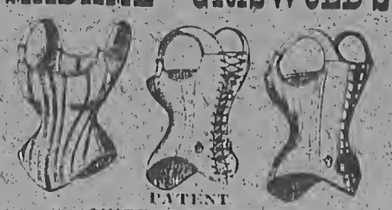
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THE STEWART.
Plain No. 7 No. 8 No. 9
With Rest raised and Closed No. 7 No. 8 No. 9
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Catalogue sent on application
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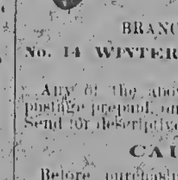


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MANUFACTURER OF THE
SURE CURE TRUSS,
N.W. cor. Fifth & Elm sts. Cincinnati, O.
THE BEST TRUSS IN THE WORLD!
Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE TRUSS all that its name implies—a sure cure for all the ills attendant upon rupture. It is a Belt Truss—no springs, strong elastic in back, with soft rubber pads that never blister, never slip. Can be worn at night.
Testimonials of cures can be seen at the office. No. 1 Electric Trusses, the best manufactured, warranted, at $4 for single, $4 for double. Examination free.
Trusses sent free by mail on receipt of order and money. Send stamp for circular.

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PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
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CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

DR. S. H. P. LEE'S
LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.
TRADE MARK. DISSOLVES
STONE AND GRAVEL
in the Kidneys, Liver and Bladder. It is now for the first time given to the public to secure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

COMPOUND OXYGEN.
A NEW TREATMENT for the cure of Chronic diseases by a true process of real Inhalation.
REMARKABLE CURES in Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia, and the large class of ailments which come from nervous depression.
LOSS OF VITALITY, Weakness of constitution, the enervating effects of climate, and especially
IN SOUTHERN LATITUDES, to the slow reaction which attends convalescence, and which seems so many to be eminent in this clime.
STRONGLY ENDORSED by the Hon. JUDGE KELLEY, U. S. ARTHUR, Hon. MONTGOMERY BLAIR, LAURA HOREMAN of West Virginia, and others who have used the New Treatment.
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DRS. STARKEY & PALEN, 1109 Girard St., Philada.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.		
Western	14	15
New York, good to creamy	24	28
Coffee, ₱ lb.		
Rio, fair	13¾	13¾
Rio, good	14¼	14¾
Rio, prime	14¾	15
Candles, ₱ lb.		
Star, best brands	11¾	12
Corn Meal, ₱ bbl.		
Best, K. D.	2 15	— —
Cheese, ₱ lb.		
Factory	5¾	6¼
N. Y. cream and English dairy	6	6¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.		
Superfine	3 75	4 00
XX	4 00	4 75
XXX	5 00	5 25
Choice XXX	5 25	5 50
Choice family	5 25	5 50
Fruits:		
Dried apples, ₱ lb.	2¾	3¼
Dried peaches, ₱ lb.	2	4
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	1 00	1 00
Raisins, ₱ whole box	1 90	1 95
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.		
Soda	5	6
Butter	6	7
Sugar	6	8
Gingernuts	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Illuminating, in cases	— —	4
Illuminating, in barrels	— —	35
Lard, in barrels best	65	70
Molasses, in barrels.		
Common	20	22
Fair	25	26
Prime to choice	28	35
Golden and Roquet strups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.		
No. 2	3¾	4
Ordinary	5¾	5¾
Fair	5¾	6
Prime to choice	6	6¼
Soap, in boxes, ₱ lb.		
XXX Palm	6¾	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₱ lb.		8
Salt, in sacks:		
Fine	1 60	1 35
Coarse	90	92½
Sugar.		
Good fair	5¾	5¾
Prime	5¾	6
Choice	6¼	6¼
Yellow clarified	6¾	7
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.		
Black Oolong	27½	1 10
Green imperial	80	90
Tobacco:		
Low grades	25	30
Medium	35	40
Good to fine	50	60
Low leaf	4	5
Medium	6	6¾
Good	7	7½
Fine	7¾	8
Selections	10	11

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	48	49
White	46	47
Mixed	46	— —
Oats, ₱ bushel:		
St. Louis	34	35½
Texas	— —	— —
Galena	— —	— —
Bran, clinice, ₱ 100 lbs.	70	75
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	16 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₱ lb.		
Breakfast	— —	— —
Shoulders	4¾	4¾
Sides, clear rib	5¼	5¼
Sides, clear	5¼	5¾
Hams, sugar-cured	— —	— —
Mess Pork, ₱ bbl.	10 75	10 75
Dry Salted Meat:		
Shoulders	3¾	3¾
Lard, ₱ lb.		
Choice, in kegs and pails	— —	— —
Choice in tierces and barrels	6	7

ENCLENTS.

Potatoes, ₱ bbl.	4 50	5 00
Onions, ₱ bbl	3 25	3 75
Apples, ₱ bbl	4 50	4 50
Cabbages, ₱ box	3 50	3 75

WOOL.

Burry	9	10
Louisiana, clear	21	21
Lake, clear	23	23

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow best, per bundle 20 ties and buckles	— —	2 15
Twine, hemp	13¾	14

POULTRY AND EGGS.

Poultry, ₱ dozen		
Old chickens	4 50	— —
Young	2 50	3 50
Ducks	2 50	3 00
Geese	4 00	5 00
Turkeys	18 00	— —
Eggs, ₱ dozen		
Western	10	12
Louisiana	11	12

REMEDY FOR HARD TIMES.—Stop spending so much on fine clothes, rich food and style. Buy good, healthy food, cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and quack doctors or using so much of the vile burning medicine that does you only harm, and makes the proprietors rich but put your trust in the greatest of all simple, pure remedies, Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

The consumption of beer in the whole German Empire last year was 841,058,765 gallons, or nearly twenty gallons per month of population. The importations amounted to 3,333,814 gallons and the exports to 998,266 gallons.

LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by physicians, druggists and the press.

The manufacturers are proud to spread amidst and obtain special mention for their plasters at the Centennial Exposition, and at the Paris Exposition 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

Every one suffering from

Rheumatism, Lame Back, or Weak Back, Cold on the Chest, Coughs, or any local pain or ache should use Benson's Capcine Porous Plaster and be relieved at once. Price 25 cts. Sold by all druggists.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 29 5 P. M.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

The demand for the staple was light to-day, and only 1,500 bales changed hands. The tone of the market was strong, under the influence of favorable advices from abroad.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	9⅞	9⅞
Ordinary	10¾	10¾
Good ordinary	10⅝	10⅝
Low middling	10⅞	10⅞
Middling	11	11⅛
Good middling	11⅜	11⅜
Middling fair	12	12

Sales to-day, 1,500 bales. Market steady.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year
New Orleans	141	3,703	5,511
Galveston	97	1,019	986
Mobile	8	1,256	2,1—
Savannah	1,6—	1,8—	46—
Charleston	9—	2,26—	43—
Wilmington	1—	3—	18—
Norfolk	915	2,062	1,694
Baltimore	144	35	
New York	315	1,400	1,5—
Boston	80	2,5—	7—
Philadelphia	130	3,561	37
Other ports			18—
Total	12,311	14,776	14,612

FUTURES

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday
January		
February		
March		
April	11 7-32@11 15-32	11 7-32@11 15-32
May	11 23	11 23
June	11 30	11 7-32@11 15-32
July	12 3-32@12 7-32	12 3-32@12 7-32
August	12 23-32@12 27-32	12 23-32@12 27-32
September	11 9-32@11 17-32	11 9-32@11 17-32
October	11 @11 3-32	11 @11 3-32
November	10 7-32@10 15-32	10 7-32@10 15-32
December	10 9-32@10 17-32	10 9-32@10 17-32

Tone of the market firm. Sales, 78,000 bales.

SUFFERINGS OF THE PEOPLE.—Harrowing pictures of the sufferings of the Egyptian peasantry have lately been placed before the public. They have been described as dying of famine, or at least on the brink of death from starvation. If there is some exaggeration in these pictures, there can be no doubt that in some parts of Egypt there has been in the last few months terrible distress. This distress is mainly due to extraordinary physical calamities. Egypt has suffered in the same way, only happily to a far less extent, as that in which Madras suffered. First came a year when there was too little water in the Nile, and the country suffered from drouth. Then came a year when there was too much water. The Nile, in some places, burst its barriers, and the land was inundated. The Egyptian government could no more help these things than the Indian government could help the rain not falling in Madras. In spite of the exertions of the Indian government, the natives died by thousands in Madras; and if the Egyptian government has not made as great exertions to relieve the distress as were made in India the general result has been much less disastrous.

Gideon Cook, a Calvinist Baptist preacher, well known a quarter of a century ago, was a man very eccentric in speech even to his last earthly moments. A few hours previous to his death his brother came to his bedside, and inquired: "D' you think you are dying, Gideon?" And the reply, sharp and quick, came: "D' n't know—can't tell—never died yet!"

A dispute described as "tremendous" is raging in Madras over a hair from the beard of the Prophet Mahomet. The relic is enclosed in a case guarded by an official, who receives a pension from the government, and six fanatical Mussulmans are disputing for its possession. The High Court of Madras have been appealed to.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A

TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, Fulness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache, generally over the right eye, Restlessness with fitful dreams, Highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose of them does a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. T. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F. HAYWOOD OF NEW YORK, SAYS:

Few diseases exist that cannot be relieved by restoring the liver to healthy action, and for this purpose no remedy has ever been unveiled that has so happy an effect as TUTT'S PILLS.

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. SCHIAN'S CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Cholera Infantum, Sore Throat, Cuts, Bruises, Old Sores and Pains in the Limbs, Back and Chest, externally. It has never failed. No one by it will ever be without it after once using it, as a trial is 25 cts. Price 50 cts. DR. SCHIAN'S VENETIAN HORSE LINIMENT, in Pint Bottles at 50c. Warranted, superior to any other or NO PAY. For the cure of Colic, Pains, Bruises, Old Sores, etc. Sold by all druggists. Depot 12 Murray street, New York.

WM. G. LHOTE, A. SAMUELS.

LHOTE & CO.,

OLD BASIN

SASH, BLIND, DOOR FACTORY,

AND

Lumber Yard,

Offices, Cor. Toulouse & Franklin and 32 Carondelet Sts.,

P. O. Box 936. NEW ORLEANS.

8p

DRY IN ROGERS' POWDER CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p



THE ORIGINAL

Superintendent of Dr. Alex and Lewis Lockwood of New Orleans.

A. McDERMOTT,

Has fitted and established the finish ess of manufacturing Dr Ely's patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced

A. McDERMOTT,

203 Camp Street, N. O.

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MANUFACTURERS OF

THE POOLE & HUNT LEFFEL TURBINE

WATER WHEELS,

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SHAFTING, PULLEYS AND HANGERS.

STEAM ENGINES AND BOILERS.

MIXERS FOR FERTILIZERS AND CHEMICALS

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Apr. 12, 13
Orrville	19, 20
East Selma	26, 27
Uniontown	May 3, 4
Uniontown circuit	10, 11
Clifton	17, 18
Selma	24, 25
Perryville	29
Brush Creek	June 1
Lower Peach Tree	7, 8
Spring Hill	21, 22
Choctaw Corner	28, 29
Remberi Hills	July 5, 6
Marion	19, 20

The District Conference will be held in Marion, beginning at nine A. M., July 18

17 J. W. RIGGS, P. E.

MOBILE DIST.—SECOND ROUND.

Mobile, at Franklin	April 6
Eastern Shore, at Bay Monette	12, 13
Tensaloosa, at Pleasant Valley	19, 20
St. Stephen's at Bethel	26, 27
Mobile, at St. Paul's	May 4
Whistler	10, 11
Grand Bay, at St. Timo	17, 18
Bladen Springs, at Zion	24, 25
Ortoppa, at Keyser Hill	31, June 1
Mobile, at St. Francis	June 8, 9
Citronelle at Mauvilla	14, 15
Suggsville at Gosport	21, 22
Grove Hill, at Jackson	28, 29

District Conference at St. Paul's, Mobile, July 3-6.

15 E. WADSWORTH, P. E.

PENSACOLA DIST.—SECOND ROUND.

Milton station	
Waverlaught station	
Pensacola station	Apr. 12, 13
Pineville circuit	19, 20
Yellow River mission	26, 27
Gravilla mission	30
Georgiana circuit	May 3, 4
Stockton circuit	10, 11
Bonifay circuit	17, 18
Perdido mission	24, 25
Evergreen circuit	31, June 1
Magnolia circuit	June 7, 8
Montevello circuit	14, 15
Sepulga circuit	21, 22

The camp meeting at Williams' Camp Ground will commence on Thursday night before the 5th Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors, especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.

W. W. RICHARDS, Secretary. 17

The Delhi District Sunday-School Convention will be held at Delhi, on Wednesday after the 2d Sunday in May.

The members of the convention are the pastors of the various works in the district, together with the superintendents and teachers of each Sunday-school.

If any Sunday-school finds it cannot be represented by superintendent or others, it will please send in reports of its numbers and condition.

The District Conference will meet immediately after the adjournment of the convention, at the same place.

Recording stewards will see that the Quarterly Conference records are brought up to the District Conference.

The District Steward's Meeting will be held on Saturday at four o'clock P. M.

J. E. CRAIG, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	March 30
Louisiana Avenue	April 6
Morgan Street	13
Bay Ste. L	20
Carondelet Street	May 4
Pagnamine and Grosse Tete, at Rosedale	17, 18
St. Charles Avenue	25
Baton Rouge	June 1
Lafourche	8

16 LISTON PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington, at Washington	Apr. 26, 27
Opelousas	May 3, 4
Vermilionville and Plaquemine Brulee, at the Junction	10, 11
New Iberia	17, 18
Patterson ville and Morgan City, at Morgan City	24, 25
Fex Knob	31, June 1
Abbeville, at Prairie Creek	June 7, 8
Lake Charles	14
Sweetwater	14, 15
Indian Bayou, at Cooper's, to the	21, 22

The District Conference will meet at Vermilionville June 26, at ten A. M.

16 J. D. HARPER.

SHREVEPORT DIST.—SECOND ROUND.

Desoto at Keachie	May 24, 25
Caddo, at Belle Flower	31
Moorhousport, at Morrinsport	30 June 1
Shreveport	June 4
South Bossier, at Elsinore	7, 8
North Bossier, at Red River	10
Springville, at Cassatta Academy	19
Post Pulpit, at Lindsley chapel	23
Pleasant Hill	29, 30
Manny	July 1
Arcadeco	3
Long Oak	5, 6
Castle	9
Natchitoches	12, 13
Natchitoches circuit	15
Mansfield	19, 20
Logansport	30

The District Conference will convene on Wednesday, July 23. All lessons responsible for reports will please endeavor to be present to give them. Recording stewards will please bring the Quarterly Conference records.

ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

ALEXANDRIA DIS.—SECOND ROUND.

Harrisonburg and Tullity	May 3
Sicily Island	10
Spring Creek	17
Long Prairie	24
Columbia	31
Bayou Boeuf and Evergreen	June 7
Shreveport at Churchville	14
Pineville and Cotile	21
Alexandria	28
Hineston	July 5

17 CHRISTIAN KEENER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Wayne circuit, at Salem	Apr. 12, 13
Waynesboro circuit, at State Line	18
Chickasahay mission, at Henderson's	19, 20
Meridian	26, 27
Shubuta circuit, at Desoto	May 4
Enterprise circuit, at Sardis Chapel	10, 11
Enterprise station, at Quitman	17, 18
Shady Grove mission, at Oak Grove	24, 25
Philadelphia circuit, at Philadelphia	31, June 1
Macon circuit, at Marion	June 7
DeKalb circuit, at DeKalb	14
Paulding circuit, at Hickory Hill	21, 22
Spring Hill circuit, at Lauderdale	28, 29

The District Conference will meet at Lauderdale station, Friday morning, June 27.

16 R. J. JONES.

WOODVILLE DIST.—SECOND ROUND.

Jackson at Pinkston's chapel	Apr 19, 20
East Baton Rouge, at Blackwater (Monday)	21
Livingston, at Live Oak (Wednesday)	23
St. Helena, at Darlington	26, 27
East Feliciana, at Mansfield	May 3, 4
Clinton (Tuesday) and Comite (Monday)	4, 5
Wilkinson, at Mills (Wednesday)	7
Buffalo, at Hope Well (Thursday)	8
Wine Lake	10, 11
Bayou Sara (Tuesday)	13
Winnsboro and Concord, at Concord (Wednesday)	14
Amite, at Hose Chute Church	17, 18
Magnolia, at Muddy Springs	24, 25

15 JAMES A. GRIFFING, P. E.

Religious Notices.

THE Annual Camp-meeting, at Williams' Camp Ground will commence on Thursday night before the fifth Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors, especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.

W. W. RICHARDS, Secretary. 17

THE Delhi District Sunday-School Convention will be held at Delhi, on Wednesday after the 2d Sunday in May.

The members of the convention are the pastors of the various works in the district, together with the superintendents and teachers of each Sunday-school.

If any Sunday-school finds it cannot be represented by superintendent or others, it will please send in reports of its numbers and condition.

The District Conference will meet immediately after the adjournment of the convention, at the same place.

Recording stewards will see that the Quarterly Conference records are brought up to the District Conference.

The District Steward's Meeting will be held on Saturday at four o'clock P. M.

J. E. CRAIG, P. E.

It is well known that it was in fishing for trout in Marshfield that Webster composed the famous passage on the surviving veterans of the battle for his Bunker Hill address. "He would pull out a lusty specimen," says Starr King, "shouting: 'Venerable men, you have come down to us from a former generation. Heaven has bounteously lengthened out your lives that you might behold this joyous day.' He would unhook them into his basket, declaiming: 'You are gathered to your fathers, and live only to your country in her grateful remembrance, and your own bright example.' In his boat, fishing for a cod, he composed or rehearsed the passage in it on Lafayette; when he booked a very large cod, and as he pulled his nose above water, he exclaimed: 'Welcome! all hail! and thrice welcome, citizen of two hemispheres!'"

THE NECESSITY OF SLEEP.—During every moment of consciousness the brain is in activity. The peculiar process of celebration, whatever that may consist of, is taking place; thought after thought comes forth; nor can we help it. It is only when the peculiar connection or chain of connection of one brain cell with another is broken and consciousness fades away into the dreamless land of perfect sleep, that the brain is at rest. In this state it recuperates its exhausted energy and power, and stores them up for future need. The period of wakefulness is one of constant wear. Every thought is generated at the expense of brain cells, which can be fully replaced only by periods of properly regulated repose. If, therefore, these are not secured by sleep if the brain, through over-stimulation, is not left to recuperate, its energy becomes exhausted; debility, disease, and finally disintegration supervene.

"Martha, does thee love me?" asked a Quaker youth of one at whose shrine his heart's holiest feelings had been offered up. "Why, Seth," answered she, "we are commanded to love one another, are we not?" "Ah, Martha, but does thee regard me with the feeling the world calls love?" "I hardly know what to tell thee, Seth. I have greatly feared that my heart is an erring one. I have tried to bestow my love on all; but I may have sometimes thought, perhaps that thee was getting rather more than thy share."

Thou hast a double nature. Choose between the worse and the better that is within thee. Thou hast it in thy power to become the slave of passion, the slave of luxury, the slave of sensual power, the slave of corruption. Thou hast it in thy power to become the free master of thyself, to become the everlasting benefactor of thy country, and the unfailing champion of thy God.—Dean Stanley.

A London newspaper furnishes the curious statement that 1,885 out of 5,241 shares of a new brewery company in Sheffield are held by English clergymen. But it does not tell among how few clergymen the 1,885 shares are distributed.

MISCELLANEOUS.

MISCELLANEOUS.

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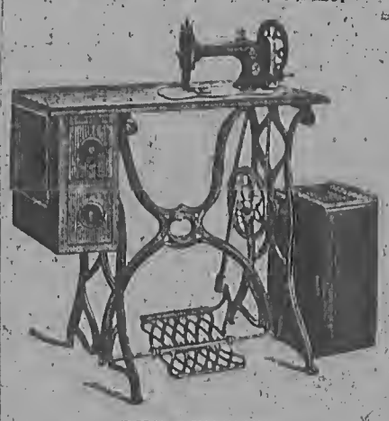
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The Christian Advocate.

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For the New Orleans Christian Advocate.

HOLD FAST TO THY IDEAL.

FROM THE GERMAN OF ANNA KLIEBURG.

Hold fast, O youth thy heavenly ideal,
While ills swell wildly around thee plays,
Even though the path be rough and anguish real,
Its dream will lend a light to darkest days.
How sweet it is to paint in colors glowing
The hero's life, until the heart is cheered,
Which feels itself like its ideal growing
In faith's auroral light so bright and weird!

Time is not lost in hoping or in dreaming,
If faith wakes in those dreams a world to view,
Above this vale of tears in splendor beaming;
And show us nearer to it than we knew.
Then if there's winter in the heart, and aching
Beneath the snow, all desolate it lies,
Those snows will sooner melt if hope awaking
Mount after her ideal to the skies.

Does life's sea roar? Are waves around thee tossing?
Fear not! True happiness is not a dream!
Its beams of light, the darkest billows crossing,
Are angel guides to where its glories gleam.
Beneath the waves the pearls above the beauty
That scorns false Fortune's smile nor fears the gloom,
But calmly shining on the path of duty,
Changes our dreams to sunlight o'er the tomb.

T. A. S. A.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, April 29.—The army appropriation bill was returned to the House to-day without the presidential signature, accompanied by a message stating at length the reasons for the veto. The President says: If the bill contained no other provisions than those for support of the army it would receive his prompt approval, but it includes further legislation and involves a question of the gravest character. He recites the statute now in force, embodied in sections 2002 and 5528 of the Revised Statutes, and says the adoption of the proposed amendment may be considered in two aspects:

1. As it affects the United States Government to use the military force to keep the peace at elections.

2. As it affects the right of government by civil authority to protect elections from violence and fraud. He then quotes and calls attention to sections 2002, 5529, 5530, 5531 and 5532 Revised Statutes, section fifteen army appropriation bill, passed January 18 1878, together with remarks upon the purpose and effect of the latter, as stated in the speeches of Senators and Representatives who supported it. From these laws he says it appears there can be no military interference with elections, and that consequently there is no necessity for the enactment of section six of this bill. He then calls attention to the existing laws for the prevention of discriminations on account of race, color or previous condition of servitude, and to prevent frauds, violence and intimidation at Federal elections, and says: These laws it is the duty of the Executive Department of the government to enforce.

GALVESTON, April 29.—A special to the Galveston News from Griffin, Texas, says: Parties from the neighborhood of the Pecos River report that the Kiowas are killing herders and driving off stock. Mr. Beleher and one of his men were killed Saturday; another on the twenty-third. Fears of general massacre are entertained. The Indians number sixty.

MEMPHIS, April 29.—A special to the Avalanche from Durant, Miss., says: A fire last night destroyed ten buildings, as follows: The Prather House, loss $6 000, uninsured; H. P. Davis, loss $1,000, insurance $500; A. & W. Schild, loss $18,000, insurance $12,000; J. S. Weatherly, express agent, loss $1 500, insurance $600; D. J. Lowenstein, loss $1 000, insurance $500; W. W. Mayfield, loss $1 500 uninsured; J. K. Coffey, loss $9,000, insurance $5,000. The entire south half of the town was burned, and it was only by a great effort that the stores north of the Prather House were saved. The fire originated in D. Lowenstein's restaurant.

EUFAULA, ALA., April 29.—Hon. Eli Shorter, a prominent member of the Thirty-fourth and Thirty-fifth Congress, and an eminent lawyer and politician, died this morning of Bright's disease, aged fifty-six.

BOSTON, April 30.—The civil damages bill passed by the Legislature—which permits the recovery of damages resulting from the sale of liquor from the owners of the building wherein the liquor was sold—was signed by Gov. Talbot this afternoon.

NASHVILLE, TENN., April 30.—The committee appointed by the governor to go to New York to secure the acceptance by the Tennessee bondholders of the fifty cents four per cent. interest compromise proposed by the Legislature, made a report to the governor to-day, announcing that two-thirds of the State's creditors will accept the proposition. It is understood that Gov. Marks will issue a proclamation to-morrow calling an election of the people to ratify the proposition.

PHILADELPHIA, May 1.—Mrs. Sarah J. B. Hale, who for half a century was editoress of Godey's Lady's Book, died last evening in this city.

MONTGOMERY, May 1.—The Montgomery and Eufaula Railroad was sold to-day for the benefit of its bondholders by order of the United States Court. The road is eighty miles long and was bought by William M. Wadleigh. The principal competitor was the Louisville and Nashville Railroad, which owns a large amount of the bonds. The price paid in cash was $2 120,000.

ATLANTA, May 2.—The Convention of American Medical Colleges met here to-day; Dr. Gross, of Philadelphia, President; Dr. Loring, of Columbus, Ohio, Secretary. Discussion on the higher education of students engaged the body all day. Resolutions fixing three courses of lectures for three separate years were passed, and the convention adjourned *sine die*.

The Association of American Medical Colleges meets to-morrow.

PHILADELPHIA, May 2.—A meeting was held to-day to promote colored immigration from the South. The names of several leading citizens appear as indorsers of the project.

ST. LOUIS, May 3.—A dispatch from Atchison, Kansas, says over three hundred colored refugees from the South, landed here to-day, in a generally destitute condition. There being no vacant building in the city great difficulty was experienced in getting them under a shelter, but they were finally housed in colored churches.

It is questionable whether many of them can be furnished with employment as the demand for unskilled labor is very limited in this State. Their arrival was entirely unexpected, as they were originally destined for Leavenworth, but the authorities of that city paid their fare to this point and sent them on. Our citizens have provided for their temporary wants, but great suffering must result if this influx of totally destitute people does not soon stop.

ATLANTA, May 3.—The Association of American Medical Colleges met here to-day. Dr. Davis, of Chicago, is chairman. Twenty colleges are represented. Dartmouth and St Joseph colleges withdrew. Some amendments to the by-laws were passed and they adjourned to Monday, when the national board of health will also meet here.

VICKSBURG, May 5.—The Mississippi Valley Labor Convention was opened this afternoon at Southern Concert Garden, the Opera House, in which it was intended to hold the convention, being too small. Fully four hundred delegates present. Every county and parish on the Mississippi River between Helena, Ark., and New Orleans represented.

President—Gen. W. R. Miles, of Holmes county, Miss. Vice Presidents—T. F. Cassell, of Memphis, Tenn.; James Hill, of Jackson, Miss.; H. B. Robinson, of Helena, Ark.; David Young, of Concordia, La. All the Vice Presidents are colored. Secretary—A. W. Crandall, of Madison parish, La.

Among the resolutions referred was the following:

Resolved, That this convention being called, has assembled to take into consideration the material interests of the people, irrespective of party or color. No resolution of a political character shall be entertained by the Chair, and debate on such questions shall be considered out of order. The spirit of the convention towards the close was most harmonious. Great benefits are expected therefrom. There seems a general feeling among both colored and white delegates to make concessions.

The report of the Committee on Resolutions will, it is thought, favor a reduction in the rent of land and less exorbitant prices for the necessaries of life, and a more general recognition of the rights of the colored man. The general sentiment among delegates favors such resolutions.

STRATFORD, May 5.—This morning the whole town was shaken up as if by a shock of an earthquake. Windows were blown in, and even sidewalks, upon which people were walking, were shaken so as to cause pedestrians to fall. The cause was soon made apparent. A car loaded with dynamite had exploded at the Grand Trunk freight yard. The wreck made by the explosion beggars description.

MEMPHIS, May 5.—Advices by the steamer Halliday, which arrived here last night, is to the effect that several hundred negroes have armed themselves, near Carolina and Scota Landings, Mississippi. Their object is stated to be to seize the first passing steamer that may land within their jurisdiction and compel the vessel to convey them to Kansas.

FOREIGN.

TIRNOVA, April 29.—The Bulgarian Assembly of Notables unanimously elected Prince Alexander, of Battenburg, to the throne of Bulgaria, with the title of Alexander the First.

MADRID April 29.—The death of Princess Christina, (second child and second daughter of Duke de Montpensier,) sister of the late Queen Mercedes, and cousin of the present King of Spain, occurred in Seville at three o'clock yesterday afternoon.

LONDON, April 29.—A dispatch from Cape Town, dated April 8, by way of Madeira, says: Col. Pearson and the Ekowe garrison reached Tugela yesterday. Lord Chelmsford, commander-in-chief of the British forces, and his staff, are on their way to Durban. It is stated that the Zulus now occupy Ekowe, but that King Cetewayo himself has retired beyond the Black Umvolosi River.

LONDON, April 30.—A dispatch to the News from Cape Town, dated the eighth instant, says: A strong British force will be dispatched from Tugela for Cetewayo's Kraal, in a fortnight. It is stated from Pretoria that four thousand Boers have assembled near that place, and that hostilities between them and the British may arise at any moment. They seem anxious to avoid firing the first shot.

A dispatch to the Standard from Cape Town, April 8, says: The Zulus appear to have recovered very rapidly from their defeat at Gingelovu, as large numbers are reported in the neighborhood of Ekowe. Sickness is more or less prevalent among the British forces.

LONDON, April 30.—A letter from Zanzibar announces the arrival of Henry M. Stanley, (African explorer) with M. Dutalis, the officer in command of the Belgian expedition in Africa. It is stated that Stanley will act as guide and interpreter to the Belgian exploring expedition under M. Dutalis. The plan of operations is unknown.

COLOGNE, May 1.—The Cologne Gazette's St. Petersburg letter, dated April 22, says: A universal feeling of gloom prevails. One feels he must be prepared for the worst. Rigorous police regulations are already in force respecting watching the entrance of houses. Visits and searches by night and so on are to be rendered still more stringent. After nine o'clock in the evening nobody will be at liberty to show himself in the street without a certificate upon which must be written and attested the place from which the bearer comes and to which he is going.

LONDON, May 3.—The Standard's dispatch from Berlin says: Solovieff, who attempted to assassinate the czar, declares that though he was compelled, under threat of death, to fire at the czar, he purposely missed him. Among those arrested on suspicion of nihilism, is Stasor, who was counsel for the defense in a recent trial of a nihilist. The government of Kieff has received letters threatening incendiarism and slaughter by means of dynamite and bombs.

LONDON, May 3.—The Daily News' dispatch from Mandalay states that despite the peaceful desires of the ministers of the king of Burmah, the mass of the people are in favor of war. Troops are being dispatched to the frontier in detachments of a thousand at a time.

LONDON, May 5.—The Standard's correspondent says that in consequence of the undue importance attached to Garibaldi's manifesto, the government has sent a circular to the other governments declaring it will vigorously repress any attempts to disturb the harmony existing between Italy and other nations.

The Standard's correspondent at Rome reports that the progress of Catholicism in the United States has induced the Pope to arrange a complete organization of the hierarchy and a more intimate union with Rome. New bishoprics will shortly be created, and the establishment of the Society of Jesus will be more satisfactorily organized.

LONDON, May 5.—A Times dispatch from Calcutta says: Nearly a million of pilgrims who assembled at Hurdwar Fair, have carried the cholera in various directions. Outbreaks of the disease are reported from Delhi, Wrumitsur, Rawul, Pindee and elsewhere. Some cases have occurred among European troops. It is asserted that of 80 000 persons who went to the fair from Cumaon a quarter are missing, this mortality having been caused by the police forcing them to travel desert tracks.

Intermediate Exhibition Centenary College, Louisiana.

MR. EDITOR: They used to call this the March Exhibition in other days, but now it is changed to Intermediate Exhibition. This change may be attributable in part to the desire of our friends—the professors—to be up with other institutions in the use of all the modern terms; but it is doubtless more especially occasioned by the change in the length of the sessions, throwing the middle of the session in February, instead of March, as formerly. To persist in calling it March Exhibition, when it takes place in February, would be as much a misnomer as is another custom of colleges, viz: that of calling the end of the session commencement. The fashion was on the side of consistency in the change of the name of the exhibition; hence the professors found it easy to change; but, in the matter of the commencement, the fashion is opposed to consistency in terms; nevertheless, it has been victorious, and the whole college world goes on, calling the end of a thing the beginning. This March or Intermediate Exhibition happened on February 19 and 20. The people about Jackson have always been very fond of attending the college exhibitions, and this one, as usual, witnessed quite a numerous and brilliant audience assembled to listen for another time to the mimick oratory, the dialogue, and the more pretentious rhetoric and eloquence of such occasions. It is rather strange that college exhibitions, so alike to each other from year to year, should so continue to interest the people. There is something about a boy with his best clothes on, with stage air, standing before an audience delivering a speech, which begets an irresistable interest. It may be because it brings so forcibly to the mind of the hearer the time when he himself was the youthful candidate for oratorical honors; it may be because so many of the audience are immediately connected with the speakers; or it may be that looking forward a little it is easy to realize that those very boys may be standing on the hustings, in the forum, or in the pulpit, doing battle in the real contests of life. There is a wonderful inspiration in a boy; out of boys men are made, and by men the destinies of the world are shaped.

The first night of this exhibition, as usual, was given to the Preparatory Department, under the control of Prof. E. D. Wall. The programme was very well selected, indeed, and did credit to the taste of the manager. In other years we have noticed some coarseness in some of the pieces and dialogues; doubtless this proceeded from a desire to cater to the taste of the masses, something uproarious and frolicsome captivates them. But, while the bill on this night was sufficiently varied with the humorous, there was nothing that grated in the least upon the finer sensibilities. A good proportion of the youths did well; some of them delivered their pieces with a good deal of dramatic effect, and some with much pathos. It is tempting to give the names of those more excellent, and to refer to some of the admirable selections but this might unduly elate the favored ones and discourage the rest. Suffice it to say that we subscribed heartily to the remark we heard, from not a few, that this was among the very best of the preparatory exhibitions of Centenary.

The second night was devoted to the addresses of the representatives of the Literary Society, and to the oration of their annual speaker, Prof. D. M. Rosh. Five young men delivered original speeches. In most, if not all, of these the manner and subject matter were alike creditable. The naturalness of manner was particularly noticeable: not unfrequently sophomoric speakers with stage air mouth out their flowing periods *ore rotundo*, so that the effect is either ludicrous or painful through the sympathy it excites. These young gentlemen made you feel that they were at home, and understood their work. One incident deserves special mention for the determination and pluck it evinced. A speaker had gotten well into his piece when suddenly memory failed him; in vain was head scratched, and contiguous words gone over the missing sentence would not out. "Ladies and gentlemen," he broke forth, "I am afraid I can't recall my speech." "Refer to your manuscript," suggested the president. "Unfortunately," he replied, "I left it in my room." Everybody expected him to come down, but there he stood, and, as he would begin back of the stranding place and drive forward under full headway, the intense sympathy of the audience gradually gave way to an amazed and earnest desire to have him succeed, and, when finally he did tide over, the remainder of a really good speech was delivered with such feeling and power as made him the hero of the evening.

The subject of Prof. Rush's lecture was: "Words." In listening to it a rare treat was enjoyed by the audience. One person, who has been about the college for many years, and who is no mean judge of such things, pronounced it the very best lecture ever delivered on the boards of Centenary. This is high commendation; but, when it was observed that the large and intelligent audience laughed unrestrainedly as the speaker illustrated the rant and fustian of bombastic words, or quieted into breathless sympathy as he painted the hallowing effect of kindly words, or were aroused to intense appreciation, as they contemplated the inspiring influence of brave, noble words, the praise does not seem extravagant. We believe the professor fills the chairs of mathematics and natural science, and we hear unqualified approbation of his labors, but we rather think, with all his versatility, he would be more thoroughly furnished, and find a field more congenial to his tastes, in the chair of philology.

We gathered from the remarks of the president, at the close of this profitable occasion, that the college was doing more solid work during this session than ever before. Not so many matriculates quite as last session, but, owing to only three students having left since they entered, there were more in daily attendance than at this date last year. He stated that there were nine young men preparing themselves for the ministry. This, we thought, ought very strongly to commend the college to the confidence and support of the church to which it belongs. Have we no John Hopkins or Vanderbilts south of Mason and Dixon's line? One of them could find ample room for his bounty at Centenary College, of Louisiana.

Field Notes.

MOUNT ZION, LA., April 28, 1879.

Our new church here is completed; cost, $1,500; 36x50 feet; dedicated last February. The church on this (Haynesville) circuit is in good condition. In the last month there were two newspapers started at Haynesville—the Western Protestant, edited by Rev. H. P. M. Hickerson, and the Greenback Dollar, edited by J. G. Waren. Our town is full of business; farmers are well up with their crops; plenty of rain now; our Sunday-schools are flourishing; money matters tight, but the preacher is cared for.

JOHN A. MILLER, P. C.

WAYNESBORO, MISS., April 28, 1879.

MR. EDITOR: Wayne county has sustained a serious loss recently—the destruction of the courthouse and all the records of the county for many years, by fire, by an incendiary. Waynesboro Station embraces three appointments on the Mobile and Ohio railroad—Waynesboro, Buckatunna and State Line. A good congregation at each place, of attentive and intelligent hearers. Three good Sabbath-schools on the work furnished with our literature; also two well attended and interesting prayer-meetings; an excellent board of stewards who pay up in full all that is due the pastor and presiding elder each quarter. They also collect all the Conference and missionary money assessed the work to generally more than the assessment by twenty-five per cent.

W. H. JONES.

TRENTON, LA., April 28, 1879.

DEAR BRO. PARKER: Rev. J. E. Cobb died at the residence of Col. T. C. Standifer, in this place to-day, at ten minutes before twelve o'clock A. M. He has been delirious for several days, with intervals of rationality. He has been sick and confined to bed just forty-three days. He was constantly happy in God—never complained. His soul is at rest.

Yours in Christ,

JAMES L. WRIGHT.

LOUISVILLE, MISS., April 29, 1879.

Within the limits of Louisville circuit, North Mississippi Conference, there has been a great revival in the Sunday-school work. Three years ago there were one Presbyterian, one Union school and two Methodist schools of doubtful existence. Now there are two Union, one Presbyterian, one Baptist and eight Methodist Sunday-schools. "I cannot speak from personal knowledge of the others, but the Methodist schools, almost without an exception, are doing well. Doubtless the work which has built up these schools has provoked others to good works."

JOSEPH P. NEWSUM.

LAFAYETTE, ALA., April 29, 1879.

DEAR BROTHER: Two men have been preaching in Randolph county, Ala., Northern men; Strong, Congregationalist, and Bettis, Methodist Episcopal Church. The latter has created a good deal of confusion by arraying one class against another. At Rock Mills they had an open difficulty with him, and soon after valuable property was burned there; has now left this country, and writes bad things about us Southerners. The other creates no difficulties where he goes, and his praise is on the lips of all. See the difference.

J. B. STEVENSON.

SHARON, MISS., April 29, 1879.

DR. PARKER: Since the twenty-eighth of January last I have been in a low state of health—general debility and physical prostration. Preached once during February; filled all my appointments for March but one afternoon appointment; for April I have been in bed most of the time—not attempting to meet any appointments. My physician thinks the only chance for me to live is to go to Minnesota and spend several months. But, alas! that will take money, which I have not. Will some of my monied friends, who may wish me to live and preach a few years longer, send me the money to enable me to go?

H. H. MONTGOMERY.

AUBURN, ALA., April 29, 1879.

The preacher and members on Tallassee mission are working on "the long run." They have service three or four times a week. During the second quarter they added twenty or more to the membership, and on Sunday night of the quarterly meeting nine others applied for membership. The reports at the second quarterly meeting were all good. The membership is in an improving condition every way. Tallassee has a good future. "The long run is the best run."

T. E. MANOUM.

BLACK HAWK, MISS., April 30, 1879.

Delegates from nearly all the Protestant schools of Carroll county met in the Presbyterian Church, in Carrollton, Miss., April 26 for the purpose of forming a county Sunday-School Association. The Rev. H. F. Sprales (Baptist) opened the proceedings, and delivered an address of welcome. Prof. Tarrant, of Black Hawk, was elected president pro tem. Addresses of an interesting character, bearing on Sunday-school work, were delivered by Revs. J. F. Markham, A. P. Sage, Messrs. J. B. Streater, Anderson, Tarrant and others. Mr. J. B. Streater was elected permanent president, and Mr. T. H. Somerville secretary. The Friday before the fourth Sunday in April, 1880, was selected as the time, and Black Hawk the place for the next meeting.

JOSEPH S. OAKLEY.

GUNTERSVILLE, ALA., May 1, 1879.

DEAR BROTHER: My second Quarterly Conference was held April 19 and 20; had a precious love-feast; finances well up. Our Sunday-school is in excellent working order, and larger than I have seen it since my appointment here more than two years ago. We have bought a new chandelier, and planned some other refitting and repairs, which will be done soon.

Your brother,

J. W. NEWMAN.
North Alabama Conference.

GUNTERSVILLE, ALA., May 1, 1879.

MR. EDITOR: I received a copy of your paper and prize it highly. I will present it to my people. Please continue it, and I will send the money when I see if I can get more subscribers. The church on the Vienna circuit is improving spiritually. We are preaching and praying for a great revival. I have a large and hard work—thirteen appointments. We have eleven Sunday schools, and four more to organize. Your brother,

JOHN H. TUCKER.

GREENVILLE, ALA., May 1, 1879.

MR. EDITOR: Pensacola, Fla., has been visited by a terrible and destructive hail storm. The damage to property was heavy. The fall in the price of lumber and timber this season is very great. But, notwithstanding all this, the finances on the Pensacola district are coming up pretty well on my second round. We are having some good times; the revival fire is beginning to burn.

J. M. GOLSON.

SHUBUTA, MISS., May 2, 1879.

We have just closed a meeting here that resulted in great good to the church; there were four conversions and accessions. Bro. Champenois is having one nice new parsonage handsomely painted at his own expense. The weather is cool, yet the people are healthy and the crop prospects good.

J. M. WEEMS.

HAZLEHURST, MISS., May 2, 1879.

Second round reveals: decided improvements; an outspoken satisfaction with the progress of pastoral work; increased interest in visiting by preachers; notice of time of calling publicly gives advantage, presence of the whole family and religious conversation, quite a rally to the church of absentees produced already; many matters of interest brought to light never suspected; preachers of other denominations observing the experiment, and pleased with results; quarterly meetings profitable.

W. E. M. LINFIELD, P. E.

The Christian Advocate.

THURSDAY, MAY 8, 1879.

For the New Orleans Christian Advocate.

EBEN HERE AND THERE.

The following lines were suggested by a sermon preached in this city many years ago, the text of which was taken from the parable in I Kings xx. "As thy servant was busy here and there, he was gone."

While we are engrossed with the pleasures and cares of the world, the offers of Christ are disregarded.

Nearer than father's hand or mother's breast
He came; and every gracious offer pressed;
My tactless heart He pleased and almost won.
Oh, that Satan's work had then been done!
But life and being were a new delight,
And I was thrall to sense and thrall to sight
Earth in her girls of flowers, of water shine;
All things were fair and bright, and all my own:
All blessed in the eye, all's held by fervid grasp,
And wonder helpless in a withering clasp,
And spirit and pleasure rolled from every side,
And hope my loyal rose, and love my guide
And I was busy here and there, until the Man was gone.

Some wand'ring clouds the blue empyrean bore;
The breeze had grown to skin the whitecaps o'er;
Again He sought my heart—no joys of earth
He asked of Him, preferred more of Heavenly worth;
But all those clouds to glittering gems were wrought
And fish, and fowl with wizard magic fraught,
And fast the rose dew'd and hid the thorn,
And love grew with every day were born,
And Mirth and Pleasure stood the dance of life,
The historied maze, with all enchantment rife,
And gay Ambition's brilliant glamour shed,
And Pride was her queen's sovereign spread,
And Effort did, drew me with faithful kiss,
And Love gratified my soul with homeless bliss,
And I was busy here and there, and so the Man was gone.

Rude was the scene and rugged was the path,
And fierce the storms of elemental wrath;
And Toil's mighty hurricane raged beside,
And Care and Want their lashing scorpions plied,
With fondest vows to reach me dead so far
He braved my steps to guide my way to cheer,
He offered bread across the sea,
And He—the only loving soul would wish to share
Pill Chance and Destiny under me by the curse,
Stood crowded on me even with their fiercest force,
Bruised Honor lying for fate's delusive sake,
And Manhood, yielding to the glittering baubles such
And I was busy here and there, and straight the Man was gone.

As 'as the dew' for Death was everywhere,
His tread, his touch, on every soul and air,
The earth vessel, ere ne'er her dust went,
And buried the regret of kind mortal hem.
No cradle but wailed at the sight of the dead,
To rear a tomb the very sward was spread—
We listened for our opinions to the grave
And bell to bell the funeral things gave—
In loaf and blossomed boon, in every hand,
Besowed the shadowy chest, the flooting sand;
A worm lurked at the heart of every flower
And lichen and mildews broke the greenest bower;
A fatal poison dripped the balmiest breath,
The very air grew full with cooling death;
He called me loud, as never He called before,
And heed I gave until that stroke was o'er
Then I was busy here and there—and so the Man was gone.

The party was fair as Eden in her charms,
Wine sped, the temple gates like doors swung,
Friend beckoned friend, and foe on foe did call,
And in the narrow way thus beckoned all—
Men dropped the sordid toy and chose the palm,
And believed every breeze with echoed psalm;
The haunts of sin to pale ness grew,
And far away the lurid hells of pine crew,
For Jesus reigned the world and reigned so clean,
He nothing left that stained for to gleam
We deemed the ideal millennium drew nigh,
And looked for bright winged seraphs in the sky.
Once more He came and sweet, oh! sweet His plea—
How could I fail to heed? but woe is me!
While I was busy here and there behold! the Man was gone.

O years like swift the years are winter's blast,
And lo! the fall the cold of life is on me at
And Time is Christ all gracious Father stays
And keep Thy wanderer 'gainst the fatal days,
That when Thy voice rings voice in heaven's call,
The foundless mysteries of morals all
And Thy tremendous glories shall fall on me,
Be still to me as now the pilgrims flee
That I was busy here and there—and all the Man was gone.

TRANSIENT.

Are the days of Miracles Past?

MR. EDITOR: I know it is the opinion of many—perhaps of most—that the days of miracles are past. But why do they think so? What is their authority for thinking so? Does the Bible anywhere say that miracles should ever cease in time? I do not remember any such passage. And if there is no divine authority for such assertion, why is the opinion so prevalent, and why do even our most learned divines so confidently assert that the days of miracles are past?

It is true that there is no longer any necessity that miracles be wrought to establish the truth of God's word or the authority of His messengers. Nor are they wrought by *men*, as they were in ancient times by prophets, apostles, and by Christ.

But we must remember that the confirmation of the truth of God's words, and of the authority of His messengers was not the only purpose for which they were wrought. While this may have been the *right design*, they, at the same time, answered *other ends*. Some were wrought for the punishment of evil-doers, as the plagues inflicted upon Pharaoh and his subjects, while many others—perhaps most that are mentioned both in the Old and in the New Testament—were wrought as acts of mercy. This was especially the case with those wrought by Christ; while they established His claim as the Messiah, they were, at the same time, acts of mercy, giving food to the hungry, health to the afflicted, comfort to the distressed.

Now, while there is no longer any necessity that miracles be wrought for the accomplishment of the original main design, and while men may no longer be endowed with the special power of working them, may not God still, as a God of love and mercy, work miracles as acts of mercy—to relieve the afflicted and give comfort to the distressed, in answer to their own prayers and those of their friends? James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Now, so far as there is any intimation to the contrary, this direction was given by James not for the benefit of the church in apostolic times only, but in all subsequent ages, to the end of time. If there is any proof anywhere in the Bible that this direction was not intended by the Holy Ghost to be so understood, I would be glad to have it pointed out.

If, then, this view be correct, the reason that miracles of this sort have ceased, or so seldom occur, is not that God is either unable or unwilling to work them, but that we do not walk sufficiently closely with God to be able to exercise the faith necessary to obtain such answers to prayer. But if we are to believe statements that occasionally appear in books and periodicals, miracles of this sort have not entirely ceased.

I will mention some of these statements, giving the substance of them as nearly as I can from memory:

The first is taken from the life of Rev. William Bramwell, one of the early Methodist preachers of England. During a visit at a certain house he was informed that a little boy, a member of the family, had been for a long time afflicted with inflammatory sore eyes, that it was necessary to keep his eyes closely bandaged, and to keep him shut up in a dark room. When about to leave, Mr. Bramwell asked permission to see the boy. This being granted, he laid his hand on the boy's head, and seemed for a few moments to be engaged in prayer. He then bade the family adieu, and left. Almost immediately the boy pulled the bandage off his eyes, they having become, instantaneously, perfectly well.

A few years ago I saw an account of the instantaneous restoration to perfect health of a lady who had been for many years sorely afflicted with rheumatism. She had vainly tried the physicians and all the remedies she could hear of. A pious lady friend one day proposed that they carry the case to God in prayer. This was agreed to. One or two other pious ladies were asked to be present at the appointed time; and, while they were earnestly prescribing the case to God, the lady was instantly restored to perfect health.

Some months after this a little girl, aged about twelve years, who was singularly afflicted, hearing her mother read an account of the restoration of this lady, conceived the idea that she might be restored in the same way, and began to entreat her mother to pray for her recovery. At first the mother felt that her faith was not sufficiently strong. But after a few days she yielded to her daughter's entreaties, and carried the case to God with all the earnestness and faith she could exercise. After she had been thus engaged for some time her daughter came running to her, exclaiming, with great delight: "Mamma, I'm well! Mamma, I'm well!"

There is still another case of the same sort—that of a young man in North Carolina. He was afflicted in the same way, and had been, perhaps, for years. No means he had used had done him any good. Finally he concluded to try fasting and prayer. One morning he shut himself up in his room and spent the greater part of the day in earnest prayer to God for his restoration. Late in the afternoon, it is stated, he came out of the room perfectly restored, and that night walked to the church in the place to prayer meeting, to the astonishment of all who knew him. It is said that at the time at which this statement was made this young man was still perfectly free from that affliction, and was a minister of the gospel, and a member of the North Carolina Conference.

Now these statements were made in religious papers, and in such a manner that I could not doubt their truthfulness. If they are true, they prove that the direction of St. James was intended for the benefit of the church in that and in all subsequent ages, and that the days of this kind of miracles have not passed away.

If such answers to prayer may be obtained in reference to health, of course they may in reference to other things. But it must be borne in mind that God never does for us that which He has put it in our power to do for ourselves. It is only when we have exhausted all the means at our command that we have the right to expect God to grant such miraculous answers to prayer.

W. T. MONTGOMERY.

MARTINVILLE, Ala.

"Indecent Familiarity."

Under this heading a writer in the ADVOCATE of March 27 has, I think, very successfully met the objections urged by Dr. Wentworth to that class of songs or hymns in very common use among the churches, of which, he says, such "gross indecent familiarity would have brought Mr. Wesley's indignation to the boiling point." The Scriptures quoted by your correspondent are altogether sufficient to the purposes of the argument.

It is true that the *wording* of many that are called *emotional* songs, mostly used at our social meetings and during revival seasons, is not altogether unexceptionable, nor are the tunes such as experts in musical composition would approve. Nevertheless, while the sentiment is in accord with the plain teaching of Scripture, there is no just ground for the very harsh criticism of Dr. Wentworth.

There is danger of running to extremes on both sides of this question. Your correspondent has taken the proper ground. I think, when he says: "It *would* be a great evil to supplant our highly spiritual hymns by those which *only* address the sympathies, but each bears its part in the work, etc."

However, worldly persons and lifeless professors of religion are wont to criticise camp meeting and protracted meeting revivals, and deprecate their blessed fruits, *we* know that among the brightest and best of *our* communion, at least, are found very many who can and do say, with rejoicing: "I was born there." Who does not know that among the various instrumentalities employed on these occasions the sweet melodies that stirred the "power of feeling" were all potent and efficacious?

There are more ways than one to "preach the word." The word must not only be preached with a view to edify and enlighten, but also to quicken. Human hearts are cold, hard, unfeeling. Logic will not always move. Metemic bursts of oratory may "transiently dazzle" the mental vision, but only that gospel which makes the heart *feel* is the "power of God unto salvation." That gospel is as often found in a simple chorus as in the sermons of some of our ablest divines.

The statement contained in the last paragraph of the article alluded to, I am confident, is attested in the experience of scores and hundreds of Methodist preachers, if not of the ministry of other churches. The writer says: "Many instances might be recorded of the skeptic whom argument had failed to move, yielding by God's blessing, to the power of feeling," and, I may add, through the instrumentality of song.

In a diary kept from an early day, and extending through a ministry of many years, I have recorded instances precisely in point, to which I have frequently referred with effect, both in private and in public. Among the many, I will give one: While traveling C—— circuit, in the Mississippi Conference, some twenty-five or six years ago, I made the acquaintance of an intelligent, educated gentleman, who was a very successful and popular teacher in one of the principal neighborhoods, but an avowed skeptic. From frequent conversations with him, I felt in my heart if there was in Christendom a man who could be honestly, candidly skeptical, my friend E—— was that man. He was not of that blatant sort, always proclaiming his "views." On the contrary, he was always modest, retiring, always respectful in his bearing toward the church and Christian people. He very rarely introduced it, but whenever approached on the subject of religion, frankly stated his objections. There was a gracious visitation to his neighborhood—a glorious revival of religion; quite a number converted and were added to the church. This man attended the meeting throughout. He witnessed the various demonstrations of weeping penitents, and the transports of those who professed to find the "pearl of great price." He inquired of the most intelligent and reliable as to their experience. At length, as he told me himself, he concluded that "if there was reality in Christianity, it was certainly his highest interest to know it, and, being assured by friends in whom he had confidence that this knowledge was attainable, he resolved to seek it." He joined the church as a "seeker of religion," and stood in that relation for about four years. I never knew a man who so faithfully and constantly maintained his purpose as did my friend through all these years of honest inquiry. He was a regular attendant at class and prayer meetings upon all occasions of public worship, prayed regularly in his family, was a teacher in the Sunday-school. I know him when called upon to do so—to pray in the congregation. Still he protested his want of faith and his constant unbelief, and that he was acting in all these from the dictates of honest judgment. I was present at the camp meeting where this skeptic had the scales removed from his eyes. The scene is memorable, and many are living to-day who can recall it. The public religious exercises of the afternoon had closed. We had enjoyed a season of refreshing at the "stand." Some young ladies had met together in a tent, and were singing socially. Many were attracted thither by the sweet sounds. My friend was there. Some new song (the words of which I cannot now recall,) was being sung; the gist of it was the travail of an anxious soul, from the first awakening up to the blessed moment when God shed light and immortality upon it. All was quiet—deep and solemn interest was felt, but no special demonstration by any one, until suddenly my skeptic friend sprang to his feet, and exclaimed: "*I believe it, I believe it now!*" There was a thrill of joy in every Christian's heart who knew the man. But a moment more and he arose again, clapping his hands, and said: "*Now I know it!*" Every one saw his face aglow with rapturous delight, and every one felt that he was

"Safe in the arms of Jesus,
Safe on the gentle Saviour's breast."

It was then we did there, by means of that little sympathetic, emotional song, by God's grace, his infidelity was overcome. Since then all accounts I have had of him are favorable. Many years have passed, and he may be in heaven to-day, singing the song of the redeemed. These little songs, oh! how precious! They have been to many a soul. Let us not despise these "small things."

From the Work.

OAKATUPPA MISSION MOBILE DISTRICT.

MR. EDITOR: I am pleased with the ADVOCATE, and am glad to see our preacher spreading it among the people. It will do good. You ask for "news from the churches." It is good in this work. Indeed, I have never seen the like. Our preacher has infused new life into the churches, and all of them are on the increase. Old feuds have been settled, old sores have been healed, and the brethren love one another, as it should be, in Jesus. Sinners are being converted, mourners converted, and backsliders who had left the church by scores are coming back. Indeed, the people are just flocking home to God. Over fifty men have joined the church, and the mothers are bringing up their children, and giving them to God in baptism. Thank the Lord, our wilderness is blossoming like the rose. We are a poor people in this world's goods, and live in the "*piny woods*". But the Conference did not send us a "*little piny woods preacher*" this year, but a man of great ability in the pulpit and out of it, carrying with him the Spirit of Christ, and doing great good in the name of Jesus. We thank the Conference for our preacher, and will do all we can for his support. We are in truth "*a mission*," but see from the "foreign nues" the Conference has given us no help, while pretty good circuits and stations have had appropriations. But if our crops fail not, we will do all we can. Everybody will help, for hundreds are pleading now, and will rejoice in eternity, that Bro. Briggs was sent to preach on this mission.

T. H. W.

COCTAW CO., ALA., April 24, 1879.

OUSHATTA, LOUISIANA.

MR. EDITOR: Rev. Mr. Filley, evangelist of the Baptist Louisiana State Convention, closed a meeting a few days since, which was protracted seventeen days at this place, and resulting in several conversions, and twenty four or five accessions to the Baptist Church, and perhaps the Methodist Episcopal Church, South, will get eight or ten accessions—the result of the meeting. The two denominations worked harmoniously together. The meeting closed, leaving about forty mourners at the altar. Some of the most influential men of the town were at the altar for prayer.

The Baptist and Methodist each are soliciting subscriptions of money to build a church for each denomination. The Methodist have secured a church and parsonage lot, and have about $700 in subscription.

We feel assured that we will succeed with the building of the Methodist Church this year.

The Stringville circuit is looking up generally, and we are looking forward to a general revival. We expect to have two camp meetings this year. Pray for us.

W. D. STAYTON.

April 17, 1879.

Death, to the Christian is the funeral of all his sorrows and evils, and the resurrection of all his joys.—J. Mason.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

COL. HENRY M. ELMORE was born January 28, 1816, in Virginia, but while he was quite a boy his father, Judge John A. Elmore, moved to Alabama and settled in Autauga county, where he raised a large family of children.

The subject of this notice was married first to Mrs. Harris, daughter of Joe Fitzpatrick, June 26, 1838, who died August 12, 1859. He was married the second time to Mrs. Mary D. Armond, December 23, 1861.

The positions that Col. Elmore filled in life is an indication that the State has lost no ordinary citizen and the church no lifeless member.

For two years he filled the office of Probate Judge in Macon county, Alabama, at the same time running a large farm and attending to various other duties. In 1854 he came to Texas and settled in Walker county, and in 1859 and 1860 he was sent by the people to represent them in the Legislature. When the war came on he was "over age," but his love for the country hurried him off as a private, but at the organization of the Thirtieth Texas Regiment he was elected Colonel, which position he filled until the war closed.

The precise date of his conversion and accession to the Methodist Church I have failed to get, but I am impressed that it was in a revival held by Dr. Hamilton in Montgomery, Alabama, early in his life. For many years he had been a servant of the church in good standing. In the last conversation I had with him on earth he expressed the strongest love for this church of any other institution on earth. After briefly enumerating his trials and pleasures through life, he said: "I love much more to die a Methodist Church than to live a world is aware of."

On the night of the twenty-first of February, 1879, with his family about him at his home in Waverly, Texas, he fell peacefully to sleep in Jesus.

L. T. MORRIS.

BRO. BENNETT M. M. MARTIN died at his residence, Parker county, Texas, February 16, 1879.

Brother Bennett was born of pious parents in Shelby county, Texas, in the year 1813, and was sixty-six years and six days old when he died. At the age of seven years his father died, and his mother moved with her family to her people in Louisiana, where she continued to train him in the nurture and admonition of the Lord, until she, too, was taken to her reward only a few years back.

In the year 1871 he was married to Miss Maggie C. Ashbolton, near Mountgomery, Caddo parish, and professed religion and united with the Methodist Church, South, that same year. Though his health was poor for several years, he remained there until two years ago, when he was led to believe that the high, dry and pure air of Parker county would be more congenial and healthy for him; but he was too far consumption had seized upon his system never to relax its hold until it claimed him as victim. Two short years ago he is no more.

Brother Bennett died as he had lived—a consistent Christian. He was ever ready to aid the church, and to organize and carry on Sunday schools, and to build up societies by a Godly and consistent walk, teaching the young to live soberly, righteously and truthfully before God. In his death the Methodist Church has lost a useful member, the Masonic fraternity an honored brother, and society an ornament.

He was a devoted and loving husband, an affectionate father, a kind brother and a worthy citizen, beloved by all who knew him.

CHARLES MARTIN.

Texas Christian Advocate please copy.

At a meeting of the members of Leto-hatchie Sunday School, April 13, 1879, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God to take from our midst Wallace D. Lemmetter, in the twenty first year of his age; a young man of sterling integrity and high moral worth, who, on the twenty-third day of March, 1879, in the city of Montgomery, has cast a pall of sadness and gloom over this community, and especially over the Sunday school of this place, of which he was a member; therefore be it

Resolved, That the incomprehensible and infinitely merciful God, in His dealings with his creatures, may appear inexplicable and mysterious, yet we know that He doeth all things for the best, and therefore we will bow submissively to His stern decrees, and in the language of His submissive Son say, "Thy will not ours be done."

Resolved, That in the death of our brother, Walter, the Sophia school has lost a useful member; the community a young man of unusual promise, and the family a brother and son the most affectionate.

Resolved, That we, the members of Leto-hatchie Sunday School, in deep sincerity tender to his bereaved brothers and venerable father our sympathy and confidence in this their sad affliction, with the abiding hope and confidence in the God of all mercy that their loss may be to him ineffable gain.

J. E. TRIMBLE, Secretary.

JOHN W. SCOTT "has" beloved brother has departed this life since the last quarterly Conference, and we deem it appropriate to place upon our records this minute in his memory.

Brother Scott was a native of the county of Jefferson, the son of Christian parents, (whose memory is still cherished by many of our church.) He was religiously reared and became a member of the church of his sainted parents in early youth. He was always an active and zealous Christian, and of late years held official station with great credit to himself and usefulness to the church. He was a faithful, discreet and industrious steward. For several years he was elected president of the board, and held that position at the time of his death. Bro. Scott, adorned all the walks of life. As a husband and father, devoted, kind and affectionate; as a citizen, self-sacrificing, public spirited and patriotic. In his relations to the association of which he was a member, he was zealous, efficient and laborious. He had the ornament of a quiet, peaceful and gentle spirit, all of which graces were eminently due to his pious and christian walk and conversation.

Resolved, That in his death we have lost a highly esteemed friend, a faithful co-laborer in the Church of God, and a brother whose example we should endeavor to emulate.

Milton Grove, Mississippi.

MRS. OCTAVIA GIBSON JENNINGS, daughter of J. and E. H. Gibson, and wife of S. K. Jennings, Jr., was born October 6, 1842, and died in Greensborough, Alabama, at the residence of her sister, Mrs. S. C. Yerby, April 13 1879.

It is not our purpose in preparing this memorial to write a lengthy eulogy on our loved and lost sister, but simply to offer this slight tribute to a life which was too pure, too true, too beautiful to pass unnoticed into the shadowy land of forgetfulness. Like the perfume of sweet flowers, her memory must ever linger around those who knew her best. From a child she was distinguished for beauty of person, brilliancy of intellect, suavility of disposition and a high sense of honor. At school her rare mental endowments, which caused her to surpass all of her class, would have rendered her an object of envy, but her modesty and sweetness only rendered her universal favorite. One of her greatest charms was her utter unconsciousness of her own perfections.

Her full, but experience, though deep, was characteristic of her, unmarked by great outward manifestations, but she was ever possessed of those greatest of adornments for woman, a meek and quiet spirit. She was an invalid for several years, and was thus shut out from society which she was so eminently fitted to adorn, and from the privileges of the sanctuary which she loved, but her sufferings were ever borne with patient resignation to the will of her Heavenly father, and though "tried as by fire," she came forth purified and strong in the faith, and filled with love and charity toward every one.

Her death was unexpected at the time, but the icy monster found her ready. She said: "All is well." Her only regret was in leaving her husband and child and her loved ones. As an infant sinks to sleep, without a struggle, she breathed out her pure spirit to the God who gave it.

Peace to her gentle ashes: None knew her but to love her nor named her but to praise.

IRENE G. GAITH.

WILLIAM P. SLATON was born in South Carolina, May 8, 1816; married December 7, 1835; joined the Methodist Episcopal Church in 1838, and united at the first organization of Choctaw county, Alabama, March 20, 1879. Brother Slaton possessed many excellent traits of character, prominent of the old Palmetto State. He was a genuine Methodist, chivalrous and hospitable. He was a man of ardent temperament, strong reason and deep convictions. These combined features sometimes led him to pass upon us that did not exhibit a correct appreciation of his character.

Having previously to his conversion, he was secretive—misunderstood. For more than thirty years he has, without intermission, efficiently and successfully filled either the office of steward, class leader or trustee in the church. He made a perpetual daily offering of prayer upon the family altar, and made it one of the last requests of his life that his wife and children perpetuate this service.

Just after the last sermon he ever heard he told his pastor before he descended from the pulpit, that on Saturday night before he was very happy in the love of God, and very much desired that his neighbors, and all the world, should enjoy it like peace. A few days after he was taken with violent convulsions, from which he partially recovered, but was profoundly impressed that the end was nigh. In his last hours he loved to dwell upon the joys of the redeemed. He set his house in order, and we have abundant hope and assurance that he fell asleep in Jesus.

O. C. CROOK.

SISTER SARAH ANN HENINGTON, the subject of this sketch, was born in Choctaw county, Ala., August 22, 1811. When quite young she united with the Methodist Episcopal Church, South, and lived ever after a consistent Christian life. She married H. Henington, April 11, 1858, and, although quite young, she met the responsibilities of wife and mother so fully and uncomplainingly that all who were observant of her conduct praised and commended her.

Having "done what she could" in the way of duty to her husband and children, her church and her God, when called by death from labor and toil, she was found ready and waiting. She bore with great patience her last sickness, appearing to have had a presentiment of her death. She spoke of her death without the least sign of fear or regret, and several times rejoiced in prospect of the great reward. She leaves a disconsolate husband and several children to deplore the irreparable loss of wife and mother, to whom I pray that God may minister the consolations of the gospel.

D. W. C. HILLS.

Prayers of love like raindrops fall,
Tears of pity are falling dew,
And dear to the heart of our Lord are all
Who suffer, like Him, to the good they do.
—Whittier.

The Christian Advocate.

THURSDAY, MAY 8, 1879.

A POEM BY MILTON.

The following sublime and affecting production was discovered among the remains of the great epic poet, and is published in the recent Oxford edition of Milton's works:

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father supreme! to Thee.

O merciful One,
When men are farthest, then Thou art most near;
When friends pass by me, and my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me; and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

On my bended knee
I recognize Thy purpose clearly showed;
My mission I behold—that I may see
Thyself—Thyself alone.

I have sought to fear:
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred; here
Can come no evil thing.

Oh! I seem to stand,
Trembling, where foot of mortal ne'er hath been
Wrapped in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

Is it nothing now,
When heaven is opening on my sightless eyes?—
When airs from paradise refresh my brow,
The earth is darkness lies.

Methodist Education.

ADDRESS OF DR. PUNSHON.

At the annual meeting, on behalf of Wesleyan Methodist Education, at Exeter Hall, London, April 2, Dr. Punshon delivered the following address:

The Rev. Dr. Punshon, who was very cordially received, could not help congratulating the committee upon the success of that meeting, and upon the position which their educational institutions had assumed by steady and successive growths from year to year. Three years ago he stood upon that platform at the first gathering that the educational Institutions of Methodism—which had now become a many-headed Janus—had ventured to hold in Exeter Hall. He remembered when the committee were content with the large room at the mission-house; now it took its place, as was seemly and becoming among the great institutions in Exeter Hall. He was thankful that the Wesleyan Education Committee were so vigilant over all that concerned national education, and the bearing of education upon religious freedom. He could not help thinking there was a good deal of arbitrariness in that part of the Code to which reference had been made, which constituted the Education Department the absolute judge of the necessity or otherwise of voluntary schools in any particular place; and he was thankful that, by dogged perseverance, the committee had succeeded in getting some remarkable concessions from the government. But one remarkable concession had not been adverted to—they had got the remarkable concession of being regarded by the government as a troublesome body, and of being told in so many words that they were so regarded. (Laughter.) That was a very considerable triumph, because most governments—especially when an election loomed in the distance—were made of squeezable material; and so soon as any committee got the reputation for being determined to push itself forward into notice, particularly if it had good ground to stand upon, the chances were that it would in the long run succeed. (Hear, hear.) He was thankful for that little official smile, which their committee said they "don't see" exactly. (Laughter.) The lords of the Department told the committee they think the parishes should apply for redress of grievances, and that the lordships are not prepared to discuss the question with any "central body." But the central body, charged with the oversight of Wesleyan education, were not quite of that opinion; they thought it became them to be Argus-eyed over every department of education, so far as it was likely to trench upon individual freedom, or upon what they believed to be the dearest interests that were confided to them as a branch of the living Church of the living God. (Applause.) They were not prepared to give up anything they had got. In view of latitudinarian teaching on the one hand, and of exclusive teaching on the other hand, it was quite proper that they should maintain themselves in the position of influence and progress which they were happy to report that day. If for nothing else, they were found, in view of the great future of our country, to provide teachers fearing God, teachers who had the root of all morality—which was true religion—within them, teachers who understood and who would maintain the truth as it is in Jesus, holding fast that they might hold forth the gospel of the grace of God. The greatness of a country was in the patriotism and manliness and godliness of its sons. They wanted, in order to have great men in the future, in order that the race of heroes might not die out, they wanted men of infinite self-sacrifice, men of insight and foresight, of sincerity and sympathy, who saw the right when others could not, and followed it when others would not, who believed that underlying all that was coarse and brutal in humanity there was something which bore the image of Christ, and which could be exalted into the fullness and beauty of that image among men. If they maintained their colleges, and sent forth broadcast their teachers in every direction, they would assuredly contribute to the growth of such heroes in time to come. He would like to endorse what Mr. Percy Bunting had said with regard to middle-class education. The schoolmaster's business was not a trade like a grocer's; it was not even a profession; it was or ought to be a vocation, a calling, something that was inspired of God, because the teacher had to deal with humanity in the whole range and sweep of its aspirations and destinies. Each of their schools ought to be a cure of souls; the school *was* a cure of souls in almost every other church but their own. Some years ago he straggled on a Sabbath afternoon into St. Peter's in Rome, and he saw there a company of little classes in which children were being instructed very carefully upon the differences between Protestantism and Romanism. In the schools—of which there were some thirty in every ward—in the great Salt Lake City, every Sabbath day there were gathered hundreds of children who were instructed intelligently and thoroughly in all the peculiarities of Mormonism. There was no other church but Methodism that professed such wonderful liberality that it dare not avow a gospel of sublime selfishness, if they liked to call it so, in connection with the taking care of their own children. Why was he a Methodist? Because he believed that, under God, Methodism was the best thing in the world for him, and as he was, he believed, a man of like passions with a good many other people; therefore, he thought that as a revelation of God, and as an embodiment of Christian activity and philanthropy, it would do other people as much good as it had done himself. He was no bigot in saying that; he held out the hand of fellowship to all co-operating churches. Methodism was not a sheep-stealing church, or shepherd-stealing church either; it was a sheep-feeding church for other pastures, and a shepherd-feeding church for other flocks. That had been their characteristic from the beginning, and the Lord grant that it might always be; they could afford to give royal largess on the right hand and on the left, but, by God's blessing, they ought to do something to hold and keep their own. They ought to do something to train up the children of their own people in their father's faith, and to sustain them in the profession and practice of the truths which they themselves held dear, and which would not only benefit themselves, but would also benefit the nation and the world. Therefore, they must supplement their efforts, not merely on behalf of the lower stratum, but among the middle-class people of this country, by emulating the example of the Church of England—a right, noble example it was, and if he were a churchman he would rejoice in it—by emulating that example in creating here and there a middle class school, where an education not cheap and nasty, but cheap and thorough, should be given. He hoped the solution of that difficult problem would come by and-by; if the money came they might depend upon it—the solution would be found somehow or other—if not they would know the reason why. Mr. Gregory had gone into an almost exhaustless field—what other people thought of us. An eminent French minister had said: "The English Christian is energetic; he wills what he wills; the traditional 'I would' is at a discount in his vocabulary." Would that it were always so. The minister continued: "The English Christian is practical and persevering; he works"—("Hurrah," as Mr. Gregory said, "for the man who works")—"he works, and does not cease to pursue his object until he has attained it." He commended that to the meeting as what a Frenchman thought an English Christian was, and what an Englishman, in his (Dr Punshon's) person, hoped his hearers would prove themselves to be. If an English Christian worked and persevered, and did not cease to pursue his object until he had attained it, his object was a good collection, so he would work and persevere, if they pleased, until they were fully impressed with it. (Laughter.) All those things could not be carried on without money—the educational institution, the Normal Colleges, the Sunday School Union, the Children's Home and all those beautiful orphanages *in habibus* yet, till they were coaling out of the clouds into substantial bricks and stone every where until there should be an overflowing department of Methodism girdling the whole country, according to John Wesley's idea, which had lain dormant, but was never sepulchered. He had come across a wonderful apologue well illustrating the power of giving in bad times, with the confident expectation of receiving again; that was a low motive, but it was one of Luther's done into a rough sort of rhyme:

A beggar asked an alms
One day at an abbey door,
Said Luther the [illegible]
The abbot replied: We're poor.

Poor, with bad plenty ones,
Who gifts sell thick as rain;
But they give on bought for nones,
And how can we give again?

Then the beggar: "Save your alms
Of old, unless I err,
Ye had live liers for inmates, twins,
Dives and Dathan.

While Dives was in good case,
Habitat that abbey too,
For Dathan's [illegible]
No wonder if Dathan rue.

Would ye retrieve the sin,
Try and make plain the matter;
Where Dathan's penance is done,
Lazarus helps his brother;

Give however ye can?"
The abbot bent his head;
This beggar might be, perhaps,
An angel, Luther said.

They must not imagine that because these times were hard that therefore it was a time to refuse from giving, but rather honor God by the faith that ventured something for Him; then assuredly they would have their reward. If they looked into the New Testament—he was almost afraid to take people there for advice and example, they found there such exuberant generosity as startled them—there they read that they had all things common in the church. They were not quite prepared for that yet; that Christian socialism would be out of date and an anachronism in the present day—the wealthy giving half his substance without rebuke from the Master, the poor widow casting in her all with His special sanction and blessing, the apostles forsaking all for the world's good and the church's work; and all this crowned by the Saviour's own grand unapproachable offering—the sacrifice of His life, crowned by the sacrifice of His blood. There was no stint there; all was on the broadest guage of charity, self-sacrificing, divine. If they despaired of giving according to the New Testament standard, what did they find in the Old Testament? Abraham tithing his substance, the Jew giving of his property for the work of God and for the temple worship; Solomon, in his wisdom, taxing the property and taxing the income as keenly as if he was a modern Chancellor of the Exchequer: "Honor the Lord with thy substance"—there was the property-tax—"and with the first fruits of thine increase"—there was the income-tax; and the reward was found in the bountiful harvests and the generous vintage. Surely Christianity would never dwarf the stature of a virtue. Surely their sacrifice should not be smaller in the modern times than in the times that went before them! Surely the ransomed, who were free, and the children who were adopted, were bound with glad hearts to render larger tribute; and if they were to drop their Ideal for drachmas it would be nought beyond what the grandeur of their obligation required. He was simply asking them to give as God had prospered them, to venture something in the faith that He would recompense, who knew all the doings of His people, and who would reward them according to their deeds. He was sure they would have a fair collection; he wished he could say a good one; he had not of late years known of a good Exeter Hall collection, but he meant to know of it if he lived much longer. He did not intend their anniversaries to pass over with such beggarly collections as they had had of late years in Exeter Hall. (Laughter.) Some of their meetings had hardly paid their expenses. He wanted them to know that, and he would rather they knew it in connection with the Education Department than in connection with his own department (Laughter). That was perfectly disinterested; he was very anxious that others should be the first to emerge from that dispensation of littleness into the grandeur and beauty, and widespread and catholic generosity that befitted the place and the occasion. (Renewed laughter.) If they gave as they ought to give, God's blessing would rest upon them, and their institutions would go on prospering and to prosper, conquering and to conquer, until, by the blessing of God, they had girdled the whole land, and their sons should be as plants grown up in their youth, and their daughters like corner-stones polished after the similitude of a palace. (Applause.)—London Watchman.

Religious Intelligence.

—Rev. Wm. Johnston, pastor of the Presbyterian Church at East St. Louis, Ill., has been appointed to the charge of the Protestant Church and schools at Sidon, Syria.

—A Catholic Congress, which has been held at Lille, has recommended Catholics to abstain from giving or attending hunting or fishing parties on Sunday, and to avoid Sunday travelling except in case of necessity.

—The Friends' Mission in Mexico has the "most extensive publishing-house of Evangelical literature in the Spanish language in all Spanish America." The headquarters of the mission are at Matamoras, where there are 106 members.

—The Friend of India, a secular journal says: "But for the English missionaries, the natives of India would have a very poor opinion of Englishmen. The missionary alone of all Englishmen, is the representative of a disinterested desire to elevate and improve the people."

—Dr. George Smith, late editor of the Friend of India and of the Edinburgh Daily Review, has undertaken to write the life of the late Rev. Dr. Duff. He has just given to the world the biography of another eminent Indian missionary, Dr. John Wilson, of Bombay.

—The Church Missionary Society has just assumed the care of a new mission station at Gaza, Palestine, and has appointed Rev. A. Schapira, a Christian Jew, to the charge. This Society also proposes to send out shortly an expedition to the southwestern end of the Albert-Nyanza.

Of the popular preachers in New York and Brooklyn, Dr. Talmage receives $12,000; Rev. Morgan Dix, $15,000; Rev. Dr. William Taylor $12,000; Rev. Dr. R. S. Storrs, $10,000; Rev. Dr. Ormiston, $8,000; Rev. Dr. Potter and Rev. Dr. Tiffany, each $10,000; Rev. Dr. Cheapo, $8,000 to $10,000.—New York Herald.

Henry Martyn once said, "If I ever see a Hindoo converted to Jesus Christ, I shall see something nearly approaching the resurrection of a dead body than anything I have ever yet seen." To-day there are about 500,000 native Christians in India. The rate of growth has been, in 1852, 128,000; 1862, 213,000; 1872, 318,000; 1878, 500,000.

In 1818 thirteen men gathered together, thirteen prayers were said, and $13 subscribed for the establishment of a place of learning for Baptists. To-day Madison University, at Hamilton, N. Y., owns all its buildings and 100 acres of land in a beautiful part of the country. It has a fine library, no debts, and more than $100,000 drawing interest.

—In the Russian Church there are no less than 10,000 persons in holy orders, and, as might be expected, very many of them are in a condition of beggary. The receipts of the Synod are about 26,000,000 roubles a year, of which 10,000,000 roubles come from the state; but little of the large amount goes to the rural clergy. In the way of church accommodation, there are 420 cathedrals, 38,302 churches and 12,408 chapels.

—Protestant churches continue to make headway among the Mormons of Utah. The Presbytery of Utah now has ten ministers, against two less than four years ago; and eight churches. In its day-schools there are 800 and in its Sunday-schools 900 scholars. The ministers say they could use old religious papers and pamphlets to good advantage. They could be sent to the Rev. J. S. McMillan, Manti, Utah.

A CARNIVAL DURING LENT.—Milan enjoys a rite of its own, "the Ambrosian," which differs considerably from the Roman on which all Western rites are founded. At Milan Lent does not begin till the Monday after the first Sunday in Lent. This was, I believe, the universal ancient custom, the Sundays being counted as fasts. One of the Popes excluded the Sundays from the fasts and added four days in the preceding week, making Lent begin on Ash-Wednesday instead of the Monday following. By a special privilege this ancient custom is still kept up at Milan. It is called, not the carnival, but the carnavalone.—Correspondent Record.

—Bishop Kestell-Cornish writes: "Our progress in Madagascar is steady, but we are over-strained." Thus he is himself "parish priest and bishop too," and his wife parish schoolmistress. The Rev. H. Little announces the important accession of three chiefs. The Rev. F. A. Gregory (son of the Canon of St. Paul's) has opened a college for native catechists and clergy at a suitable spot, thirteen miles from Antananarivo, the capital, and in the neighborhood of four churches. He has begun with seventeen postulants.

—The Roman Catholics of Connemara are showing themselves restive under the aggressive attacks on their faith made by the Irish Church Mission. After a series of petty annoyances they have succeeded in burning down one of the orphan schools at Clifden. These schools have done an immensity of good in the neighborhood, and are really bright spots in the midst of great darkness. The Rev. John Conerney, of Oney, and his daughter have also been subjected to violence, and have been obliged to seek the protection of authorities.

—The Telegraph has the following paragraph: "In the Rhondda Valley last night the Salvation Army held an all-night prayer meeting, singing Welsh hymns, praying, and preaching until morning. A Reformed Cheap Jack made a great impression at a 'council of war' held in the morning, while at the night meeting young men and women threw away their silver ornaments, pipes, &c., and the women tore off the trinkets from their dresses, renouncing them as idols. Young men rushed to the penitent's table, calling to God to bless them, and one of them took off his coat and tucked up his sleeves; while the rest of the audience, embracing and shouting 'Hallelujah,' shook hands and sang and prayed by turns. This went on till daylight."

—J. B. H. sends from San Paulo to the Presbyterian very important information respecting religious liberty, civil marriage, etc., in the Empire of Brazil. The House of Deputies, during the second week of February, requested the government to define its position on those points. The minister of the Empire or Secretary of State replied. The following extracts give the substance of his communication:

"The government desires to see the most ample and complete liberty of worship established in this country, as it considers that it would not be just to deprive a Brazilian who is not a Catholic of a place in the Parliament, and insure in that way the autonomy of the individual. * * * Upon the rules of the party which defends the divine right has been inscribed the standard of *popular sovereignty*, a political dogma which is to-day proclaimed and recognized in the whole civilized world. * * * The government has shown by various signs of assent its adhesion to the principle of the equality of the religious sects. It cannot have escaped your notice that in recent decrees and acts of the executive power in reference to the College of Dom Pedro II. as well as in relation to the other and primary schools, there have been occasions when favoring the non Catholics. * * * As to the idea itself, there is not the least difference of opinion. The only question being one of *opportunity*. * * * The Fifth Article of the Constitution declares that all and every form of religion may be freely practised within the limits of the Empire, with this single restriction, that the religious exercise shall not be performed in a building with the external form of a temple; but when this restriction is literally interpreted it is not so good as some imagine." And in regard to the question as to how far the government can go at present in developing these opinions, he adds: "It is better, therefore, to wait not after the proposed reform giving the people a direct vote in the election of their representatives shall make more evident what is the wish of the people, before taking a step which has not yet the support of public opinion, and is not of such urgent importance as to be referred in the middle of election."

As to civil marriage he declared that the government would support any project properly guarded. This will probably soon be disposed of as the Deputies are discussing a reform of the Constitution admitting civil marriage and the secularization of the cemeteries. The exclusive privileges of the Papists are likely, therefore, soon to be abolished and Protestants to be admitted to equal rights in Brazil, one foremost of the South American governments.

Our Young People.

BELINDA BLONDE.

Belinda Blonde was a beautiful doll,
With rosy-red cheeks and a flaxen poll;
Her lips were red, and her eyes were blue,
But to say she was happy would not be true.
For she pined for love of the great big Jack
Who lived in the box so grim and black.
She never had looked on the Jack in his face,
But she fancied him ablaze with beauty and grace;
And all the day long she would murmur and pout,
Because Jack-in-the-box would never come out.
"Oh, beautiful, beautiful Jack in the box!
Come your knits and undo your locks!"
The cupboard is shut, and there's no one about;
Oh, Jack in the box! jump out, jump out!"
But, alas! alas for Belinda Blonde!
And, alas! alas for her dreamings fond!
There was soon an end to all her doubt,
For Jack-in-the-box really did jump out;
Out with a crash and out with a spring,
Had black and half scarlet, a horrible thing;
Out with a yell and out with a shout,
His great goggle eyes glaring wildly about.
"Alas! alas!" cried Belinda Blonde;
"Is this the end of my dreamings fond?
Is this my love and is this my dear,
This hideous, glaring monster here?
Alas! alas!" cried Belinda fair,
She wrung her hands and she tore her hair,
Till at length, as the dolls who were witnesses say,
She fell on the ground and she fainted away.

MORAL.

Now all you dolls, both little and big,
With China crown and with curling wig,
Before you give way to affectionate fond,
Remember the fate of Belinda Blonde,
And unless you wish to get terrible knocks,
Don't set your heart on Jack-in-the-box.

A Curious Pet.

DEAR MR. EDITOR: If you will permit me, I would like to tell your Little Friends about my pet spider. I am always interested when I read anything about spiders, and thought they might be. Last summer, as I was in the grove near our home, I saw a large yellow and black spider in the center of a web, which was round, and about eighteen inches across. It had three departments, and these were all attached to the long web which it had spun between two trees, a Live Oak and Sweetgum, which were about twenty feet apart, then it was made fast to a bush between the trees. The round web was just above the bush. The web glistened in the sun like spun gold, and was so high a grown person could walk under it on either side of the bush. I thought I would try to pet the spider, so I caught flies and mud daubers and threw them into the round web. The spider would jerk the web as if to see if the fly was fast—then run to it and catch it, wind it up and hang it in one of the departments, then repeat this operation until all were hung up. It would then feed upon them, and hang up the remains as if to dry—I have some of these remains. I always found the spider in one department, which I presume was its "parlor," its young were in another and its food in the third. So you see my wise pet had a parlor, nursery and dining room, and all made of the finest golden threads, even King "Solomon, in all his glory," had no such palace as my pretty spider. And so I visited, watched and fed my spider day after day for a month or more. It seemed to know me. It would leave its parlor and run out to the edge of the web when I would tap on the bottom edge, and then take the fly off and run back for another until I had given it all. I no longer threw the flies in the web but gently placed them on the round web and it would come without jerking the web as it did before. It was the fun for me to see it do so many curious things, and I had quite a tender feeling for it. I called it Goldy, and used to take my little friends out to see it. One day in the fall I went as usual to give my pet its dinner but it was gone, the beautiful golden palace was a total ruin and hung in shreds from either tree. With a feeling of sadness I gathered up the broken web, brought it to the house and wound it on a spool. I worked some book-marks with it in memory of my pet spider. I send our good editor one and hope that God may bless him and his "Little Friends" of the ADVOCATE kindly.

ALICE GAY SADLER.

WEST PEARL RIVER, April 22, 1879.

Note by the Editor.—We are much obliged to Miss Alice for her entertaining letter and her book-mark.

PASS CHRISTIAN, Miss., April 27, 1879.

DEAR MR. EDITOR: Our dear Father in Heaven has been so good as to raise up all of our sick, and I am in haste to show my gratitude, by aiding the little I may in sending His gospel to the heathen. This donation brings me up even, and I hope to be able to keep up in future. Our hearts are made glad by the knowledge that "Jesus loves us," and I hope ere long the good news will have reached the uttermost ends of the earth, and the millennium, the time long prayed for by the saints, may be ushered in, even in my day. Oh! would it be nice to go to our best Saviour without dying? This has ever been sadly in my way. The thought that I must rest alone and lay (all alone) in the grave before I go to Him who first loved me.

I wish Mr. Lansmith would write to us through the ADVOCATE of his Chinese schools. It is almost useless to say this small amount is for him—I think you might propose through your good paper that all the Methodist children in Louisiana would give monthly what each one is able to—I know the heathen would have the gospel if each would give what he or she be able to.

Your small friend and well wisher,
PEARL.

Note by the Editor.—The money is received and will be forwarded through Dr. Wilson our Missionary Secretary. We heartily wish all our people old and young would think of the mercies of God, and lay their thank offerings upon the Missionary altar.

The Fox, the Goat and the Carrots.

TRANSLATED FROM THE FRENCH.

Once a fox and a goat were walking together along a high road. After they had gone some distance, they saw a sack lying against a hedge.

"What do you think is inside that sack?" said the goat.

"I will go and see," replied the fox; and putting his nose into a hole tied lightly by a cord, he shook about the bag so much that the rope at last gave way, and the finest carrots one could wish for fell through the hole.

"They are for me," said the fox, "for I opened the sack."

"Yes," said the goat, "but I gave you the idea, and if you touch them I will tear your sides with my horns."

The fox looked at the goat's great horns and showed his teeth.

The goat, on seeing the fox's teeth, thought within herself, "I don't much like that kind of weapon."

And the fox said to himself, "I will not expose my sides to those formidable horns."

After a minute's silence the fox answered, "Why do we stand here looking at each other? What is the use of that? Let us see who is the stronger. Look, down there are two heaps of stones. You shall take one and I the other. He who shall first throw it over his head shall eat the carrots."

"Very well," said the goat. So they went to their heaps of stones.

The goat put her legs firmly together, and struck with her horns so forcibly that the ground resounded, but the heap did not shake.

"Am I to do not hit hard enough," said the fox.

The goat went three steps back and ran at the heap with all her strength. But crack! her horns broke!

When the fox saw that he began to skip about. "Oh, my dear friend," said he, "the carrots belong to me now."

"Not yet," said the goat; "you have not succeeded in your task yet. If you touch the carrots I will pierce your side with the remainder of my horns."

The fox looked at the goat and said to himself. "She has one left still which is almost whole; she will tear my sides with it."

"Well," said he, "I will knock down my heap, then; it is nothing for me."

He began to dig with his forepaws till he had made a great hole in the ground. The stones tottered and fell; but, alas! they fell on the fox and broke his left paw.

Then the two companions looked at one another—the one with her broken horns, the other with his broken paw.

"Run after the carrots," said the goat, maliciously; "I will give them up to you."

"I cannot," answered the fox, "my paw hurts me too much. Take them yourself."

"That is just what I am going to do," said the goat, and she ran up to the sack; but neither bag nor carrots were to be seen. While they were disputing, a peasant had gone by and carried all away.

A Boy who Gave his Note.

A Boston lawyer was called on a short time ago by a boy, who inquired if he had any waste paper to sell. The lawyer had a crisp, keen way of asking questions, and is, moreover, a methodical man. So, pulling out a large drawer, he examined his stock of waste paper.

"Will you give me two shillings for that?"

The boy looked at the paper doubtingly a moment and offered fifteen pence.

"Done," said the lawyer; and the paper was quickly transferred to the bag of the boy, whose eyes sparkled as to raise the mighty dead.

Not till it was safely stowed away did he announce that he had no money.

"No money! How do you expect to buy paper without money?"

Not prepared to state exactly his plan of operations, the boy made no reply.

"Do you consider your note good?" asked the lawyer.

"Yes, sir."

"Very well; if you consider your note is good, I'll just as soon have it as the money; but if it isn't good I don't want it."

The boy affirmed that he considered it good; whereupon the lawyer wrote a note for fifteen pence, which the boy signed legibly, and, lifting the bag of papers, trudged off.

Some after dinner the little fellow returned, and, producing the money, announced that he had come to pay his note.

"Well," said the lawyer, "that is the first time that I ever knew a note to be taken up the day it was given. A boy that will do that is entitled to note and money too;" and, giving him both, sent him on his way with a smiling face and happy heart.

The boy's note represented his honor. A boy who thus keeps his honor bright, however poor he may be in worldly things, is an heir to an inheritance which no riches can buy—the choice promises of God.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, MAY 8, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE,—112 CAMP ST., NEW ORLEANS.

Where Is Your Faith?

The example of the Master seems to have been lost upon the disciples. He committed all to the Father, and slept profoundly. On the deep, and exposed to sudden and violent storms, his repose and sense of security are perfect. Not so the disciples. They are restless, troubled, and panic-struck finally. Strange it seemed to them that He should sleep on while the wind blew with fury, the boisterous waves broke over them, and the boat was filling. David, in time of trouble, had said: "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety." Great David's greater Son sleeps also in peace, and feels no fear. The frame and deportment of the Master and of the disciples are in wide contrast. Afterward He said to them: "Peace I leave with you; my peace I give unto you." But they had not yet reached this "hidden source of calm repose." The lesson of the sleeping Christ, now given, was to be learned afterward.

For the time their faith was gone. They woke up the slumbering Saviour, only to tell him: "We perish." Did they think that all were about to perish together? We should rather gather from the narrative that they were not expecting a miraculous interposition. The stilling of the storm filled them with fear and wonder. It gave them a conception of the power of Christ, which the multiplication of the loaves and fishes had not done. Evidently they had not thought that this deliverance was at hand. All the miracles heretofore wrought did not suffice to inspire trust now. This was a new and a very different emergency, and they doubtless felt that Master and disciples were about to be lost.

But, admitting that their awakening cry, "We perish," was an expression of faith in Christ, it was not the highest faith. Where was their faith in God? What about the Heavenly Father, of whom they had been taught to believe that his care for them was minute and personal? Jesus had taken pains to instruct them in this matter of providence: that the hairs of their head were all numbered, and that God, their Father, had ever a watchful eye to their welfare in things small and great. If there was a sort of faith in waking the Saviour, not to have awakened Him would have shown a stronger and better faith. They verily thought, however, that they were all about to perish, and such was their alarm that all these teachings concerning Providence, and the import of Christ's recent miracles, were utterly forgotten. There had been strong confessions of faith on their part long before this storm came, and, under other circumstances, they had probably said: "We will never more doubt or falter in our trust." But when the trial comes, they are mastered by their terrors, and in a frenzy of despair give themselves up for lost. The cry, "Master, Master, we perish," was a cry of despair rather than of faith. Their deliverance was accompanied with the rebuke, "Where is your faith?" and the wonder which that deliverance excited reveals how little faith they had.

And the story, in effect, is often repeated in the Christian annals. A storm comes down upon us, a sudden gust of misfortune, personal peril by land or water, great and sore troubles of one kind or another, and the trust we ought to have, and the faith we thought we had, are not in us. We forget all about the sweet and restful doctrines of Divine Providence, and the loving care and infinite power of the blessed Christ. In our extremity and fright it verily seems as though we were going down, while the Father is far from us, and the Saviour slumbers. The storm is permitted to reveal to us the great need of the soul, to unmask the evil heart of unbelief that lurks within. What we would not learn by other means, God seeks to teach us by this. And along with the chidings for our distrust comes the manifestation of condescending mercy and power. The calm and the quiet haven are after the storm.

The Colored Methodist Episcopal Church in America.

A correspondent wishes for information in regard to this organization. In compliance with his request, and for the information of others, we would state that our General Conference of 1866 directed that the Bishops should organize our colored membership into an independent ecclesiastical body, if the colored people desired it, and whenever the Bishops deemed it expedient. Under this authorization, the Bishops formed several Annual Conferences composed of colored preachers belonging to our communion. The General Conference of 1870 renewed the authority, upon the former terms, for a separate General Conference jurisdiction of the colored churches, and passed the following resolution: "That all trustees now holding church property for the use of our colored membership be instructed to make titles to said property to the properly constituted trustees of the Colored Methodist Episcopal Church, South, according to the discipline of said church, when organized."

Our Bishops called for them a General Conference, to meet in Jackson, Tenn., December 16, 1870. Eight Annual Conferences sent delegates, elected on the basis of our discipline. Two of our Bishops were present and presided, by whom, on the twenty-first of December, two superintendents, elected by the body, were ordained. A discipline was adopted, agreeing in creed and polity with our discipline, and but slightly changed in its statutory provisions. They chose for their name and title: "The Colored Methodist Episcopal Church in America."

The present statistics of the body are not within our reach. In May, 1874 as appears from the report of our Bishops to the General Conference, on the religious condition of the colored people, the Colored Methodist Episcopal Church in America had 4 Bishops, 15 Annual Conferences, 607 travelling preachers, 518 local preachers, 34 709 members, 535 Sunday-schools, 1 102 teachers, and 49 955 Sunday-school scholars. A communication from the church was received by our General Conference at Atlanta, May, 1878, but it does not appear in the printed journal, and hence we cannot give the statistics which that communication probably contained. The committee, however, to which the communication was referred, reported the following resolutions, which were adopted without dissent:

1. That the Colored Methodist Episcopal Church in America has still, as it has always heretofore had, our warmest sympathy and most cordial Christian affection.

2. That we direct all Boards of Trustees among us still holding title to property erected for the use of our colored members, to transfer the title to trustees duly appointed by the Colored Methodist Episcopal Church in America, whenever this can be done without violation of State laws or contravention of the vested rights of congregations.

3. That we earnestly recommend to our people everywhere to give substantial aid to the efforts made by our brethren of the Colored Methodist Episcopal Church to establish institutions for the improvement of their people, believing that no worthier object of Christian liberality appeals to them for assistance.

Our Bishops in their report to the General Conference of 1874 say: "Thus organized, and with our best advice and blessing, the Colored Methodist Episcopal Church in America was started upon its career. They have their mission; it is no important one, and in some sense peculiar. They have kept faithfully, so far as we are advised, to the rules adopted for their guidance, and to the work proposed to be done. We believe they are doing good. It is characteristic of this colored church that they guard against being subsidized by politicians. One rule of their Discipline is that their church-houses shall not be used for political speeches or assemblies. While exercising their right as citizens unrestrained, they are endeavoring to keep their religious assemblies from that complication with political parties and demagogues that has been so damaging to the spiritual interests of the colored people of the South."

The Colored Methodist Episcopal Church in America has special claims, and should be aided and fostered by our ministers and people. The properly accredited preachers of this church should be met cordially by our pastors, and, as far as possible, assisted in their work. The action of our General Conference shows that we have not been indifferent to the religious welfare of the colored people. We have done what we could for them, and are still extending to them our aid and sympathy. We would urge presiding elders, pastors, and all our people, to do everything in their power for the church which we have helped them to organize. Their religious welfare should be studied and promoted by all legitimate means. They need the counsel and help of our churches, and they should be liberally aided in the establishment of schools, and in the building of churches. We ought, also, to take special interest in furnishing them with religious literature.

Prayer and Missions.

BY DR. A. W. WILSON.

The missionary work of our church needs something more and better than money. No great religious movement has ever been successfully carried through by mere abundance of resources. The first requisite is prayer; and the contributions must be sanctified by prayer; and the final endeavor of the workman in the field can attain success only upon condition that it be accompanied with prayer. We need money for the outfit and maintenance of the laborers; but the Lord of the harvest must send them forth, and the Master has commanded us to pray that He would do it. The wisdom that is required to plan and direct the movement is given in answer to prayer. The liberality to which we must look for the means to carry on the work is a grace that will be imparted only in answer to prayer.

The earnestness and importunity of a man's prayers represent his real interest in the work, and this will express itself in his contributions. His gifts, then, will be, in turn, the exponents of his personal concern, and will have in them the gracious and acceptable element of sacrifice. It is small advantage to a church to have a full treasury that represents no prayerful, sacrificing spirit. Laodicean wealth may tell of Laodicean lukewarmness, and bring rejection and ruin. It is hard to choose between this and a populous and wealthy church that suffers the treasury of its Lord to be empty. In this latter there is surely lack of prayer, and that shows small concern for the Lord's work, and wholly inadequate appreciation of His presence in the church, and His personal claim upon it. In any view of it, the question resolves itself into a religious one. The missionary enterprise and success of the church depend upon the realization of the living relation between it and Christ.

First of all, then, we earnestly solicit the unceasing prayer of all the church that the Lord of the harvest would send forth laborers; that He may awaken in His people convictions of duty, and obligation that shall constrain them to make liberal and generous provision for His work; that He will open the way for His workmen, and multiply the fruit of their labors.

With this let every one that calls upon the name of the Lord seek to know His mind, what He would have His church do. It is not an exaggeration to say that one-half of our people have no distinct notion of the nature and claims of the mission work. They do not search the Scriptures, nor do they trouble themselves to find out the movements of the church. They willfully are ignorant of the relations between the church and the unsaved and unenlightened world, and of their personal obligations in the case. Let the preachers give them no excuse for want of knowledge.

When we know these things, and do them, happy are we.

Death of Rev. James E. Cobb.

A note from Rev. James L. Wright, Trenton, April 28, informs us that "Rev. J. E. Cobb died at the residence of Col. T. C. Standifer, in this place, to-day at ten minutes before twelve o'clock A. M. He has been delirious for several days, with intervals of rationality. Has been sick and confined to bed just forty-three days. He was constantly happy in God. Never complained." We had known for some time that Bro. Cobb was in a critical condition, but, along with some who were with him in his sickness, we cherished the hope that he would recover. It has been otherwise ordered, and we are called to mourn the loss of one of the purest and most devoted of our comrades in the ministry. Bro. Cobb had been thirty years an itinerant preacher, and had filled several very important positions in the service of the church. He was editor of the Memphis Christian Advocate for four years, president of a female college at Arkadelphia, Ark., for several years, and for four years president of Homer College, Louisiana. He conducted and edited a religious paper at Little Rock for some time, and he was the author of a work of decided merit on Faith. He was a preacher of consuming earnestness, and a clear and logical thinker. His career as presiding elder in the Louisiana Conference was eminently successful, and his footprints on the Opelousas district will not fade out for many years to come. He was a laborious student, a discriminating but industrious reader, and an able and zealous defender of Methodist doctrines. He was a man of intellect, of excellent attainments, and, above all, a man wholly consecrated to the work of Christ. He believed, preached, and experienced a full salvation.

Of a rather frail constitution, he probably shortened his life by intense and protracted ministerial labors. His zeal knew no abatement, and he seemed always to work fully up to, and often beyond, the measure of his strength. At the session of the Conference at New Orleans in January last, he appeared to be in tolerable health, but even then, we suppose, the vital powers were near exhaustion. We do not know Bro. Cobb's age, but suppose that he must have been, at the time of his death, about fifty-five years old. He had been a widower for years, and, we believe, but one child—a daughter—survives him. In 1866 he was a member of the General Conference, which met in New Orleans, from the Ouachita Conference, and the family with whom he stayed still remember and feel the godly influence of his piety upon them. He was also a member of the late General Conference at Atlanta, Ga., and was an active participant in the business of the session. Honored, respected and beloved by his brethren, and held in affectional esteem by the people whom he served, he has been called to the better land. The death of such a man could not have been otherwise than triumphant. We can well believe that "he was constantly happy in God." In life he was a man of prayer, living and laboring with a single eye, and he has finished his course in peace.

The following memoranda comprise the Conference and ministerial history of Bro. Cobb as far as we are able to trace it: Admitted on trial in the Arkansas Conference in the fall of 1848, and stationed at Camden; stationed at Arkadelphia in 1849; agent of the American Bible Society in 1850; ordained elder in 1851, and agent of American Bible Society; editor of the Memphis Christian Advocate in 1852-55; transferred to St. Louis Conference, and appointed to Lexington, November, 1856; in October, 1857, transferred to Ouachita Conference; in 1858 appointed to Columbus African mission; Arkadelphia station in 1859; president and agent of Arkadelphia Female College in 1860; Arkadelphia station, and president of Arkadelphia Female College, in 1861; agent of Arkadelphia Female College in 1862; Arkadelphia station in 1863; agent for Trans-Mississippi Army Tract Society in 1864; Little Rock station and colored charge, with W. P. Ratcliff, in 1865. The General Conference of 1866 changed the name of Ouachita to Little Rock Conference. Bro. Cobb remained in the Little Rock Conference until 1870. In January, 1870, he was transferred to the Louisiana Conference, and appointed president of Homer College, which position he filled for four consecutive years. He was presiding elder of the Opelousas District 1874, '75, '76, '77; New Iberia, with M. C. Manley, in 1878. His last appointment was presiding elder of the Delhi district, January, 1879.

Letter from Dr. McFerrin.

MR. EDITOR: As the time for our May meeting approaches, we feel much interest in the forthcoming reports:

1. How have the Bishops been supported? Will the reports show that the church has measured up to its duty in this particular? These faithful servants of the church should be amply sustained. They spend all their time in the service of the church; have no leisure hours to devote to worldly interests, and have many demands upon their liberality. Perhaps but few persons are aware of the many calls that are made upon ministers occupying prominent places in the church; and their generous nature, and the high sense of religious duty, will not allow them to decline. Moreover, they are to be examples of hospitality and Christian liberality. Pay your Bishops, and do it cheerfully. They are worthy.

2. The church at large is looking with solicitude to the missionary report. We hope for an advanced step in the direction of the world's conversion. Our Missionary Secretary has been working with a will, and has earnestly sought the zealous cooperation of the ministers and members of the church, men, women and children. He has had hard times in money matters with which to contend, and yet we hope the outcome will be encouraging. New demands are upon the church for sending the gospel to heathen and superstitious lands.

3. "Last, but not least," is the Publishing House. Ten months have elapsed since the General Conference adjourned, and now the question is asked: What has been done? What can be done? What will be done?

I trust our report will be satisfactory. We have strong hope that we will save the House. Our business is increasing, the eyes of the church seem to turn this way, and we hope for a hearty co-operation of the friends and members of the church in all portions of the connection. This is what we need. The House can prosper, will prosper, and make a grand success if we can properly manage the concern, and have the good will and generous patronage of those who ought to sustain it.

Our publications are going off well, especially the Christian Advocate and Sunday-school papers. Our song book, "New Life," is a success. It is selling rapidly. Round notes or patent notes, $30 per hundred; without notes, $10 per hundred. Our Quarterly Conference Record, Sunday-School Record and Church Registers are highly approved. The Discipline, Hymn Book and others are having a comfortable sale. We are creating *no new debts*. We *pay as we go*, and hope soon to be able to say that the $300 000 has been subscribed for the four per cent. bonds.

Ask your readers to look this way. He that subscribes for a bond, takes the Christian Advocate, buys our Sunday-school literature, or purchases one of our books, and pays his accounts, helps the House.

Let every man do his duty, and all things will move on smoothly, and we will witness a day of prosperity.

Yours,

J. B. McFERRIN.

NASHVILLE, April 24, 1879.

Here and There.

—The recent decision of the United States Supreme Court, concerning the jurors' test oath, is not exactly as to its constitutionality, but it is calculated to make the obnoxious law practically inoperative, and to strip it of much of its evil effects. The substance of the decision is reported as follows:

—The case of Burt against Poujaud, above referred to, one of the assignments of error in the court below brought up the question of jurors' disqualifications, on account of participation in the rebellion, and the constitutionality of the jurors' test oath act. This court holds, in opinion by Justice Miller, that the juror is no more obliged than the witness is to state on oath as to the condition of qualification, his guilt or innocence of the crime which would render him infamous, whether pardoned by general amnesty or not.

The crime of treason is one which the juror cannot be required to disclose in this manner. If he be guilty, his challenger must prove it by other competent testimony. In a separate concurring opinion Justice Field gave his views as follows: I agree with the court that the juror Holmes, in this case, could not be required to answer questions put to him, but I go further: I do not think that the act of Congress which, by requiring a test oath as to past conduct, which excludes a great majority of the citizens of half the country from the jury box, is valid.

In my judgment the act is not only oppressive and odious—repugnant to the spirit of our institutions—but is clearly unconstitutional and void. As a war measure, to be enforced in the insurgent States when dominated by national forces, the act could be sustained; but after the war was over, and the insurgent States were restored to their normal and constitutional relations to the Union, it was as much out of place, and as inoperative as would be a law quartering a soldier in every Southern man's house.

—We are glad to observe that our city authorities are moving in earnest to suppress the barbarous custom of carrying concealed weapons. The police have instructions to arrest all upon whom concealed weapons are found, and one man, brought up before Judge Whitaker last week, was fined $50. Let the law be enforced until this evil shall be abated.

—The Interior of April 24 says:

The Socialists made an armed demonstration in Chicago last Sabbath, parading armed military companies to the number of 400 men, who were followed by an unarmed procession. This demonstration has only one significance, and that is a menace against constituted authority and society as at present organized. So we drift, and so we shall drift, until those agrarian fanatics strike a blow. Their capacity for mischief should not be underestimated. The reaction which will follow may go so far as to reconstruct the laws regulating the elective franchise. It is to be noted that while the communists were parading the streets, uttering threats against society, Bob Ingersoll was in Haverly's Theater, deriding Christianity. Those two baleful stars are binary.

Communism and infidelity are, indeed, near kindred. Unqualified suffrage gives power to those misguided and evil-minded classes, and enables them to influence the political parties. But will our friends of the North and West ever go back on their boasted manhood suffrage? The cure of socialism will baffle and perplex the political and social doctors for a long time to come. The world can have peace only through the gospel.

—Rev. Sia Sek Ong preached at the Methodist Annual Conference in Foochow, China, last October, on the word "Go." The New York Christian Advocate reports his sermon as follows:

"Leave father, mother, friends, fields; preachers go thus; world-men don't like to go in that fashion. Where must we go? To the sea; go for the fish; they are not on the surface, they are in the depths. We may find shrimps in shallow water, but we must go to the deep water for the large fish. Go to the mountains to seek the lost sheep. There are lions and tigers and snakes in the mountains; but we must go, not to find sport, but to find the sheep. Go to the vineyard, to work, to watch, to plant, to water. Go to the field to sow seed. Study the soil, and sow accordingly. Field work is not play. Go to the market-place and bid guests to the Master's feast. Go into the army to fight, to wrestle with the devil, to put forth your strength, and to come home singing songs of victory.

"Ask the Master for Peter's hook to bring up the right fish; for David's crook to guide the sheep aright; for Gideon's torch to light up the dark places; for gospel seed without any tares in it; for Moses' guiding rod; for the brazen serpent, to cure the bites of the world's snakes; for David's sling, to prostrate your giant foe; for the armor inventoried by Paul in the last chapter of Ephesians; and, above all, for the wonderful Holy Spirit to help at all times. If we have all these, it is no matter where we go. We will come with rejoicing to Conference next year, with songs and shouts of victory."

A very fair sermon. We have heard worse from doctors of divinity. Indeed, for pith and point, we have seldom heard a better. These Chinese are a going people. Only get them converted, and the world will be filled with missionaries.

—Early last week the President vetoed the Army Appropriation Bill, which contained an amendment prohibiting the use of troops at the polls. This amendment has now been framed into a separate bill, and will pass both Houses in a few days. The Republican caucus has declared in favor of firm and unyielding opposition to the bill even in its present shape. The other amendments repealing election laws will also be embodied in bills separate from the legislative appropriation bills, and will be passed in that form. The appropriation bills, in the meantime, will be held back until the President either vetoes or approves the election bills. Should the latter be vetoed, then the question will be with the majority to decide whether the appropriations shall be granted or withheld.

—Quarantine is at this time an absorbing question. Bills are before Congress—one especially reported to the House, and recommitted. Nothing as yet, however, has been definitely decided. There is an indisposition to pass a national quarantine law that shall interfere with the quarantine laws of the several States. The port of New Orleans is at this time rigidly quarantined against vessels from yellow fever countries, and our Board of Health and Sanitary Association are actively engaged, in connection with the city authorities, in cleaning up things generally.

—The opposition in the North to holding camp meetings over Sunday is based, we suppose, upon the tendency to desecrate the day by traveling on railroad trains, and otherwise. Our camp meetings in the South are mostly rural and neighborhood affairs, off from the lines of travel, and not much open to these objections. Still it is well to be on our guard. The following item is suggestive:

The late New England Methodist Conference at Worcester voted 81 to 41 "that the Conference is opposed to holding camp meetings over Sunday."

A Young Men's Christian Association has recently been organized in Mobile, Ala. A correspondent of the Southwestern Presbyterian says:

On Monday, April 17, an election of officers resulted in the choice of the following gentlemen: Wm. J. Murrell, M. D., president; Mr. P. J. Bajorade, vice president; Mr. J. Howland, secretary; Mr. Geo. S. Moore, treasurer; Mr. Chas. W. Jackson, librarian. The constitution which has been adopted contains, besides the usual necessary provisions for the government of a society, the following articles and sections differing from or in addition to the laws that govern other associations:

ART. III, Sec. 1.—The qualifications for active membership shall be good and regular standing as members of evangelical churches. Sec. 3.—The pastors of evangelical churches of Mobile are entitled to active membership.

ART. IV, Sec. 3.—No fees or dues shall be demanded of any minister of the gospel who shall become a member of the association.

ART. VI.—Provides for an Executive Committee, to be composed of the officers of the association and one pastor of a church of each denomination represented in the association. This committee has general oversight of affairs, and shall consider and report upon new members before their admission by the association.

The same article provides for an Advisory Committee, to consist of the pastors of the churches represented in the association which have become members of it. They shall have access to all the records of the association, and have the right to introduce measures or report for or

against any measure introduced to the consideration of any meeting. They shall appoint their own chairman, and meet as they may agree among themselves.

ART. VIII—No expense shall be incurred by this association unless means are previously provided to pay it.

ART. IX—Sec. 2.—No member of this association shall, in the name of the association, hold any religious service or engage in any religious enterprise which is disapproved by the Advisory Committee. Sec. 3—This association shall neither aid nor countenance persons who are not ministers of the gospel in conducting religious services or enterprises in such a manner as to encroach upon the privileges of ordained ministers.

New Subscribers

Are coming in rapidly, we are pleased to state, and the results of the canvass, on the part of a few that have gone actively to work, illustrates what can be done by all with a proper effort, and with a suitable degree of spirit infused in the work. That our subscription list can readily be doubled has been demonstrated practically by the active workers that have reported thus far. This week we have a live report from Bro. Martin Dominick, of Brush Creek, Ala., who sends us 22 new subscribers and 9 renewals, with $62, and there is ample field room for others to do as well, and even better. Alabama, so far, is the banner State, having sent 270; Mississippi has sent 160, and Louisiana 70 new subscribers since February 1, and this work has been done by a very limited number. We trust a spirit of emulation will spread among all our agents to do their best to circulate the ADVOCATE. There are a few laymen who are rendering valuable service. In other years the ladies have done much to extend our circulation. Will they not come to our help now, and work for the ADVOCATE? They are most efficient in Sunday-schools, in missions, and in raising money for the support of the churches. It is in their power to aid us most effectively in obtaining subscribers.

It is our purpose to adopt the cash system as soon as practicable, say from and after the beginning of a new volume, January 1, 1880.

A Good Enterprise.

We have received a circular from Dr. Haygood, president of Emory College, Oxford, Ga., announcing that "Emory Normal School" will begin on Wednesday, July 16, 1879, and will continue six weeks, ending August 27. The method of instruction is by lectures, by able and competent men. There will be twelve regular lectures in each of the following departments: English, Mathematics, Latin, Greek, Natural Science, Elementary Schools, Vocal Music, and six special lectures. Fifty dollars will cover all expenses, including board.

We call attention to this enterprise of Dr. Haygood, because it is a movement that has been long needed. Good teachers are in demand, and the facilities afforded for their instruction and training by good normal schools will contribute greatly to the educational interests of the country. We heartily wish that the Emory Normal School may be abundantly successful, and that it may be the forerunner of several schools of like character, to be established in connection with our Southern colleges. The Emory school is for teachers and other adults, and will be open to ladies as well as gentlemen. Announcements will be sent to any desiring them, on application to Dr. Atticus G. Haygood, Oxford, Ga.

The late Deacon Asa Otis, of New London, Conn., has left, says the New York Observer, nearly three-quarters of a million of dollars to different religious societies and colleges, the American Board of Commissioners being made residuary legatee. The following are the specific benevolent bequests:

Yale College Theological Seminary	$25,000
Amherst College	25,000
Hulkeley High School, New London	10,000
Bacon Academy, Colchester	10,000
First Ecclesiastical Society of New London	10,000
Am. Board of Com. for For. Miss	10,000
American Home Mission Society	5,000
American Bible Society	5,000
American Tract Society	5,000
Lewis Female Cent. Soc., New London	1,000

The amount which the American Board will receive, as residuary legatee, is estimated at half a million, the value of the estate, at the lowest estimate, being $750,000. The gift to Yale College is to be designated "The Abel McEwen Fund," in memory of Rev. Abel McEwen, D. D., formerly of New London, deceased, and for many years one of the corporators of the College. A New London paper says: "The executors nominated in the will are William C. Crump, Peter C. Turner and William H. Chapman, gentlemen to whom even these great trusts can be safely committed."

Among our Field Notes this week will be found a few lines from Rev. H. H. Montgomery, of the Mississippi Conference. We regret to learn that he is in declining health. Bro. Montgomery has rendered long and efficient service in the church, and, we trust, through the considerate kindness of friends, he will be enabled to obtain a few month's rest and recuperation in a more bracing climate. In a matter of so much delicacy, and of such evident justice, a word is sufficient. Our aged and invalid ministers, who have labored faithfully, are entitled to such generous courtesies as many of our liberal laymen know how to bestow.

A teacher, writing from Bolling, Ala., sends us the following note, with $2 enclosed. The example is a good one. That school will prosper yet:

DEAR EDITOR: We have been trying for two years to keep up a Sabbath-school at this place to supply in part the "lack of church privileges," but have dwindled to less than our original number. Those "little ones" who occasionally meet here (at the suggestion of a teacher) have contributed of their own earnings a small sum ($2) for foreign missions, which you will find enclosed, and will please acknowledge through your columns for their encouragement. Yours, etc.,

A TEACHER.

Dr. Warren Du Pre, president of Martha Washington College, Abingdon, Va., died April 25. A good and useful man has fallen. Prof. Hoss, writing to the Southern Christian Advocate, says:

With a great grief I announce the death of Dr. Warren Du Pre, president of Martha Washington College. He departed this life to-day, at four P. M., after a brief illness of one week. The whole community is smitten as if with a personal bereavement. The stricken family has the profoundest sympathy of a wide circle of friends.

We were glad to receive a call on Monday, of this week, from Rev. Dr. John, editor of the Texas Christian Advocate. He reports his paper as growing rapidly in circulation and in general favor. Methodism in Texas is in a prosperous condition, and spreading fruitfully all over those broad lands. Dr. John left New Orleans on Monday evening, May 5, for Nashville, to attend the meeting of the Board of Missions.

We are informed by a private letter, says the Nashville Christian Advocate, that Science Hill Female College, so ably conducted for more than fifty years by Mrs. Tevis, at Shelbyville, Ky., has been purchased by the Rev. W. T. Poynter, Kentucky Conference, and T. W. Jordan, Professor of Greek and Latin Languages in Emory and Henry College, Va.—formerly the popular Professor of Latin in the Kentucky Wesleyan College at Millersburg. The Institution will be opened under its new *regime* in the fall.

Rev. George M. Liverman, writing from Keachie, DeSoto parish, La., May 1, 1879, says: "Our new church at Keachie will be completed soon, and a gem it will be for this country—the nicest frame building I ever saw, 31 by 57 feet, 16½ feet high, 60 feet to top of steeple. Much obliged to Bro. Rayne for a weather vane."

The Baton Rouge Daily Advocate of April 30, referring to our church, says:

Workmen have finished work on the outside of the Methodist Church and now have up their scaffolding inside to repair and kalsomine the inside walls. When the work is done this will be the finest church-edifice outside of New Orleans.

Says the Nashville Christian Advocate: A note from the Rev. D. R. H. Rivers, Auburn, Ala., April 3, says: "Last night we held a meeting. Brother Mangum, our presiding elder preached us an excellent sermon. We had sixty at the altar for prayer, and six professed religion. We hope and expect great times. There were about fifty of those who asked our prayers the cadets of the A. and M. College."

The proposition, says the Central Christian Advocate, before the Missouri Legislature to submit to the vote of the people an amendment prohibiting the manufacture and sale of intoxicating liquors, as a beverage, has passed the House by vote of eighty-three to seventeen. The vote will be closer in the Senate, but we are not without hopes it may carry the vote of the majority.

Mary Paul, a granddaughter of the famous privateer, John Paul Jones, lately died in Scotland at the age of seventy nine. Her ancestor's name was really John Paul—when he entered the privateering business he added the "Jones."

Books and Periodicals.

—The following books, published by the American Tract Society, have been received through the Presbyterian Book Depository, 94 Camp street, New Orleans, D. L. Mitchell, business agent:

JONAS KING. Missionary to Syria and Greece. By F. E. H. H. American Tract Society. New York. Dr. King died at Athens, Greece, May 22, 1868, after a missionary career of nearly fifty years. His biography is a history of Protestant missions in the East for the past half century; and embraces information of the most entertaining and valuable character. The volume is a 12mo of 372 pages.

FROLIC AT MAPLE GROVE. By Mrs. M. F. Butts. A story with illustrations. Price, seventy-five cents.

A THORNY PATH. By Hesba Stretton. An illustrated story. Price, eighty cents.

HELEN GRAY. What She Sought, and What She Found. Charlotte M. Packard. An illustrated story. Price, eighty cents.

JIM'S MAKE UP. By Miss Joanna H. Mathews and David Upton. Price, thirty cents, illustrated.

MABEL, OR TINY STORIES FOR TINY PEOPLE. By Elmer Lyunde. A story for the youngest readers. Price, forty cents.

All of the above are gotten up with the elegance and beauty which usually mark the works issued by the American Tract Society. The story books are religious, of course, and are as well written as books of the kind generally are.

HEROES OF BOHEMIA; Huss, Jerome and Zisca. By the Rev. John W. Meirs, D. D. Philadelphia: Presbyterian Board of Publication.

These were heroes indeed, and the world and the church need to read about them, and, under the inspiration of such examples to gird up the loins and to be strong for the truth. Dr. Meirs tells the story of these noted Bohemians in plain style, but with earnestness and clearness, and with no excess of words. The volume is a 12mo of 350 pages and contains a map and index.

HOME WORSHIP. A series of topical prayers for use in the family circle. By the late James W. Weir. Philadelphia: Presbyterian Board of Publication.

A handsome and attractive volume of 318 duodecimo pages. The prayers, we judge, are good, and may be edifying to read, and of some value for use, although we doubt of the general utility of such compositions.

—Thoughts for the Day, with Bible readings for a year. American Tract Society. This is a wall roll of 31 sheets, in large and ornamented type, containing selections of Scripture, verses of sacred poetry, and references suitable. The sheets are attached to a wooden roller, and there is a cord by which they may be suspended against a wall. For sale at the Presbyterian Depository, 74 Camp street.

—"Joy Bells" is the title of another book of songs and music for the Sunday-school. By W. A. Ogden. Toledo, O.: W. W. Whitney, publisher. It is a very good collection; considerably better than the average of works of the kind. Verily, the Sunday-schools are blessed with abundance of singing-books. If the children do not learn to sing it will not be for want of books. Price of Joy Bells, single copy, thirty five cents; $30 per one hundred copies.

—The Raleigh Christian Advocate has changed its form, and is now an eight page paper. We think the change an improvement in the way of appearance.

—The Sanitarian for May contains a number of able articles, and a rich store of information on matters of hygiene and medicine.

—The University of Virginia Catalogue, fifty-fifth session, 1878-9, has been received.

Publisher's Department.

While the columns of the ADVOCATE are freely open to the insertion of such advertisements from the business public as we believe will be of benefit to our readers, parties must judge for themselves as to the merits of the goods advertised. In ordering please mention the ADVOCATE.

CLUB RATES.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year on receipt of $3 50.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year on receipt of $4.

The NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4, or to ministers for $3 50. Each paper to be mailed from its own office.

SPECIMEN COPIES

of the ADVOCATE will be mailed when desired to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American Home, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3 50 per day.

CLEARANCE SALE.—Look at J. A. Braselman's advertisement, in this issue, if you want bargains. Drop in and see him.

W. C. SHEPARD & Co. Set fruit jars; Mason pints, $1; quarts, $1 25; two quarts $1 50; American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 19

TRAVELER'S GUIDE. This guide is the best extant in this country, and is recognized by the National General Ticket Agent's Association as the organ of their association. For sale everywhere.

OPELOUSAS PACKET.—If you want to go as a passenger, or if you want to send your freight to Washington, Opelousas, Port Barre, and other landings on the coast, the Yazoo is your boat. The officers are all accommodating. Our friends on the coast should send their freight by this line to the city. Capt. Hite, 142 Gravier street, is the agent. One of our best citizens.

CURE FOR CHILLS.—For chills, fever, and all malarial diseases, there is no better preparation than Dr. Wilhoft's anti periodic. It is simply a preparation of Peruvian bark without quinine or other dangerous drugs. We have known the doctor for years, and it is a pleasure for us to recommend his preparation, feeling that it will do all that the advertisement sets forth.

EXCURSION ROUTE.—The elegant passenger steamers of the Anchor Line leave New Orleans on Wednesdays and Fridays, at five o'clock P. M. for St. Louis, connecting at that point with the principal railroads for all places North, East and West. The trip up the river at this season of the year is perfectly delightful, and our readers who propose spending the summer away will find this the most desirable route to take.

THE reasons why you should take the Great Jackson route are that it is the quickest to New York and Boston, the only line to Louisville and Cincinnati, eleven hours the quickest and the only route without change of cars to Chicago, six and a half hours ahead of St. Louis, with practically no change of cars, and only one night on the trip against two by any other line. It is a perfectly safe, smooth and comfortable road to travel; mainly steel track, and its rolling-houses are entirely new, and the best in the South.

ONE very significant reason why E. H. Adams & Bro., 594 Magazine street, enjoy the unqualified confidence of lovers of dry goods seekers is the palpable evidence of their desire to serve all visitors alike, evinced by marking on each article in the store the only price at which it can be purchased. Every intelligent person deems such a system more equitable than the "beating down" one—well knowing that sellers who tolerate the latter invariably name a higher price than they expect to get, and that purchasers are consequently under the impression that they are more skilled than themselves in managing could have obtained a greater reduction than it is said.

BALTIMORE AND OHIO RAILROAD. Passengers by this admirably managed road are profuse in praise of its accommodations. The sleeping cars are the finest of the many elegant cars that leave Cincinnati. The track and road bed being necessarily kept in such perfect order, no unpleasantness or disagreeable jolting can be felt. All the modern contrivances for the safety of passengers, that have any merit are in use on this line. Accidents are hardly known. In addition to speed and safety are all of the enjoyment of a view of mountain and valley scenery which in point of beauty and grandeur cannot be surpassed. Passing the far-famed Alleghanies, the romantic valley of the Potomac, and scenes rendered forever sacred by many of the most thrilling incidents connected with the early history of the country in its struggle for independence. Those that have never traveled this way should try it once, and you will take it in preference to all others.

BLOUNT SPRINGS, ALA.—There is no pleasanter place to spend the coming summer than at Blount Springs. We are much pleased to learn that S. D. Holt, Esq., has placed this favorite retreat, for the season, in his well-provided with all those comforts and luxuries of life. Thousands will endure great fatigue to reach Northern resorts, and after the exhaustion of a long trip, will find themselves far less comfortable than those who breathe the pure air of Blount Springs, Ala. The waters of the springs are excellent for all chronic diseases, especially for dispepsia, rheumatism, etc. See advertisement.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

WHAT IT WILL DO.

Maguire's Cubebranga not only removes derangement of the stomach, cures liver complaint, corrects flatulency, but also opens the bowels and promotes healthful circulation of the blood thereby preventing attacks of yellow and other fevers.

For Bronchial, Asthmatic and Pulmonary Complaints and Coughs and Colds, "Brown's Bronchial Troches" manifest remarkable curative properties.

WE congratulate Messrs. Wheelock, Finlay & Co., of New Orleans, La., upon their happy choice of agents to the public in introducing to the patients of Dr. F. Wilhoft's Anti Periodic or Fever and Ague Tonic, which of late has gained such well deserved popularity among the people. As all know this is the only proprietary remedy in existence of Chills and Fever the composition of which is not kept a secret. For sale by all druggists.

A GOOD ACCOUNT.—"To sum it up, six long years of bed ridden sickness and suffering, costing $200 per year, total, $1 200—all of which was stopped by three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit."

JOHN WEEKS, Butler, N. Y.

NEW ADVERTISEMENTS.

CO-PARTNERSHIP.

THE undersigned have formed a copartnership for the purpose of conducting the **Book and Stationery Business**, at 112 Camp st., under the firm name of LATHROP & WILKINS, succeeding to the business heretofore carried on by H. T. Lathrop.

The business will be conducted on the cash basis, and our friends may rely on being supplied with fresh stock at lowest prices. Our specialties will be *School Books, Methodist Books*, other *Religious Publications* and *Stationery*.

H. T. LATHROP,
A. H. WILKINS.

NEW ORLEANS, La., May 1, 1879.

Blount Springs, Alabama.

THE most accessible mountain summer resort in the South. Only eighteen hours ride from New Orleans. Pure, bracing air. The best mineral water on the Continent. All chronic diseases successfully treated; dyspepsia a specialty. Send to the Proprietor for circulars, etc., or call on T. E. Cranmer, corner Carondelet and Common streets, for information.

S. D. HOLT, Proprietor,
Blount Springs, Ala.

Washington Avenue Drug Store,

Cor. Magazine & Washington Sts.

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl-like ornament and ravishing beauty. Glycerine Cold Cream for chapped lips, face, and hands. Roberts Pectoral Syrup, for catarrh, colds, bronchitis and pneumonia. Prescriptions put up night and day. R. J. MAINEGRA, M. D., Druggist, Pharmaceutical and Practical Chemist.

MISCELLANEOUS.

DO YOU WANT A FIRST-CLASS

PIANO OR ORGAN?

No doubt you need one, and you will consult your interests by calling at

LOUIS GRUNEWALD'S

14 to 22 Baronne Street, Grunewald Hall,

and see at what low figures and accommodating terms you can buy. The celebrated **STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS** are the most renowned in the world, and you should buy no other.

THE BEST IS ALWAYS THE CHEAPEST.

SHEET MUSIC at half price.

Everything in the music line to suit everybody.

ADDRESS,

LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

SAVE FROM $2.00 TO $10.00

BY BUYING YOUR

RAILROAD TICKETS

AT

GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, under St. Charles Hotel, N. O.

E. E. GUEDRY, Agent.

WHEELER & PIERSON,

Successors to Darcy & Wheeler and Pierson & Reeves

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15, CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | *Business Suits, $12 to $25*
6 Shirts for $9 | *Collars $1.50 per Doz.*

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices to suit.

WHOLESALE DEPARTMENT.

WHITE.

Fresh Nainsooks, Organdies, Swisses, Tarlatans, Spria and Dotted Swisses, Checked and Striped Muslins, Brilliants, India Textils, Linen Lawns and Cambrics, Victoria and Bishop Lawns, Piques, Welts, Ferrys, Damasks, Cotton and Pure Linens, Canvas, Cottons, Diapers, Towellings, Sheetings, Pillowings, Spreads, Curtains, Tidies, Splashers, Washrags, Towels, Napkins, Hose, Gloves, Embroideries, Laces, Ties, Bows, Cuffs, Collars, Ruchings, Handkerchiefs, Fans, Ribbons, etc., etc.

Fresh, First-class Goods, at Reduced Rates,

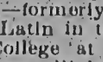
E. H. ADAMS & BROTHER,

SPECIAL.—Extraordinary inducements in CORSETS, this week. 75c. Corsets for 25c. $1 Corsets for 75c. $2 Corsets for $1.

594 Magazine Street, Fourth Store above St. Andrew.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.



For Washington, Opelousas, Port Barre, Simmesport, Churchville, and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. T. B. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply on board or to

FORD & McPEAKE, Agents, 46 Camp St.
GEO. D. HITE, Agent, 1 Orleans Place, St.

P. S. Connects closely with Boats for Bayou Des Glaize and Barges for Bayou Boeuf.

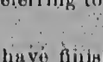
1879. 1879.

EXCURSION ROUTE!

NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS

ANCHOR LINE,



The fine passenger steamers of this line will leave New Orleans on MONDAYS, WEDNESDAYS and FRIDAYS, at 5 o'clock P. M., during the season, connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.

Passengers and baggage transferred from steamers to railroads FREE OF CHARGE.

Through and Excursion tickets for sale on board the boats and at the office of the company.

J. B. WOODS, General Agent.
No. 191 Common Street.

"The Washington City Route."

BALTIMORE AND OHIO R. R.

THE SHORTEST, QUICKEST AND ONLY DIRECT ROUTE TO

Washington & Baltimore,

With direct connections for Richmond, Lynchburg, Norfolk and the Southwest.

Philadelphia, New York, Boston

AND THE EAST.

PULLMAN PALACE CARS,
RUN THROUGH WITHOUT CHANGE,
Between the Principal
WESTERN AND EASTERN CITIES.

Get Through Tickets, Baggage Checked, Movements of Trains, Sleeping Car Arrangements, etc., apply at Ticket Offices at all Principal Points North, South, East or West.

E. R. HERSEY, Asst. Gen. Ticket Agt.
L. M. COLE, Gen. Ticket Agt.
THOS. P. DAIRY, Western Pass. Agent.
THOS. R. SEARS, Master of Transp'n.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

RAOUL'S NOVELTY WOOD YARD,

Franklin St., cor. Erato.

Try it for satisfactory dealing. Oak and Ash wood, green and admaged, kept on hand, sawed and split ready for stove use, or will be cut and split to suit any size stove at short notice, and delivered in purchaser's wood-house, for $3.50 per half cord Ash, Oak $3.25. Guarantee no loss or waste in this wood.

CLEARANCE SALE!

My stock being unusually large, I have determined to sell off the bulk of it before the dull season sets in, and in order to do so have made a

Reduction in Prices of the Entire Stock

Attention is called to the following

Special Bargains,

Brilliante Black Silk Grenadine at 65c., worth $1.
Dublin Linen Lawns at 8c., reduced from 8c.
All-Linen Lawns at 12½c., reduced from 25c.
Printed Linen Grenadine at 15c., reduced from 25c.
Striped Gray Linens at 8c., reduced from 12½c.
Printed Piques at 10c., reduced from 15c.
A large Lot of

DRESS GOODS,

All at 10 cents a yard, reduced from 25 cents.
Check Nainsooks at 10c., reduced from 12½c.
Lace Striped Muslins at 12½, reduced from 15c.
Linen Mulls, suited for 12½, worth 25c.
Striped Piques at 8c.

Domestic & Housekeeping Goods.

14 pieces at 8c., reduced from 10c.
1 Case Island Brown Cotton at 5c., worth 7.
Bleached Cotton at 5c., worth 6c.
1 White Table Damask at 30c. a yard.
1 Linen Sheeting at 25c. a yard.

HOSIERY.

Ladies' Silk Embroidered Lisle Hose at $1.50 doz.
Gents' Full-Fashioned Socks, 25c. a pair.
Boys' Full-Fashioned White Socks, $1.25.

BARGAINS IN

Window Shades and Lace Curtains,
Bed Spreads and Bolting Duck,
Matting to begin a yard.

J. A. BRASELMAN,

586 Magazine Street

J. S. RIVERS,

STATIONER,

Steam Power Printer,

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

74 CAMP STREET,

NEW ORLEANS.

WANTED EVERYBODY TO know that LAPLACE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, known to physicians. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist, 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail drug stores.

Depot in Mobile at J. C. Draper & Co. Depot in St. Louis at ROBARDSON & CO.

The New Louisiana Remedy.

Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. NO poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

MAGAZINE STREET

Between Jackson and Josephine Sts.

Farm, Garden and Household.

Pleuro-Pneumonia.—The symptoms of pleuro-pneumonia are briefly and well described in "Agriculture of Massachusetts, by C. L. Flint, 1856." "The symptoms of the disease are such as we meet in pleuro-pneumonia in general. Hair rough and staring, frequent shivering, cough, grunting and lower in fearful is of pain, quick pulse, sometimes drooling, and more or less dyspnœa according to the extent of the disease and the existence of effusion in the pleural cavities." In the report of the Cattle Commissioners in 1865 of a case in which the disease was communicated by contact with a diseased animal, we find the following: "The symptoms were, almost constant, coughing, a suppressed sore cough, eyes dull, head depressed, loss of appetite, great prostration, and we will add a quick pulse, sometimes reaching one hundred a minute.

Treatment.—The only safe treatment is the pole axe. Kill the whole herd, bury the sick, and sell the healthy meat for what it will bring in the market.—Massachusetts Plowman.

Cheesecake.—Beat the yolks of eight eggs very still, and eight ounces of sugar finely powdered and sifted, and eight ounces of sweet almonds, beaten fine or grated. Beat all together carefully a very while. Line small patty pans with thin paste. Immediately, before putting them into the oven melt a piece of butter the size of a walnut, and add to them. Fill the patty pans two-thirds full and bake immediately. If the oven is too hot they will fall when taken out.

Favorite Meat Pie.—Take cold roast beef, or roasted beef of any kind, slice it thin, cut it rather small, and lay it, well with gravy and sufficiently peppered and salted, in a meat pie dish. If liked, a small onion may be chopped fine and sprinkled over it. Over the meat pour a couple of a stewed tomatoes, a little more pepper, and a thick layer of mashed potatoes. Bake slowly in a moderate oven till the top is a light brown.

The truffle in eggs in this country is estimated by competent authorities to cost $180,000,000 a year. The barreled eggs received yearly at New York reach over 300,000 barrels, valued at $6,000,000, and this but one branch of the trade. Between 5,000,000 and 6,000,000 dozen are annually exported from the country. The millions of dozens consumed throughout the country without passing into dealers' hands, it is impossible to estimate.

Biscuits.—Put to one quart of flour two teaspoonfuls of baking powder, sift the two together. Rub to the flour one tablespoonful of butter or lard, and teaspoonful of salt. Stir all well together, thick and soft, first milk in water to wet it very soft dough. Bake immediately in a quick oven.

Brown Bread.—Take two cups of rye meal, two cups of Indian meal and one half a cup of flour. Salt, and a teaspoonful of saleratus should be added to this. Cream be mixed with water, but is nicer when sour milk is used. It must be made soft enough to run. Bake slow and long.—American Agriculturist.

Native black walnut is one of the best woods for bed and sitting room furniture. The grain of this wood is quite open, and will absorb a great deal of oil without receiving any polish. If a little gum copal is mixed with the oil, in a few days time the wood will become as smooth, hard and polished as a piece of bronze.

The beautiful color known as antimony blue—which really rivals ultramarine, and is capable of giving exquisite green shades when mixed with chrome yellow or with zinc chromate—is now prepared by adding a solution of ferrocyanide to one of antimony in aqua regia, as long as a precipitate forms. This precipitate contains no antimony, the salt simply facilitating the formation of the pigment; mercury salts will also give it. The blue substance is soluble in hydrochloric acid, which successively renders it green and yellow, on standing, the blue color is restored.

The tenacity of metals, or their power to resist a pull in the direction of their length, is found to exhibit the simple fact that every metal, when thus drawn out as wire, is much more capable of resisting this pull than in any other form; as by the drawing process the fibres of the metal are closely and tightly, so to speak, interwoven. In the form of wire then the metals stand in the following order, namely steel, iron, copper, platinum, silver, gold, zinc, tin, lead. Cast iron varies from coarse grained bars, which require only 20,400 pounds to pull one square inch asunder, to some German cast iron, which requires 68,220 pounds.

Tomato Sauce.—Bake tomatoes when quite ripe until quite tender, then rub them through a coarse sieve, weigh, and for every pound of pulp take a quart of fruit vinegar, one pound of garlic, one ounce of shallots, both well peeled and sliced, and a quarter of an ounce of salt. Boil the fruit vinegar, garlic, shallots and salt together until the ingredients are tender; then rub them through a sieve, and to each pound of all the ingredients mixed together add the juice of three lemons. Boil the whole again to the consistency of thick cream, bottle it when quite cold, and keep it in a cold, dry place. Half a pint of this sauce is to be added to the sauce when prepared for use.

Delmonico Pudding.—One quart of milk; three even tablespoonfuls of cornstarch, dissolved in cold milk. The yolks of five eggs; six tablespoonfuls of sugar. Boil three or four minutes, pour in a pudding dish and bake half an hour, or perhaps less time will do; the oven is to heat the whites of the eggs with six tablespoonfuls of sugar; put it over the pudding and return to the oven till it is a nice light brown. No sauce. Nice for strangers, as it can be made the day before.

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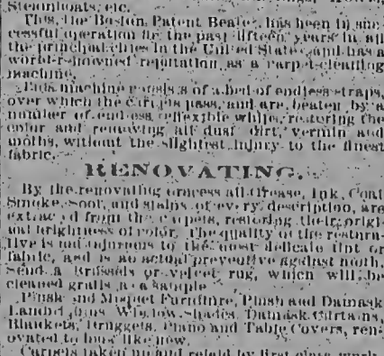
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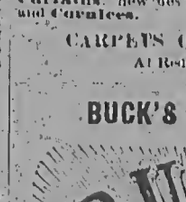
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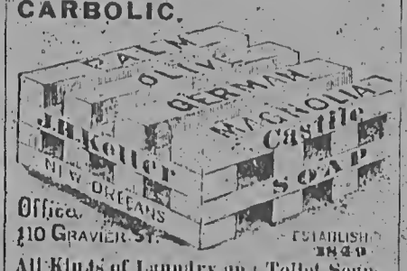
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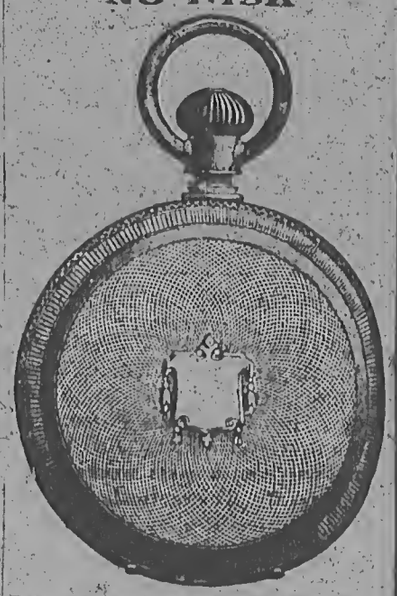
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Scientific.

—Some of the English founders have adopted the use of plumbago, both in iron and brass establishments, and with a decided advantage in the sharpness and face of iron castings—that is, by plumbago for dusting the molds—plumbago, pure and simple, and the better the quality of the plumbago the better the result. In brass or yellow metal, and pot metal casting, neither the pure plumbago, nor mixtures of plumbago and meal dust, or plumbago and ball, or wood ash, has been found equally satisfactory to warrants its use in such a way; while for heavy gun metal casting pure plumbago gives a clean face and fine skin. The employment of plumbago for yellow or pot metals it is stated, has been found to be the best when the molds are first dusted with pea meal, and then only just a slight dust of plumbago. With this it is stated, superb castings are obtained, both as to sharpness and cleanliness, and admirably suited for steam valves to be fitted in the rough on their bodies.

MECHANICAL TELEPHONE.—A Bridgeport (Conn.) boy is said to have invented a telephone which possesses the manifest advantage of distributing sound at the delivering end. If this is true it solves one of the main objections to the magnetic telephones. The instrument is described as a square box, into each of whose sides is set a piece of sheet brass three or four inches in diameter. Wires fastened to the centers of these set in the middle of the box, and are there connected with the main wire, which leads to a similar box at a distance. A mouth-piece is fastened to a side of the box and words spoken through this are reproduced at other stations with such distinctness that they can be heard anywhere in an ordinary room. We do and vouch for the truth of this story, but it reads as though there might be something in it.

—Inquiries that filtered raw petroleum has lately been employed as a lubricant on some of the Austrian railways, the volatile parts having been first evaporated at the boiling point of water, and a small percentage of vegetables and animal oil added. The first experiments made in this line were not attended with very promising results, the oil being too thin and the journals heating too early. By degrees, however, these difficulties have been surmounted—that is, the oil was improved and special boxes made to meet its requirements, petroleum being thus rendered a reliable lubricant.

VANILLA.—Vanilla is gotten from a bean that grows in warm countries, the best mainly from Martinique, Brazil and Mexico. The plant which yields this aromatic bean will climb up any tree that gives it sufficient shade. It attains a height of about a foot, and thrives for thirty or forty years, producing some fifty pot each year after the second. The beans take eight or nine months to ma'ure, and are gathered between October and December. Vanilla is the most costly in proportion to weight, of all vegetable productions. Only a few hundredweights, says Nature, reach England annually.

THE DEAD SEA.—According to a French journal, the waters of the Dead Sea are about to be worked for potash, iodine and bromide. The projectors calculate on delivering potassium chloride in London at ninety francs per ton, thus underselling the Stassfurt manufacturers.

—A Meteorological Congress is to be held in Switzerland in the course of next April. The Swiss Federation will at the session be represented by Prof. Plantamour, of Geneva.



Ague Cure

is a purely vegetable, bitter and powerful tonic, and is warranted a speedy and certain cure for Fever and Ague, Chills and Fever, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, and all Malarial disorders. In miasmatic districts, the rapid pulse, coated tongue, thirst, lassitude, loss of appetite, pain in the back and loins, and coldness of the spine and extremities, are only premonitions of several symptoms which terminate in the ague paroxysm, succeeded by high fever and profuse perspiration.

It is a startling fact, that quinine, arsenic, and other poisonous minerals form the basis of most of the "Fever and Ague Preparations," "Specifics," "Syrups," and "Tonics," in the market. The preparations made from these mineral poisons, although they are palatable, and may break the chill, do not cure, but leave the malarial and their own drug poison in the system, producing opinism, dizziness, ringing in the ears, headache, vertigo, and other disorders more formidable than the disease they were intended to cure. AYER'S AGUE CURE thoroughly eradicates these noxious poisons from the system, and always cures the severest cases. It contains no quinine, mineral, or any thing that could injure the most delicate patient; and its crowning excellence, above its certainty to cure, is that it leaves the system as free from disease as before the attack.

For Liver Complaints, AYER'S AGUE CURE, by direct action on the liver and biliary apparatus, drives out the poisons which produce these complaints, and stimulates the system to a vigorous, healthy condition.

We warrant it when taken according to directions.

Prepared by Dr. J. C. Ayer & Co., Practical and Analytical Chemists, Lowell, Mass.

SOLD BY ALL DRUGGISTS EVERYWHERE.

EDUCATIONAL.

Centenary Institute,

AN institution of learning, located at Summerfield Alabama, was founded by the Alabama Conference and commenced operations in 1842, and has been in successful operation ever since. The Institute has two departments, male and female.

The buildings are of brick, large and elegant, sufficient to accommodate two hundred and fifty pupils. This is to notify all concerned that the Trustees intend, at their next annual meeting, June 23, to lease the building for five years to any person or persons competent to run the Institution in the interest of a thirteen school.

Persons desiring further information will correspond with me at Summerfield, Ala.

A. D. MITCHELL,
President Board of Trustees.

Summerfield, Ala., March 1, 1879.

Woodville Female Seminary.

A NON-SECTARIAN ACADEMY, UNDER the supervision of the Methodist Episcopal Church, South. Mississippi Conference. Hon. E. Mitchell, President of Board of Trustees. For Thoroughness of Instruction, healthfulness, cheapness, and many other advantages is not surpassed. We invite those interested to examine our credentials, and obtain circulars, by calling upon Mr. Philip Werlein, New Orleans, La., or address the Principal,

A. J. WRIGHT,
Woodville, Miss.

The Loquet-LeRoy Institute

AND KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—The location has now reopened under the auspices of the Misses Moise (Cecilia W. Sallee, and Corinne, the latter relicts of the late R. C. Revell, daughters of Judge E. Warren Moise, deceased, successors to Mme Loquet-LeRoy, who secured will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service there will be no change of teachers. No change whatever in the conduct and management of the school. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the Institution, and that of their friends and the public generally, promising strict devotion to every interest of the public committed to their charge.

C. W. MOISE, Principal.

REFERRING TO THE ABOVE, MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors, being in every way suited to the high trust she reposed. She speaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the Institution. For terms and particulars apply to the principal.

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MONROE COUNTY, EAST TENNESSEE.

PARENTS will bring to this a safe and healthy location for their sons during the sickly season would do well to patronize the above named institution under the patronage of the Holston Annual Conference Methodist Episcopal Church, South. The spring term closes May 22, and fall session begins

FIRST MONDAY IN AUGUST, 1879.

Students enrolling before the latter date will be on the roll of ephemeris, and will thus secure seats in advance of promotion. Board in College Hall at the low rate of $8 50 per month, washing included. Same in good private families at nine dollars. Tuition, College Course twenty dollars; English Course, fifteen dollars.

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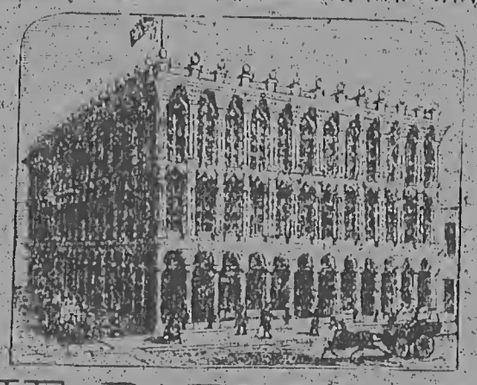
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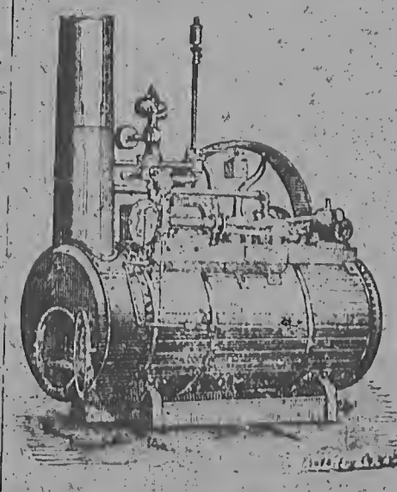
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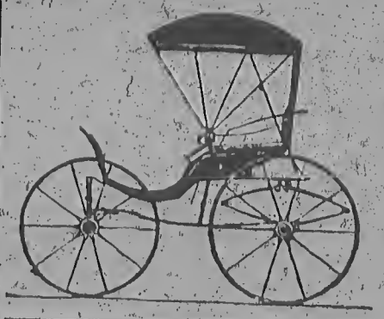
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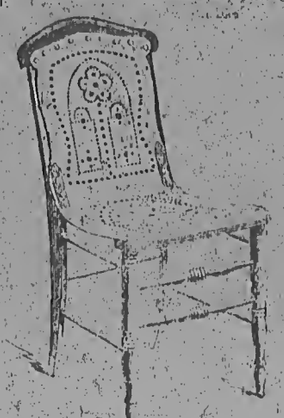
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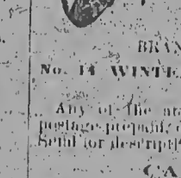

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REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western	13	14
New York, good to creamy	20	—
Coffee, ₱ lb.:		
Rio, fair	13¾	13¾
Rio, good	14¼	14¾
Rio, prime	14¾	15
Candles, ₱ lb.:		
Star, best brands	11¾	12
Corn Meal, ₱ bbl.:		
Best, K. D.	2 25	— —
Cheese, ₱ lb.:		
Factory	5½	6½
N. Y. cream and English dairy	6	6½
Fish:		
Mackerel, extra No. 1, in bbls	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.		
Superfine	3 75	4 00
XX	4 62½	4 87½
XXX	5 00	5 25
Choice XXX	5 50	6 62½
Choice family	5 25	5 50
Fruits:		
Dried apples, ₱ lb	2½	3½
Dried peaches, ₱ lb	2	4
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.		
Soda	8	8
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oils:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Paraffine, in cases	— —	40
Paraffine, in barrels	— —	35
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	25	
Fair	29	31
Prime to choice	32	35
Golden and Regret strips	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	3¾	4
Ordinary	5½	5¾
Fair	5¾	6
Prime to choice	6	6½
Soap, in boxes, ₱ lb.:		
XXX Palm	5¾	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₱ lb.		3
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	90	92½
Sugar.		
Good fair	5¾	—
Prime	6⅞	—
Choice	— —	6½
Yellow clarified	6½	7¼
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2½@	3
Medium	3½@	3½
Good to fine	3¾@	4½
Low leaf	4½@	5
Medium	5½@	6½
Good	7 @	7¾
Fine	7¾@	8
Selections	9 @	10

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	40	— —
White	56	— —
Mixed	46	— —
Oats, ₱ bushel:		
St. Louis	34½	35½
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs.	70	75
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	13 00	16 50
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	— —	— —
Shoulders	4	4¼
Sides, clear rib	5½	— —
Sides, clear	5¾	— —
Hams, sugar-cured	— —	— —
Meal Pork, ₱ bbl.	9 25	10 50
Dry Salted Meats:		
Shoulders	3½	3¾
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	8¾	17

ESCULENTS.

Potatoes, ₱ bbl	1 50	4 75
Onions, ₱ bbl	3 50	3 75
Apples, ₱ bbl	— —	— —
Cabbages, ₱ box	3 50	3 75

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 80 lbs and buckles	— —	2 15
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	4 00	5 00
Young	2 50	3 50
Ducks	2 50	3 00
Geese	4 00	5 00
Turkeys	18 00	— —
Eggs, ₱ dozen		
Western	10	12
Louisiana	11	12

REMEDY FOR HARD TIMES.—Stop spending so much on fine clothes, rich food and style. Buy good, healthy food, cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and quack doctors or using so much of the vile humbug medicine that does you only harm, and makes the proprietors rich, but put your trust in the greatest of all simple, pure remedies, Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

What makes the Dead Sea dead? Because it is all the time receiving, never giving out anything. This is the case with too many men.

LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by physicians, druggists, and the press.

The manufacturers received a special award and the only medal given to porous plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

Every one suffering from

Rheumatism, Lame Back, or Weak Back, Cold on the Chest, Coughs, or any local pain or ache should use Benson's Capcine Porous Plaster and be relieved at once. Price 25 cts. Sold by all druggists.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, May 6 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

Under the influence of favorable advices from abroad, the market here ruled strong, and a good demand prevailed, with sales of 5,340 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	10⅞	10⅝
Ordinary	10¾	10¾
Good ordinary	11⅛	11
Low middling	11⅜	11¼
Middling	11⅝	11⅝
Good middling	12⅛	11⅞
Middling fair	12⅝	12¼

Sales to-day, 5,340 bales. Market strong.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	3,411	1,429	2,170
Galveston	318	97	438
Mobile	70	888	585
Savannah	981	1,600	690
Charleston	177	185	623
Wilmington	61	6	109
Norfolk	940	915	1,080
Baltimore		144	
New York		318	1,450
Boston	387	396	24
Philadelphia	11	130	78
Other ports			
Total	7,074	6,858	7,196

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January		
February		
March		
April		
May	12.29	12.02@12.03
June	12.4 @12.42	12.19
July	12.56@12.57	12.36@12.37
August	12.89@12.70	12.49@12.50
September	12.36@12.37	12.14@12.15
October	11.70@11.71	11.51@11.52
November	11.32@11.33	11.14@11.15
December		11.06@11.08

Tone of the market firm. Sales, 102,000 bales.

DOMESTICITY OF GERMAN LADIES.—A recent visitor to the rural retreat of Prince Bismarck made a morning call and expressed himself much surprised at being introduced to the wife of the great statesman, with a bunch of keys hanging from her girdle. But she was quite as proud of these while attending to her domestic duties as of her diamonds when receiving the diplomatists of the world, in her evening receptions while at the capital. And he who is privileged to see the empress herself during the morning hours would most likely find her engaged in arranging or dusting her private apartments; for this duty she is said to attend to regularly. It is no wonder, therefore, that any system of bringing up young girls which would render these good customs obsolete is received with disfavor. The general feeling of the Germans of the better class is decidedly adverse to the wife and mother having any duties outside of the house except those of general benevolence and of charity, in which woman's hands and presence are most effective. But while demanding this, they are by no means in favor of confining their mental or moral activity to narrow limits. The instructress and example for the children, and the guide of youth, has a task that is by no means compatible with any internal narrowness.

Those newspaper editors who are too proud or too obstinate to retract any unjust or improper language which they have admitted to their columns should profit by the example of an editor who gives notice, as follows: "If any subscriber finds a line in this paper that he does not like, and cannot agree with, if he will bring his paper to the office, and point out the offending line, the editor will take his scissors and cut it out for him."

The Baptist national anniversaries will be held in Saratoga May 19-26. The delegates will be quartered at the various hotels.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, Fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness with fitful dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose of this work a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (on with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. I. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F. HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its natural functions, and for this purpose no remedy has ever been invented, that has so happy an effect as TUTT'S PILLS."

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts instantaneously, and is, as harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Apr. 12, 13
Orrville	19, 20
East Selma	26, 27
Uniontown	May 3, 4
Uniontown circuit	10, 11
Clifton	17, 18
Selma	24, 25
Perryville	29
Brush Creek	June 1
Lower Peach Tree	7, 8
Spring Hill	21, 22
Choctaw Corner	28, 29
Rembert Hills	July 5, 6
Marion	19, 20

The District Conference will be held in Marion, beginning at nine A. M., July 18

17 J. W. RUSH, P. E.

MOBILE DIST.—SECOND ROUND.

Mobile, at Franklin	April 6
Eastern shore, at Bay Mouette	12, 13
Tuscumbia, at Pleasant Valley	19, 20
St. Stephen's, at Bethel	26, 27
Mobile, at St. Paul's	May 4
Whistler	10, 11
Grand Bay, at St. Elmo	17, 18
Bladen Springs, at Zion	24, 25
Okatippa, at Keiser Hill	31, June 1
Mobile, at St. Francis	June 8, 9
Citronelle at Manvilla	14, 15
Suggsville, at Gosport	21, 22
Grove Hill, at Jackson	28, 29

District Conference at St. Paul's, Mobile, July 3-6 (15) E. WADSWORTH, P. E.

PENSACOLA DIST.—SECOND ROUND.

Milton station	
Warrington station	
Pensacola station	April 12, 13
Pawelton circuit	19, 20
Yellow River mission	26, 27
Gravilla mission	30
Georgiana circuit	May 3, 4
Stockton circuit	10, 11
Pollard circuit	17, 18
Perdido mission	24, 25
Evergreen circuit	31, June 1
Monterey circuit	June 7, 8
Montevillo circuit	14, 15
Sepulga circuit	21, 22

The camp meeting at Williams' Camp Ground will commence on Thursday night before the fifth Sunday in June. Arrangements will be made for a special train on the Pensacola railroad, of which due notice will be given.

15 J. M. BOLAND, P. E.

EUFAULA DIST.—SECOND ROUND.

Eufaula	Apr. 5, 6
Perote, at Aberfoil	12, 13
Bentuh, at Spring Hill	19, 20
Glenville	26, 27
Vilula, at Vilula	May 3, 4
Enon and Midway, at Midway	10, 11
Clayton and Louisville, at Louisville	17, 18
Pea River, at Mount Pleasant	24, 25
Ozark, at Spring Hill	31, June 1
Henry, at Clopton	June 7, 8
Newton, at Center	14, 15
Columbia, at Pleasant Grove	21, 22
White Pond, at Nebo	28, 29

15 R. B. CRAWFORD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	March 30
Louisiana Avenue	April 6
Morgan Street	13
Felicity Street	20
Carondelet Street	May 4
Pinquemine and Grosse Tete, at Rosedale	17, 18
St. Charles Avenue	25
Baton Rouge	June 1
Lafourche	8

16 LINUS PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington, at Waxia	Apr. 26, 27
Opelousas	May 3, 4
Vermillionville and Pinquemine Brulee at the Junction	10, 11
New Iberia	17, 18
Patterson ville and Morgan City, at Morgan City	24, 25
Franklin	31, June 1
Abbeville, at Prairie Grege	June 7, 8
Lake Charles	11
Sugartown	14, 15
Indian Bayou, at Coulee Croche	21, 22

The District Conference will meet at Vermillionville, June 28, at ten A. M.

16 J. D. HARPER.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto, at Keachie	May 24, 25
Caddo, at Belle Flower	18
Mooringsport, at Mooringsport	30, June 1
Shreveport	June 4
South Bossier, at Filmore	7, 8
North Bossier, at Red River	10
Springville, at Coushatta Academy	19
East Point, at Lindsley chapel	22, 23
Pleasant Hill	29, 30
Many	July 1
Anacoco	3
Lone Oak	5, 6
Castle	9
Natchitoches	12, 13
Natchitoches circuit	15
Mansfield	19, 20
Logansport	30

The District Conference will convene on Wednesday, July 23. All persons responsible for reports will please come prepared to give them. Recording stewards will please bring the Quarterly Conference records.

ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

(COMPLETED.)

Whitfington, at White Plains	May 31, June 1
Ebenezer, at Ebenezer	June 4
Amite City, at Maegee's	7, 8
Covington, at Oak Grove	7, 12
Pearlington, at Logtown	14, 15
China Grove, at Rockwell	21, 22
Wolf River mission	21, 22
Mount Carmel, at Columbia	2
Westville, at Fairmount	28, 29

District Conference at Pearlington beginning on Friday, June 13 at nine A. M. Bishop Keener is requested to preside.

19 JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Forest, at Grange House	May 31, June 1
Walnut Grove, at Hillsboro	June 14, 15
Rankin	28, 29
Pleasant, at Raleigh	July 5, 6
Pearson	12, 13
Brandon Station	19, 20
Leaf River	26, 27
Newkirk, at Pleasant Valley	Aug 2, 3
Carthage, at Liberty	9, 10
Prairie, at Holly Bush	16, 17
Tylertown, at Bunyan's Spring Camp Ground	23, 24

Inquiry will be made, during this round, as to the number of "CHRISTIAN ADVOCATES" and other church papers that are being taken in the several pastoral charges in the district. Pastors will please be ready to answer.

Question 11 will be asked this round.

29 C. WILLIS LEITH, P. E.

ALEXANDRIA DIS.—SECOND ROUND.

Harrisonburg and Trinity	May 3
Shelly Island	10
Spring Creek	17
Montgomery	24
Columbia	31
Bayou Beouff and Evergreen	June 1
Simsport, at Church ville	14
Pineville and Colfax	21
Alexandria	28
Rapides	July 5

17 CHRISTIAN KEENER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Wayne circuit, at Shiloh	Apr. 12, 13
Waynesboro circuit, at State Line	18
Okolona Valley mission, at Henderson's	19, 20
Meridian	26, 27
Sinbona circuit, at Decatur	May 3, 4
Enterprise circuit, at Spring Chapel	10, 11
Enterprise station, at Quitman	17, 18
Shady Grove mission, at Oak Grove	24, 25
Philadelphia circuit, at Philadelphia	31, June 1
Marion circuit, at Marion	June 7, 8
DeKalb circuit, at DeKalb	14, 15
Pauline circuit, at Hopewell	21, 22
Spring Hill circuit, at Lauderdale	28, 29

The District Conference will meet at Lauderdale station, Friday morning, June 27.

16 R. J. JONES.

WOODVILLE DIST.—SECOND ROUND.

Jackson, at Pinkston's Island	Apr. 19, 20
East Baton Rouge, at Blackwater (Monday)	21
Livingston, at Live Oak (Wednesday)	23
St. Helena, at Darlington	26, 27
East Feliciana, at Mansfield	May 3, 4
Clinton (sunday night and Monday)	4, 5
Wilkinson, at Midway (Wednesday)	7
Wilkie, at Hopewell (Thursday)	8
Woodville	10, 11
Bayou Sara (Tuesday)	13
Williams and Olmeard, at Concord (Wednesday)	14
Amite, at Homochitto chapel	17, 18
Magnolia, at Muddy Springs	21, 25

15 JAMES A. GOODRICH, P. E.

Religious Notices.

THE Annual Camp-meeting at William's Camp Ground will commence on Thursday night before the fifth Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors, especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.
W. W. RICHARDS, Secretary. 17

THE Delhi District Sunday-School Convention will be held at Delhi, on Wednesday after the second Sunday in May.

The members of the convention are the pastors of the various works in the district, together with the superintendents and teachers of each Sunday-school.

If any Sunday-school finds it cannot be represented by superintendent or others, it will please send full reports of its numbers and condition.

The District Conference will most immediately after the adjournment of the convention, at the same place.

Recording stewards will see that the Quarterly Conference records are brought up to the District Conference.

The District Steward's Meeting will be held on Saturday at four o'clock P. M.

J. E. CORR, P. E.

Study to Entertain.

Many people seem to think that the capacity to entertain people, and be entertained, comes naturally; that certain ones can make people happy, because they are gifted and have extraordinary endowments which make it possible for them to delight people. It never seems to occur to them that in order to entertain people one must give thought to it; that people are not made happy without effort—wisely directed effort.

Our observation leads us to think that half at least of the good companionship of the world comes from the good forethought of somebody. Somebody has planned it. The happy occurrence was not an accident; it was the result of premeditation. All the little and sweet social surprises of life, all the little domestic secrets between children and parents which, in their unfolding, brim the household with gladness, all the larger and more stately social festivities that keep the life of a neighborhood and village buoyant, are only the natural sequence of benevolent and good-natured thought on the part of some one.

Have you invited a little company to your house of an evening, friend? Well, then, how do you propose to entertain them? Do you think that sliced tongue and escalloped oysters will suffice? These do well for the stomach and the flesh. But how shall you feed the intellects and spirits of your guests? Music? Yes, if they can sing. But perhaps of the dozen you have invited not over one or two have voices sufficiently cultivated to sing in public. Games? Excellent. Few of us that don't like to play games, checkers, chess, whist, anything that's light, sprightly and entertaining. Have you any pictorial books in your library or about the house? If so, be sure to place them on the center table. We've known a single volume furnish delightful entertainment to a whole group for an hour. Have you a Chinese top? If not, purchase one. It may cost you twenty cents, and we'll warrant that the first evening after you get it, if you be rightly constructed morally, you will want no other entertainment than you will get out of spinning it yourself. Do you say: "Pshaw! tops are for boys?" All right; why not be a boy occasionally? Try it and see how you like it. We dare say you have been a man so long you have forgotten all about being a boy. How long is it since you slid down hill? Twenty years? We are ashamed of you! Get a sled and try it to-morrow night. What a time you will have! We wish we could be with you!—Golden Rule Magazine.

THE FASHIONS.—The following story will entertain the ladies:

"Whence come the fashions?" is a question often asked. Cancur knows where one fashion came from. Several years ago a leading New York house imported, through a blunder, a large amount of a certain very ugly material which would not sell, and lay dead upon their hands. Something had to be done. The proprietors of one or two fashion papers were interviewed. The next week their columns told thousands of eager readers that they had recently been shown a new and stylish fabric which promised to be very fashionable; and the statement was widely copied by the daily press. Retail dealers found their customers inquiring for it, and sought it of the jobbers. The jobbers in turn sought it of the importers, who quickly unloaded their whole stock at a handsome profit. The goods were voted "beautiful" and "stylish," and the fabric in question was "the rage" for a time. Just how much the fashion papers were paid was never divulged. All of which shows how one fashion was "set," and "what fools these mortals be."—Boston Transcript.

Mr Froude has been explaining how he became a historian. "I found myself obliged to settle to some definite occupation," he says. "I would have gladly gone to the bar, or studied medicine, or gone into business; but, as the law then stood, these roads were closed to me. I did not wish, I could not afford to be idle; and, though I knew that I had only the most moderate capacity for it, literature was the only alternative left open."

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhea, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pain in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

MISCELLANEOUS.

THE PIANOS I KEEP.

Every Piano sold by me has stood the test of time—from ten to fifty years. A first-class house like mine cannot experiment at the expense of its patrons with untried or unreliable instruments. Being thoroughly familiar with the construction of a Piano, I am positive of their durability and reliability. I sell my Pianos with the understanding that if in ten or more years a defect in their construction under fair usage should show itself,

The Money Paid will be Cheerfully Refunded.

THE CHICKERING PIANOS,

Have been before the public for fifty-four years, and their reputation extends over the whole world. A six octave Piano of this make, forty-seven years old and perfect in every respect can be inspected in my store. Their superiority over all others is now universally acknowledged.

THE MATHUSHEK PIANOS,

Constructed on entirely new and patented principles which insure their retaining their original brilliancy of tone for a life time, and their standing longer in tune than any other Piano. Those excellent Pianos have been sold here during the last ten years and not the least defect has ever occurred. Their new Uprights are real models of perfection.

THE HALE PIANOS

Are good, reliable and well made Pianos, of excellent tone, and with elastic touch. There are over 1000 of them in this city, and not a defective or worn out one among them.

MY PRICES are well known to be the lowest, as I prefer to sell ten pianos at a small profit than one at a large. My terms are liberal—selling new Pianos on monthly payments of $10, and second hand ones at $5. Fifty second hand Pianos in perfect order from $50 to $175. New Pianos from $225 upwards.

MASON & HAMLIN AND ESTEY ORGANS,

The best instruments of the kind made, from $50 upwards. Direct importation of

MUSICAL INSTRUMENTS, STRINGS AND MUSIC.

The trade and profession supplied at lowest prices.

I request the patronage of the public. No trouble to answer your letters, and I will be pleased to hear from all.

PHILIP WERLEIN,
The Piano Dealer,
135 Canal st., New Orleans.

YALE & BOWLING,

IMPORTERS AND WHOLESALE DEALERS IN

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Mme. DEMOREST'S
GRAND OPENING
OF THE
SPRING STYLES,
183 CANAL STREET,
NEW ORLEANS, LA.

These Patterns are in various sizes and put up in illustrated envelopes on which are printed full descriptions, for making, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

New Basques, Polonaises, Princess Dresses, Walking Skirts, Trains, etc., for Ladies' and Children's Dresses, also Boy's Clothes, Gentlemen's Underwear, Infants' Patterns, etc., combining economy, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 30c.

Send for catalogue, with directions in English, French, German and Spanish, which is furnished free on application.

GRAND OPENING
SPRING STYLES,
OF
Mme. Demorest's Patterns.
Of the Latest Fashions.

NEW BASQUES, POLONAISES, PRINCESS DRESSES WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES' AND CHILDREN'S DRESS.

D. P. PERRY,
183 Canal Street.
8p

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Offices, Cor. Toulouse & Franklin
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DRY IN ROGERS' POWDER
CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness at the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

THE ORIGINAL

Superintendent of the BOY and LEWIS COCKWOOD of New Orleans.

A. McDERMOTT,

has returned and established the business of manufacturing Dr. Bly's patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

A. McDERMOTT,
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THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

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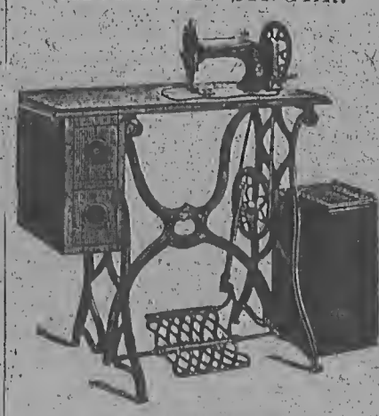
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TWO SERMONS.

BY AUSTIN DOBSON.

Between the rail of woven brass
That hides the "Strangers' Pew,"
I hear the gray-haired vicar pass
From Section One to Two.

And somewhere on my left I see—
Whene'er I chance to look—
A soft-eyed girl, St. Cecile,
Who notes them—his book.

Ah, worthy Gradman—found thyriftest
Shall I your wrath incur,
If I admit these thoughts of mine
Will sometimes stray to her?

I know your theme, and I revere;
I hear your precepts cried;
Must I confess I also hear
A sermon at my side?

Or now explain this need I feel,—
This impulse prompting me
Within my secret self to kneel
To Faith and Purity.—Scribner.

NEWS OF THE WEEK.

DOMESTIC.

MONTGOMERY, May 6.—The Democrats were successful in the city election to-day by 400 majority for Mayor and Clerk, and elected every Alderman.

The United States Court has confirmed the sale of the Montgomery and Eufaula Railroad to Mr. Wadley.

NASHVILLE, May 6.—The National Colored Conference met to-day; it was called to order by Gov. Pinchback and presided over by J. L. B. Lynch, of Mississippi. The business to-day not materially important.

ATLANTA, May 7.—The National Board of Health to-day discussed the question of railroad quarantine, and passed resolutions regulating the same.

Resolutions from the Mississippi Valley Sanitary Council were also fully discussed. They provide for a thorough inspection of all boats, barges and tugs at New Orleans, Vicksburg, Memphis and Cairo. The Sanitary Council proves of great value to the board in suggesting sanitary needs of the South.

ATLANTA, May 7.—The jury in the Cox case were out all night, and came in at noon to-day to be recharged in full. At a quarter to four P. M., they came in and announced that they had agreed upon a verdict. It was decided to correct an informality, and was read as follows: We, the jury, find the prisoner guilty, and recommend that he be punished by imprisonment for life. Cox received the verdict with calmness and stoicism, having evidently nerved himself for the worst. His wife, on hearing the words so fatal to her hopes, sat for a moment trembling, and then rushed for an open window near by for the purpose of throwing herself to the ground below. She was wild with grief. As she reached the window she was caught by Cox, who held her fast. She threw her arms around his neck and clung to him wildly, exclaiming "Oh, my God." "Oh, my poor darling."

Her shrieks were heartrending, and the occupants of the crowded room could not restrain their tears or pity. Cox used all his power to calm her, and finally soothed her grief until only her deep moans broke upon the solemn stillness. Judge Hillyer sentenced Cox to "be confined in the penitentiary, or such other place as the Governor may direct, at hard labor, for and during his natural life."

Gen. Castroll gave notice that the defense would make a motion for a new trial and praying a writ of supersedeas.

The execution of the sentence was thereupon stayed twenty days. This penalty is virtually the extreme of the law in this State, as a law passed, with Alston's aid, at the last session of the Legislature, giving juries the right to recommend the life imprisonment in all cases of murder, as they see fit, in effect abolishes the death penalty. Cox is the first man convicted of murder who receives the benefit of that law. The verdict is received with general approval.

SAN FRANCISCO, May 8.—The official returns of the vote cast in this city yesterday give a majority against the new constitution of 1,215. Returns from the interior confirm previous advices, and the instrument is adopted by a majority of from 6,000 to 10,000. The farmers seem to have voted solidly for it. The result has caused much bitterness of feeling in business circles, where it is looked upon, to a considerable extent, as an attack upon the city's interests by the interior.

WASHINGTON, May 9.—The Senate passed, with amendments, the House bill providing for the payment of money heretofore appropriated to James B. Eads and his associates for the construction of the jetties and other works at the South Pass, Mississippi River.

Consideration of the bill prohibiting military interference at elections was then resumed.

Mr. Edmunds spoke on the bill.

Before taking the vote considerable excitement was manifested.

Messrs. Blaine and Chandler both spoke. The latter made a bitter speech, saying, in the course of his remarks, that he and his party believed twelve Senators on the Democratic side held seats fraudently, and yet it was proposed to oust Kellogg, who was justly entitled to the Senatorship.

The bill was afterwards passed by a vote of thirty-three to twenty-three.

NEW YORK, May 10.—The Longshoremen's strike continues, and is causing serious delay in the sailing of European steamers.

Rear Admiral Parrett, United States navy, is dead.

ATLANTA, GA., May 10.—In the Southern Baptist Convention to-day, the report of the Committee on Co-operation with the Northern Baptists was discussed the entire day, and finally adopted unanimously, as follows:

Resolved, That five brethren be appointed by this convention to bear to the Baptist brethren of the Northern States, at their approaching anniversary, expression of our fraternal regard, and assurances that, while firmly holding to the wisdom and policy of preserving our separate organization, we are ready, as in the past to co-operate cordially with them in promoting the cause of Christianity in our own and foreign lands.

PORTSMOUTH, May 10.—The result of the Surgeon's investigation of the U. S. steamship Plymouth is that she is undoubtly infected with yellow fever germs, and will continue so until re-built.

RONDOUT, N. Y., May 12.—Immense fires have been raging on the Catskills for several days and are increasing. The burned district covers an area of about 7,000 acres. The air is filled with smoke. The weather is dry. The fires are seen from the river at night. No houses have been destroyed as yet.

AUSTIN, May 12.—The Governor to-day issued a proclamation convening the Legislature in extra session June 16.

WASHINGTON, May 12.—The President to-day returned to the House of Representatives the "act to prohibit military interference at elections," with its objections to its approval.

FOREIGN.

CITY OF MEXICO, April 30.—The Congressional committee reported a bill appropriating $500,000 toward the expenses of the exposition.

Peace prevails in the internal and Northern States, and has been re-established in the Western States. The troubles in Sonora have been entirely settled. Mariscal has gone to Mazatlan and Serna remains Governor of Sonora until the Legislature meets.

The Valley of Texmelucan, near the city of Mexico, has been the scene of an uprising of natives, of a Socialistic character. The disorder was speedily suppressed and the rioters dispersed.

LONDON, May 7.—The Journal de St. Petersburgh says: The news published abroad about the state of affairs at St. Petersburg is untrue; there has been no prohibition against the possession of arms, but persons possessing arms must inform the authorities. All traffic is entirely free and unimpeded. The statements that the theater could not be visited without official permit and that lights in the houses would not be allowed after ten o'clock, are ridiculous inventions. The city lives and works in the same manner as heretofore, without excitement, and undisturbed in its daily life and intercourse.

SIMLA, May 8.—The Ameer of Afghanistan arrived at Gundamuk to-day. He was met at the frontier by Major Covagonarl and a detachment of the tenth Hussars and goldes. British troops of all arms lined the route to the camp. Distance two and a half miles.

Gen. Browne and staff received the Ameer on his arrival at the end of the line, when a salute of twenty-one guns was fired.

The Ameer has announced his arrival to the Viceroy of India, and expressed a desire for the establishment of friendly relations between India and Afghanistan.

PARIS, May 9.—The Siecle states that Pere Hyacinthe has petitioned for the recognition of his sect by the state, equally with other denominations.

MADRID, May 10.—The Epoca says the news of King Alfonso's approaching marriage with an Austrian Princess is well received in Spain and by the powers.

LONDON, May 12.—A dispatch from Simmon's Bay, Cape of Good Hope, dated April 28, says: There has been no fresh fighting. Lord Chelmsford and Prince Louis Napoleon have gone to Kambula.

Noguevaeda, Cetewayo's youngest brother, has surrendered.

The death of Umbolini, one of the King's brothers, is continued.

The news from the Transvaal is encouraging. The Boers have broken up their camp and returned home.

A dispatch from Iquique, Peru, dated May 5 says: The blockade by the Chilian fleet continues.

PORT JARVIS, May 12.—The forest fires are still spreading and destroying a vast amount of timber in the northwestern part of Pike county, Pennsylvania. On last Saturday night the fire penetrated to the breeding park of the Blooming Grove Park Association, and before the flames could be fought back by a large force of laborers, over fifty acres were burned over and several deer perished in the flames. The weather continues dry, with very little prospect of rain.

ROME, May 12.—At the consistory held to-day the Pope appointed five cardinal priests and three cardinal deacons. Among the new cardinals is the Rev. John Henry Newman of England, and the Rev. Dr. Herzenroether. The Pope also made numerous appointments to bishoprics; among them those of Cardinal Hohenlohe to the bishopric of Albany; Rev. Dr. McCabe to that of Dublin, and Rev. Dr. Woodlock to that of Ardagh and Clonmacknois.

ST. PETERSBURG, May 12.—Intelligence has been received from Tiflis that a disease, with a terrible mortality, is raging in ten villages in the Caucasi. A solemn procession of holy pictures has been held in the District of Garri, and prayers offered for the preservation of the inhabitants.

The Alabama Conference Female College.

MR. EDITOR: This institution is presided over by John Massey, A. M., whose experience and success as a teacher render him every way worthy of the position. To speak of his scholarship, his manly Christian character, and his well balanced system of teaching and discipline, would be, to those who know him, a work of supererogation. He needs no commendation from this writer. He is the same solid John, revised, enlarged and improved.

The work done always shows the capacity and character of the workman. And this institution reflects most beautifully the highest and best order of *teaching* talent. The president and his corps of teachers, who are a unit in action, almost in idea, labor to make the development symmetrical—a development in unity, which is the true idea of education for both girls and boys.

The literary, musical and art departments are all well sustained. And while the young ladies are not overworked in any department they have enough to do to make a little recess a very pleasant episode in the history of a day. The results, as they may be seen at the approaching commencement, will be the best comment that can be made upon these features of school training.

But I wish to say something of the more important features of school and college life. It is the opinion of the writer that the most important factor in the training of the young, both at home and in school, is to make them cheerful and happy. The saddest of all sad things is a sad child, and a sad childhood fixes itself so indelibly in the character that it cannot be effaced by the hand of Time.

The old tyrannical idea of training the young is contrary to every impulse of an elevated humanity. And our more advanced thinkers and teachers are seeking, securing better and more practical forms. There is no virtue in the inevitable "Birch" *per se*. There is no virtue in any form of punishment only as it works reformation in the life and conduct. The will must be reached. The individual, old or young, must work from his own mental and moral centers. And in all forms of government, family, school, civil, religious, the governed must love and respect the government itself. To secure this end is to solve the problem in discipline.

The writer spent several hours in the above named institution, and was, as any thoughtful man would be, impressed with the perfect harmony, the faithfulness of every pupil, the uninterrupted system and order in every movement, from the president down to the smallest girl, while the merry laugh, the cheerful voice and beaming faces of all indicated the highest degree of happiness. I asked the president to give me the secret of this magic power. He replied: "I give them plenty to do, and treat them well." The more I think of this answer the more completely satisfied I am that it contains the secret of success in training the young. The temptation to enlarge at this point, is strong, but we forbear.

The religious feature is worthy of notice. In this institution there is no special stress laid upon a mere creed or spasmodic sensationalism. But, the teachers bring to bear upon the pupils the savor of consistent Christian life. We do not mean to be invidious or fulsome, but we will say that the purest Christian light is shed upon this institution *every day* and *every hour* in *every day*. And once a week there is a prayer meeting held by some of the teachers in a room of the building. In this unpretentious prayer-meeting from forty to sixty meet and sing and pray and talk of God, of Christ, of Heaven; and here, too, souls are converted to God. Mr. Editor, would you not like to witness one of those conversions—an unobserved observer? How pure, how holy, how sweet must be that place; how pure, how real must be those conversions. How they jut out beyond the lines of cold rationalism, and demonstrate the power and divinity of our holy religion.

It affords me pleasure to say that Tuskegee, the beautiful and healthy town in which this college is situated, is in a more flourishing condition than it has been for years.

To those who have an ear and eye for the beautiful, and a heart for the pure and lovely, a visit to this college will be a rich treat. May Heaven's blessing rest upon it.

AUBURN, ALA., May 2, 1879.

A circular, recently issued by the American Bible Society, makes the following announcement:

The managers avail themselves of this occasion to announce a *change of policy* by which, instead of relying upon Auxiliary Societies alone to effect a sale of their publications, they design to secure a wider circulation of the books through the channels of trade; and, to make it for the interest of dealers in books to accommodate their customers by keeping for sale the society's Bibles and Testaments, they offer to such dealers, and to them only, a discount of *ten per cent.* from the catalogue price.

The society does not seek profit, and, in offering its books for sale has regard only to receiving the return of the cost of production.

It is expected that the policy now adopted will be of great service to the public, who will be gratified to find at the usual places, where books are sold, Bibles and Testaments bearing the imprint of this great National Society, which is a guarantee of the accuracy of the text and of the excellency of the printing and binding.

A correspondent of the Hugo News mentions that in the city of Kioto there are to be seen many semi-foreign buildings which are the Shogakko, or elementary schools. Of these there are 61 in the city, and 115 to the whole *fu*. Kioto is divided into two large districts, called Kami and Shimo Kyo, which are subdivided respectively into 33 and 32 *ku*. Each *ku* is obliged to establish and maintain one of these schools, except in the case of poor *ku*, when two are allowed to unite and form one school district. Besides the usual Japanese course of studies, the pupils are taught the elements of foreign mathematics, history, geography and philosophy, and they are also trained in gymnastic exercises. Education is compulsory, only those who are of age being exempted who are necessary to the support of their parents.

Field Notes.

ELMORE CIRCUIT, ALABAMA CONFERENCE.

This circuit is east of the Coosa river, on the northern line of the Conference; had nine appointments—now ten—eight of which are served on Sabbath; the nearest is five miles apart; a membership of about 150, about 200 of whom are heads of families; there are many of them that do not have family prayers; there are five local preachers, two of whom are old, and cannot do much work; the other three are working men, and useful; the stewards are looking after the interests of the preachers; they think they will raise their assessment; the church is kind to the preacher and his family; we are raising means to buy a parsonage; the amount necessary will be reported at quarterly meeting; one young lady at a wedding raised $25; did not forget the cause of the Master on such an occasion; our presiding elder is faithful to his work—soul and mind; the pastor has made over one hundred pastoral visits; he thinks there is an improvement in the spiritual condition of the church; we are hoping and praying for the conversion of souls.

CHAS. H. WARD.

MAY 1, 1879.

WAYNESBORO, MISS., May 1, 1879.

MR. EDITOR: How full of life in old age to give up the activities of younger life. The habits of industry cling to us, and stimulate to exertion when age and infirmity have exhausted and superannuated nature. This ought to be and often is one of the habits of piety, and we often find aged persons under the stimulus of both. In a pastoral visit recently I found a beautiful illustration of this combination in the person of a Bro. Petty. Though sixty five years of age, he is active and industrious, and had been out splitting rails and preparing land for cultivation, though against the wishes of loved ones. But his Christian character shines with peculiar and beautiful luster and gives a charming sweetness to his life. He has a sound and rich experience, and delights in talking of God's goodness and love, the preciousness of the Bible, his hopes of the fruition of heaven, "by the sweet by-and-by," and singing those rich old hymns: "When all Thy mercies, O my God," etc., and "My God, the spring of all my joys," etc. How glorious the closing years of such a life, and its conditions! It is the finishing course, the ready offering, the improved talents, the trimmed and burning lamp for the Bridegroom! The outer verge of human life adorned with its richest jewels, and the suburbs of heaven with the title to "the inheritance of the saints in light."

W. H. HINES.

GREENVILLE, MISS., May 3, 1879.

DR. PARKER: Our second Quarterly Conference for this place is to be held to-day. The pastor, Rev. J. L. Futrell, is at his post, and greatly beloved by his people; has been engaged in a meeting at his church, for three weeks, with much to encourage him.

There is a Young Men's Christian Association at this place that has, since January, expended for the orphans and suffering about $1 200. The Sunday law also is being enforced, and grog shop loungers are spending *dry times* on the Lord's day. Come to our District Conference, May 16-18.

Yours truly,

S. T. JANE.

BROOKHAVEN DISTRICT MISSISSIPPI CONFERENCE.

Among the many mediated into the church by Rev. Theophilus Moody, whose memoir appeared in last ADVOCATE, was the subscriber, in the year 1819, at a week-day appointment on the D. K. N. circuit; and also by him recommended, in 1850, at Auburn session, of the Alabama Conference. It is not natural to say he held the seat of honor in my esteem of men. And, though dead, yet he liveth in grateful recollection of many silent ones, in whose religious welfare he was the honored instrument, and will while this heart is warm with life. A peer among his cotemporaries, if not in depth of thought or grace of oratory, a leader in earnest work and lasting success. His jewels are many. His works do praise him.

W. E. M. LINDSLEY, P. E.

ARCOLA, MISS., May 5, 1879.

Methodism in this city has the ascendency. Our people love the church and take care of their preacher. No charge in the Conference exceeds us in a Sabbath-school; none has a better superintendent. Ours is a beautiful town, with refined society, good houses and broad streets. There are schools enough to accommodate all the children, and churches with capacity to seat the congregations. We are healthy, and have no fear of yellow fever. Truly,

S. H. SHARKEY.

CRYSTAL SPRINGS, MISS., May 6, 1879.

Remarkably healthy here; no death in my congregation, of about two hundred, since I came here fifteen months ago. Fruit and vegetables are extensively cultivated and shipped West; about three thousand quarts of strawberries already sent, average price received, was twenty-five cents. Peas and beans are coming into market, and selling well. Next month some peaches will be sent. The crop is medium this year. Apples abundant. Around here Copiah is believed to be the best fruit and vegetable section in Mississippi. The people generally are moral; no drinking-shop in town; four churches; four Sunday-schools; regular service in each; a well attended union prayer-meeting every Sunday evening; a good protracted meeting at the Methodist Episcopal Church lately; some conversions and accessions.

J. L. FORSYTH.

HAZLEHURST, MISS., May 8, 1879.

Our quarterly meeting for Lake Providence circuit is over. We had a very interesting meeting; five additions to the church, and three previously; no presiding elder; congregations very good; the people have made the preacher and family very comfortable; finances tolerably good; prospects in church affairs very favorable; planting interests very promising indeed; the negro exodus has affected this parish but little. I like "Field Notes" very much.

H. G. WHITE.

GREENSBORO, ALA., May 6, 1879.

MR. EDITOR: Last Friday night, May 2, we had a concert and supper for the benefit of the Methodist Church at this place which was truly an enjoyable affair. Mrs. Schuyler, an accomplished musician of Jackson, La., with a party of ladies and gentlemen, came over and helped us. The piece performed by them, well chosen and rendered in execution, will long linger in our memory. The audience, though large, was not orderly and appreciative. There was nothing to which the most fastidious Christian lady or gentleman could object. The net proceeds amounted to nearly $100. There was a balance due on our organ, the remainder will be applied to some improvements needed on our church, which we are anxious to accomplish before the District Conference, which meets here, I suppose, in July.

Mr. Editor, shall we not expect you? You have a warm place in some of our hearts here, and we promise to do our very best by you. Come. Your friend and sister,

MARY E. PARKER.

HAZLEHURST, MISS., May 6, 1879.

The seventh session of the Deer-ur District Conference, North Alabama Annual Conference, met at Town Creek, on the M. and C. railroad, May 2. Attendance, both clerical and lay, above the average. Reports, for the most part, encouraging; church sound and healthful; here and there improvements in progress; parsonages multiplying; took steps to secure one for the district; located at Moulton; doing better in matters of finance; Sunday schools thriving; education receiving increased attention; prayer meetings in every charge, and in most, class-meetings are being revived; sacraments are regularly administered, and church records properly kept; next session of this Conference to be held at Summerville; the presiding elder, Rev. W. R. Kirk, presided; Rev. G. R. Lynch, secretary; closed on Sunday, May 4.

W. H. ARMSTRONG.

BLACK HAWK, MISS., May 7, 1879.

The Rev. Dr. Wier will preach the commencement sermon of Yazoo District High School, Black Hawk, Miss., on June 8, and the Rev. H. F. Sprales of the Baptist Church, will deliver the annual address.

The above institution, under the efficient management of President Tarrant, is enjoying a good degree of prosperity.

JOSEPH S. GIKLEY.

CHICASAWHAY, LA., May 7, 1879.

BRO. PARKER: One of our most efficient sisters of the church, Sister Eliza J. Merrell, died on Saturday night, May 3—died in the triumphs of a living faith. Our work is prosperous; have had seventeen accessions to the church on the work; Sabbath-schools more promising than ever before; congregations large; health good; crops promising; expect to build a church in Chickahayha this year; District Conference meets here July 23; we are praying for a revival then. Brethren, pray for us.

Yours in Christ,

W. B. STAYTON.

HOMER, LA., May 7, 1879.

The Union Sunday School May-day picnic brought into the treasury $251 35, the result of balloting for May Queen, at five cents per vote. This has been a revival year in the Sunday School work. A Sunday School Convention is to be a part of our coming District Conference. This is an experiment, but we hope to infuse *life* more life into the Sunday School cause. I am glad of the proposed visit of Bro. Ivy to my charge on the eleventh instant.

Respectfully,

J. A. PARKER.

MONTGOMERY, ALA., May 9, 1879.

DEAR DOCTOR: Allow me to say, in answer to "T. D. W.," in the last ADVOCATE, that my appointment to Ocuppa, Miss., was made after the adjournment of the Board of Missions. Dr. M. S. Andrews, the president of the board, having corresponded with the different members, informs me that there will be an appropriation made. Dr. Andrews has had a interesting meeting now in progress in his church. I had the pleasure of preaching for him last night to a very attentive congregation. Oh, for clouds of heavenly mercy and showers of divine grace upon the dear people of Montgomery! I have been spending a couple of weeks with my family in this city, and leave to-morrow for my work. Success to you and our ADVOCATE.

A. J. BROOKS.

BROOKHAVEN, MISS., May 12, 1879.

Yesterday was the day for our communion service in Brookhaven. We held preparatory services, beginning Wednesday night, assisted by Bro. Forsyth, of Crystal Springs. Ten persons applied for church membership. Our communion service was edifying. Yesterday afternoon we had a mass meeting of Sunday School pupils and teachers, and Dr. Johnson gave us an interesting account of the State Sunday School Convention which has just been held at Kosciusko.

Our meeting closed last night with a deep interest in the congregation.

W. H. LEWIS.

The Christian Advocate.

THURSDAY, MAY 15, 1879.

THE SEA'S ANSWER.

The pale moon rushed along the stormy sky,
Now hid, now seen like some belated bark,
That drives among the breakers shiftlessly,
Their white crests gleaming silver through the dark.

Pale as the moon, beneath the light-house cowered,
The silent watcher on the great stone pier
She saw how black the gathering cloud-wrack lowered,
She heard the gale's hoarse warning muttering near.

She felt the kindred fire all in her breast,
With nature's angry mood was prompt to blend;
Yet the sea answered, stilling her unrest,
"The hardest hap comes ever to the end."

Though the great waves roll thundering to the shore,
And o'er the reef the cruel surf-clouds foam;
Though fierce and high the crashing breakers roar,
Between the weary fisherman and home;

Calm in its depths the tide will float at night,
The waves keep whispering back ward from the bar,
And as the cottage-hearth shows welcome light,
The lighted haven hails the harbor bar.

Ears that can hear, hearts that can understand,
Know Ocean tells us, like a staunch old friend,
God holds the future in His loving hand,
The hardest hap comes ever to the end."

The red-roofed houses piled beneath the head
To silent, separate lights began to shine,
The struggling moon-beams fearful radiance shed
On the grand beauty of the ruby shrine.

From the quay-side laugh, snatch of song, and call,
Came dimly to the pier upon the breeze,
And, regular as pulse's rise and fall,
Boomed the long echo of the breaking seas.

And still the watcher on the great stone pier
Lingered above the eternal waves to build,
Taking their answer home to hush and cheer,
"The hardest hap comes ever to the end."

—All the Year Round.

Letter from Great Britain.

The growth of Protestantism in Rome is disturbing the Pope very much. It is also stirring him up to encourage education—a new and strange thing for a Pope to do, for certainly such a policy is suicidal. To counteract the influence of Protestant schools he has appointed a commission of prelates and members of the Romish nobility to assume direction and watchfulness over all Catholic primary and elementary schools, and to increase their number and efficiency. His holiness will contribute himself to support Catholic education in Rome, and calls upon his children throughout the world to help him. He does all this because he has not the ability to adopt the measures which his predecessors could have used, and which would soon drive all Protestant ministers and agencies from Rome. There is something both ominous and plaintive in this lugubrious whim and wailing confession of impotence. Let it be read, for it demonstrates beyond question or challenge that this old persecuting, blood-thirsty and Bible-hating spirit of popery still remains.

"You know, Signor Cardinal, that this manner of instructing youth without the beneficient influence of the Church was introduced into the States of the Holy See little by little, as they were taken from the legitimate rule of the Pontiff; and, further, that without taking into the slightest account the very special conditions and character with which Rome is invested in the eyes of all as being the seat of the Vicar of Christ, and the center of Catholicism, here also the door of the most ample liberty was opened to error. Hence it has come about that within these august walls the Catholic catechism is scarcely tolerated for a few hours in the public schools, while in those opened and supported by Protestants the tender minds of boys and girls are imbued with wicked doctrines in conformity with the heterodox spirit of those who teach them. Our condition is such that we are even constrained to see error under the protection of the public laws, free to establish its *cathedra* without our being permitted to use efficacious means to silence it. How disgraceful it is that the city where the Vicar of Christ has his seat should with impunity be contaminated with heresy, and become, as in pagan times, the receptacle of errors, the asylum of the sects. Every argument proves that in the Holy City the religion of Christ ought to reign sovereign and mistress, and the universal teacher of the faith ought to have free power to close all access against impiety, and to maintain the purity of Catholic teaching."

It is mortifying and humiliating for the Pope to be defeated in his own Rome. No wonder he sighs for temporal power and sovereignty; for if he had these he would not be beaten in his own capital. He has not, however, carnal weapons, and those of ethereal temper the Pope never wielded, and does not know how to use, therefore the contest is unequal, and the man of sin must go to the wall.

The Wesleyan Thanksgiving Fund well deserves the studious attention of those who prefer free will offerings to any form of compulsory support in the maintenance of religious operations and services. The amount already promised is £111 000. To the honor of the ministry, be it recorded that they have led the whole connection in this matter. The very first contribution on the list, last issued runs thus: "An aged supernumerary, £24;" and this is but one of many handsome gifts from ministers, old and young, married and single, together with children of the former. In some instances, when perhaps the possession of private property made the difference, ministers and ministerial families have sent in princely gifts; but in general these sums, rising from tens to hundreds, and from hundreds to thousands, have naturally proceeded from laymen and lay families in the employment of ample fortunes, or of large profits from commerce or manufactures. Nor is it less than marvelous whether we speak of tens, hundreds or thousands, that so much liberality should have been shown in this time of stagnation and distress. In one case, for example, a gentleman who had already given £1,000 for general purposes added the munificent sum of £9 000 "for an orphanage;" while at the lower end of the scale there may be noticed such items as "Sergeant and Mrs. Kerrison, £2," and "Private William Davidson, 30th Regiment, 10s.," which may be regarded as a truly thankful and well-earned acknowledgment of the "army work" which the Conference instituted years ago, and which has been prosecuted with a degree of success that has drawn warm recognition not only from the commanders of regiments, but also from general officers of the highest rank. A signal result from an examination of the whole series is the productive power of those chords of connectional, personal and family sympathy which have been so distinctly struck and so universally responded to. And this is grandly characteristic of all those epochs in Methodism which required the financial relief and aid of its members.

The Protestants of Connemara are being savagely maltreated by the Romanists there. A regular crusade against the few Protestants of the place appears to have been organized, and the social condition of the whole district has assumed such a character that if the executive do not interfere with sufficient energy and power to vindicate the supremacy of the law, and suppress, with a strong hand, the system of terrorism which has recently set up, the worst results may be feared. At Belleek the mistress of the mission school has been abused, and her children ordered out of the school; at Omay the teachers have been assaulted, and the school house wrecked by a mob. The Protestant rector of Sellerna, an old and infirm man, and his daughter, have been severely wounded. In other places churches and school houses have been wrecked, and the police have had to fire on the mob. In all lands Popery would do the same if it had the power. It masquerades toleration and good behavior when it is in a numerical minority, but when position, numbers and power enable it, it would grant no liberty to those outside its pale.

The programme of the missionary anniversary of the Wesleyan body is published. Nearly all the names are new. Theodore Monod, of Paris, is the "stranger" this year. The speakers at the missionary meeting, except him, appear for the first time in that capacity on the platform in Exeter Hall. They are all able and eloquent men, and one is quite young, but he has demonstrated his claim to the distinction of an invitation to London. He is the Rev. John H. Scholl, of Leeds. Ireland will be represented by the Rev. William Gorman, one of the most original and able ministers of Irish Methodism. Paushon will speak at the Baptist Missionary Meeting and Newman Hall will address the Primitive Methodist Meeting. So will Mr Lobb, who acquired considerable celebrity by shaving "Uncle Tom" through England a year or two ago.

OBSERVER.

April 18, 1879.

The Iniquity of Lotteries.

THE ARGUMENT IN A NUTSHELL.

MR. EDITOR: The extract from the argument of T. J. Semmes, Esq., in the defense of the Louisiana Lottery Company, so justly criticised by you in a late number of the ADVOCATE shows very clearly not only the grounds of legal defense, but the real course of the life and practical support of lotteries, and all other schemes of chance whereby money is sought to be made. It is denied that they are wrong in themselves, and churches called Christian are said to have sanctioned and employed them. The attorney must do his best for his cause, even if, as in this case, it is a bad one. "Can any one," says he, "predicate of the fact, of the establishment of a lottery, that it is immoral or unlawful? Who will undertake to say it?" Yes, it may with truth be said of the establishment of a lottery that it is immoral and wrong, not only as an evil prohibited, but as an evil in itself. The establishment of a lottery is immoral and wrong, because the object of it is to enable some people to get the money of others without rendering an equivalent. The manner in which the thing is done cannot redeem the motive. The intention of all parties in the operation of these schemes is iniquitous. Sellers of tickets and buyers are alike actuated by a species of covetousness which only appears to be better than the motive which actuates a thief or a robber, because of the delusive forms of fairness under which the transaction is conducted. *Each desires to obtain the property of the other without paying for it.* This is the very essence of covetousness as prohibited in the tenth commandment. A very intelligent Roman Catholic Bishop once undertook to show, in a published discussion with myself on the morality of games of chance, that no more wrong is involved in lotteries, raffles, and the like, than in life insurance, merchandising, or other business in which there are risks to be taken by one or both parties. When reminded of the vast difference between the inevitable contingencies of trade, or a prudent endeavor to protect one's property or family against providential calamities, and the deliberate staking of money on a voluntarily precipitated chance, whereby each hopes to get the other's property for nothing; when it was insisted that principles of equity were intended to govern in the one case, while sheer covetousness ruled in the other, he could say nothing in reply, except that he failed to see the conclusiveness of our argument. We were not responsible for his failure. The fact that you gave your neighbor a chance at your property does not repay him for the loss of his, nor clear you of a selfish, base and covetous desire to get his property for nothing. "*Thou shalt not covet.*"

A great popular delusion lies at the bottom of the success of all these schemes of chance. Most persons, no doubt, believe in the doctrine of the calculation of chances, and the consequent estimate of their values as taught in Hedge's Logic, and other similar works. It is said that there is one-sixth of a certainty of throwing an ace on a die at any particular throw. Hence the chance of obtaining any sum of money upon the throwing of an ace is worth one-sixth of that sum of money. Now, in the first place, there is not one-sixth of a certainty of throwing an ace, else there would be six sixths, or absolute certainty, at six throws, which is false; and in the next place, if an ace were thrown, its value would be not one sixth, but all the sum aimed at. Chances, from their very nature, cannot be calculated, hence their values cannot be estimated. Did the editor of the Nashville Christian Advocate speak too strongly when he said that the sellers of chances "invite fools to invest in fraud?"

Let us be done with such wicked delusions. Conceived in iniquity, and often conducted by fraud, these schemes of chance are the bane of sound morals. Let us hope that at least all calling themselves Christians will at an early day discontinue the use of such corrupt modes of procuring money, and that they will be put under the ban of Christendom.

W. L. G. BENNETT.

A Memorial of the Dead of Claiborne County.

BY ONE OF HER SONS.

MR. EDITOR: The communication of Bro. Adair, *in memoriam* of the dead in the vicinity of Rocky Springs by yellow fever, moved profoundly the sensibilities of the writer, and revived reminiscences of "my own, my native land." Near Rocky Springs I was born, and my father and mother. From thence they went to the promised land. My dear mother in a chariot of fire, being burned to death when I was a child four years of age; but some incidents of the dread catastrophe remain indelibly impressed upon my memory. It was in that vicinity my first school-boy days were spent, and my young manhood, when God laid His hand upon the trembling, hesitating class leader and exhorter, and thrust him out into the vineyard. It was there, under the ministry of the sympathetic and pathetic Green M. Rogers, there was a gracious revival of religion, and from a church numbering such men and women as the Owens, and Powers, and Randells, and Wrights, and Lums, and McClellans, and Throgmortons, and many others, as fine a church membership as could be found, the young preacher was sent out into the field, and has now closed his fortieth year in the ministry in Mississippi, Louisiana and Texas. It was from thence Uncle Tommie Owens, a remarkable man in native wit, and good sense, and useful talent, went up to heaven, seeing his way, to use his own language, as clear as a sunbeam. Many others have died in the faith, and some still linger on the shore, looking forward joyfully to the home of the blessed, where those who have loved shall meet at Jesus' feet, never to be severed. Blessed hope of immortality and eternal life! In looking over the death list of the past year, how many names familiar to me during life appear upon the sad record. The Parkers, Lums, Youngs, Judge Thasher, Mr. Martin and Bertron, and the children of many old friends that I have known from their childhood.

God bless the bereaved households of beloved friends who are left to wail over their kindred dead. What would this world be, and how could we bear Life's stormy doom, did not the light of the gospel of the blessed Son of God shed its gleam of glory upon the tomb where are buried our loved and lost, but not forever! The sad record of the dead since I left my native land, six years since, has been fearful, but no deaths have impressed me more sadly and painfully than the assassination of John Briscoe and young Foote, and Dr. Buck and young Lum. What a mysterious Providence that the Demon Page should slay the noblest and best men of my native county, and go unwhipped of Justice after the ruin wrought! The moral worth and usefulness to society of such men surpassing far that of all the negroes that ever were, or ever will be, in old Claiborne. The blood shed, and the treasure expended in turning loose suddenly the mass of a servile population, and investing them with the rights of citizenship and political power with all the demoralization consequent upon an alien and hostile political demagogue cry, is worth more than all negrodom ever was, or ever will be.

M. M. BOOTH.

From the Work.

BLADON SPRINGS CIRCUIT, MOBILE DISTRICT, ALABAMA CONFERENCE.

MR. EDITOR: Bladon Springs is a small town, with two large hotels to accommodate all who come to be benefited by the waters. Mr. Connor, the proprietor of Bladon Hotel, has done considerable repairing to the hotel and grounds. Messrs. J. C. and S. C. O'Hara, having purchased Cullum Springs, and refurnished the hotel, will be prepared to receive guests by the first of June.

The church on this circuit has gone to work in earnest. The trustees, with the assistance of the ladies, having paid off old debts, are at work repairing and putting the church edifices in order. The Board of Stewards have determined not to put off their work until the end of the year, and make a failure, but are at work in the discharge of their duty, and mean to be successful. Sunday-schools have been organized, and are using our Uniform Lesson Papers and the Amaranth. Having consecrated, active superintendents, supported by a devoted band of teachers, our schools are doing a fine work. The Lord is putting His seal of approval to His word preached, and souls are being gathered into His fold. Yours,

H.

ROMAN CATHOLICS AND COLORED PEOPLE.—The bishop of Richmond, so called, is making an earnest effort, says a correspondent of the Watchman to win over the colored people of Virginia. Several times of late he has appointed meetings for their benefit in the cathedral, in which he has explained at great length the peculiar doctrines of the Holy Mother Church. Even in the smaller towns and villages the priests are offering inducements, and trying to win over this people. Last Sabbath in this place, the young priest before officiating went out into the streets, and invited and urged colored men and women to attend the services. Many were induced to go. In Richmond, the Baptist pastors have met this move by a counter-movement, visiting the colored churches and preaching strong sermons on the questions at issue between the Protestants and Catholics. The ablest preachers in the city have filled on more than one occasion the pulpits of the colored pastors, and at the urgent request of these pastors. The success of the bishop is said to be not very encouraging.

The church paper is an educator. It brings news from all parts of the ecclesiastical commonwealth; it bears the fresh thought from the busy and successful workers in the household of faith; it emphasizes the distinct principles of the denomination; it makes young people intelligent, touching the aggressive agencies of the church. It is a bond of union, a pledge of fidelity, a seal of consecration in every household where its visits are received. In the primitive days no such potent influence for spreading the gospel was known; now the glad tidings of salvation are heralded by this wonderful messenger—the religious newspaper! If three souls were converted in a day in the Pentecostal one accord of faith, surely thousands upon thousands more, again and again, should witness to the Saviour to every one of these latter days; for the gifts and opportunities are proportionate to the marvelously multiplied masses of humanity.—Interior.

If you would be clear and forcible, don't use foreign words. Be natural. A man never stops to hunt up a foreign word when he is stung by a hornet.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. R. P. BROUTON, L. E., died April 8, 1879. He was born in Montgomery county, North Carolina, August 3, 1807; he was converted and joined the church when he was fifteen years old. He came to Union parish, Louisiana, in 1839, and was licensed to preach in 1870, when Union parish belonged to the Mississippi Conference and John Hamil was Presiding Elder of the Monroe District; he was ordained Deacon by Bishop Paine in 1848, and elder by Bishop Kavanaugh. Brother Brouton was seventy-two years old, and had been a member of the Methodist Church fifty seven years and a Local Preacher thirty-nine years and a citizen of Union parish, Louisiana, forty years. He left home on Saturday and preached on Sunday and Sunday night, when he had a regular appointment ten miles from home. On Monday morning he started home; had a congestive chill on the way, stopped at a friend's house and sent word to his family. But he was too far gone to be conscious or to know them. He died soon after they brought him home on Tuesday. He died in the path of duty, and his end was peace.

R. PARVIN.

FLORA E. HARDY, daughter of Henry B. Hardy, was born in Washington parish, La., June 13, 1856, was baptized in October of the same year, recognized as a member of the church in March, 1873, and died April 21, 1879.

Kindness, obedience and patience were leading characteristics in her life; a meek and quiet spirit was her cherished virtue. In this brief earthly career, ending the bright time of womanhood, there is much that is beautiful and lovely, but the crowning beauty appears in the closing scenes. Death had no terror for that sweet spirit; everything was in order; the purifying fires of affliction hastened the refining, sanctifying process, and in her last hours there was nothing for her to do but to deliver her last testimony in behalf of him who giveth the victory through our Lord Jesus Christ. The victory was complete. We say she died, she said she would soon be in the "golden city," and what a happy meeting there would be with loved ones. Friends had gone before, and she wanted others to follow her. If joy, peace, comfort, happiness, rejoicing, shouting are some of the enjoyments and employments of heaven, she was training for it when her voice ceased with "Glory to God."

J. W. SANDELL.

ROLFE RAE, son of William A. and Ellen McGuire, was born August 21, 1860, and died in Pearlington, Mississippi, April 10, 1879.

The life of this young man was short, but was singularly marked by intelligence, modesty, industry and morality, and consequently he gained the confidence, love and esteem of all who knew him. But up to his last sickness he had neglected the one thing needful, which neglect he very much regretted, and mourned over it with deep penitence. Two days before his death he gave his mind and name to his pastor as an applicant for church membership. He also requested his pastor to pray for him, and while prayer was being offered he joined himself in earnest, audible prayer for pardon. Then his tongue was made eloquent for the Master. He exhorted his kindred and friends to a better life, and begged them to meet him in heaven. He bid each member of his family an affectionate farewell, and claimed a promise of each one to live for the Lord and meet him in the "better land." And as he was passing away he tried to sing "In the sweet by and by," but his earthly voice failed, and then he heard the angels sing, and doubtless sang a new and sweeter song himself.

W.

WILLIAM P. FRAZIER was born in the State of Georgia, Monroe county, August 12, 1826; moved to Mississippi in 1854, and died near Edinburg, Leake county, Miss., February 26, 1879. He joined the Methodist Episcopal Church in 1867 and lived a consistent member until death. He was a Christian from principle, and in his death the church and virility has lost one of its best members. He was confined to his bed some five months, but bore it with Christian patience. The writer visited him a short time before his death, and found him quiet and peaceful, said Christ had been much comfort to him. He afterward told his wife that he was almost home, and would be happier there.

I have lost a friend indeed. May we meet on that beautiful shore.

L. P. MEADOR.

THRASLEY PERRELL was born in South Carolina, Chesterfield District, moved to Alabama about fifty years ago, died in Sumpter county, at the residence of his son-in-law, James Sullivan, the twentieth day of December, 1878, in the eighty-first year of his age. Brother Perrell had been a member of the Methodist Church more than fifty years. The writer's acquaintance commenced with him in the beginning of 1876, he was up to the day of his death, an acceptable member of the Methodist Episcopal Church, South, at Wesley Chapel. He had two strokes of paralysis, and suffered from the last some time. He said to the writer that he was ready; after prayer and during a song he became happy, and spoke of meeting loved ones in heaven. His wife, though aged, still lingers, waiting at the river to cross over to join her companion on the other shore.

J. W. M'CANN.

BRO. ASA WHITTOCK died at his residence in Lauderdale county, Mississippi, April 12, 1879. Our deceased brother was born in Charleston, South Carolina, December 25, 1795; professed religion and joined the Methodist Episcopal Church in 1823; he was married to Miss Nancy Ann Daughdrill, June 2, 1826, his aged companion still survives him; he lived to the good old age of eighty-three years, three months and eighteen days.

Bro. Whitlock as a man was a good one, one of those rare jewels of humanity so seldom found in this age, a man true to his friends under all circumstances; as a citizen he loved and worked for the welfare of his country; as a church member he was a model for all to follow, converted to God when a young man, he remained true to his vows. He was always ready to attend upon the ordinances of the church and help to support its institutions. His house was always the home of the servants of God. Uncle Asa, as he was called by all, was looked upon as a Christian father in the full sense of the word. His last years were wholly consecrated to God. His delight was in the law, and in it he meditated day and night. And so passed away this aged father to his rest.

THOS. V. ARMSTRONG.

WE, the undersigned committee, offer the following resolutions in token of respect to the memory of Bro J. W. Scott, teacher in Ebenezer Sabbath School:

Whereas, By the inscrutable will of our Heavenly Father our beloved brother and teacher has been removed from our midst by the hand of death; therefore

Resolved. His devotion, self-sacrifice and untiring zeal in the interest of our Sabbath School make his loss irreparable.

Resolved. His position as teacher, genial disposition, meek, Christian spirit, his consistent walk and able counsels make the bereavement one of peculiar sadness.

Resolved. That we turn away from our grief and rejoice in the assurance of his happiness now and of our joyous reunion if faithful.

Resolved. That we tender our warmest sympathy to his bereaved family, and implore the care of the Great Shepherd over them for time and eternity.

T. H. MADDOX, for Committee.

SARAH E. JACOB died at her residence, in Amite county, Mississippi, March 4, 1879, in the forty-ninth year of her age.

In the death of Sister Jacob the community in which she lived has sustained a great loss, while the doubly orphaned children have lost a kind and an affectionate mother, one who was always ready to make any sacrifice for their comfort. She joined the Methodist Church, South, years since, and lived an humble, Christian life until her death. Several years ago she was left a widow, with a family of children to care for, in which trying ordeal she succeeded fully. Her last illness was of such a nature that she was not permitted to leave any dying testimony that "all was well" with her; but her life has been such that proof that our loss is her gain.

W. C.

MRS. ALICE ROBERSON was a member of the Methodist Church in Trenton, Louisiana. She was well beloved of many. She was the fondest daughter of a fond mother. She was the true hearted wife of a loving husband. She was the gentle companion of the happy fireside. She died in the bloom of womanhood. As beautiful as her spirit, she was, at was said of bright and holy one of a more beautiful immortality. The darkness which often passes the tomb is dissipated by the light of the religion of Jesus. She left an infant, which is now following its mother to the land of heavenly rest. We sorrow, but not as those without hope.

JOHN FERNANDO DOSS died in Dallas county, Alabama, February 22, 1879. Brother Doss was born May 18, 1818; married Miss Julia C. Perkins October 21, 1845; was converted and joined the Cumberland Presbyterian Church in the fall of 1861. In sentiment Brother Doss was a Methodist, and identified himself with that church the latter years of his life, and with its Sabbath Schools of which he was superintendent. Brother Doss was a model husband, father and citizen, and as a Christian pious and consistent. Several days previous to his death he was happy to overflowing. His disease was consumption. He had the sympathy and attention of kind friends, especially his bereaved wife, step-mother and father. He never dishonored his profession.

J. A. SPENCE.

MRS. SUSAN ELIZA FLOURNOY, daughter of D. S. Wier, died in Webster Parish, Louisiana, January 10, 1879. She was twenty five years of age, the mother of three children, the youngest a girl only a few hours old at the death of its mother, who survived only five hours after she died also. The departed was a member of the Methodist Church, and while death came suddenly, we have reason to hope and believe it found her fully prepared for the great change. Blessed are those who die in the faith.

A FRIEND.

ANOTHER of our aged fathers in Israel here has been called hence to that "summer land" beyond the river.

Father Kendall was born June 30, 1791, in the State of Massachusetts; thence he moved to Ohio, and thence to Texas, and from Texas he came to Louisiana, and settled at this place, Minden, where he died March 25, 1879, in his eighty-eighth year. He leaves an aged widow and other dear ones and many precious friends to weep over his death. He was a member of the Methodist Episcopal Church at first, but when the division took place he remained with Southern Methodism. Not less than fifty years, perhaps more, of his life was spent in the vineyard of the Master. His religious life was beautiful, and his death was like his life. His rest, therefore, must be sweet.

JOS. E. BRADLEY.

The Christian Advocate.

THURSDAY, MAY 15, 1879.

"THE PENNY YE MEANT TO GIVE."

There's a funny tale of a stingy man,
Who was none too good, but might have been worse,
Who went to his church on Sunday night
And carried along his well-filled purse.

When the sexton came with his begging plate,
The church was but dim with the candle's light,
The stingy man fumbled all through his purse,
And chose a coin by touch and not sight.

'Tis an odd thing now that guineas should be
So like unto pennies in shape and size,
"I'll give a penny," the stingy man said,
"The poor must not gifts of penules despise."

The penny fell down with a clatter and ring!
And back in his seat leaned the stingy man,
The world was full of the poor," he thought,
"I can't help them all I give what I can."

Ha! ha! how the sexton smiled, to be sure,
To see the gold guinea fall into his plate!
Ha! ha! how the stingy man's heart was wrung,
Perceiving his blunder, but just too late!

"No matter," he said, "in the Lord's account
That guinea of gold is set down to me.
The Lend to Him who give to the poor
It will not so bad an investment be."

Na, na, mon," the chuckling sexton cried out;
"The Lord is no cheated: He kens thee well,
He knew it was only by accident
That out o' thy fingers the guinea fell!

He keeps an account, no doubt, for the poor;
But in that account He'll set down to thee
No single o' that golden guinea, my mon,
Than the one bare penny ye meant to gie."

An Evening With Electric Lights.

BY THE REV. S. C. DUFFIELD

It is not often that an Inland audience is more favored than one in the metropolis; but this has lately been the case at Altoona, Pa. The competition for the supremacy in electric lighting has made it nearly impossible for a private individual to bring before the public all the various lights in one evening. But what a private person cannot do the Pennsylvania Railroad's principal electrician, Mr. J. Chester Wilson, has been able, with its powerful backing, to effect.

It is no small task to put in place the steam-power, the shafting, the belts to run the dynamo-electric engines and those engines themselves, and then to add to these the various appliances used to produce the intense flame between the carbons in the differing styles of lamps. That Mr. Wilson has successfully performed this feat lifts the circumstance out of merely local importance, and elevates himself—hitherto a quiet and unknown worker—into decided notice. I venture, then, to tell the story of this unique evening's entertainment, for the benefit of whom it may concern; and this at present means the great majority of thinking people.

The Second Presbyterian Church, in which the lecture was given, is a large and complete building, seated in the amphitheater style, with three galleries and a capacity of from 1,200 to 1,400. By the side of the pastor's study, in the chapel at the rear, was first fixed a twelve horse-power engine. Shafting was run along a back entry, and the belts carried through a door into the audience-room, that the Brush and Wallace-Farmer dynamo electric machines might be in full sight. These are small and compact; but exceedingly heavy pieces of machinery, devised on the usual plan of rotating a wheel with armatures under the action of large electro-magnets. From one of these machines the power was supplied for various uses during the evening.

Mr. Wilson, in a way which was unusually clear and simple, first gave a sketch of electricity in its discovery and application, and then proceeded directly to his illustrations. The audience, of more than a thousand persons, had the benefit of light from the two large Brush lamps hung over either side gallery, and a fine oxyhydrogen stereopticon furnished the figures to which the speaker referred. The various patterns of lamps were shown, and the principal varieties were put in operation.

Of course, the great desideratum is the divisibility of the force, so it may be tapped and used as we tap a gas-pipe with a three-foot or six-foot or ten-foot burner. Mr. Edison's discovery, so lately heralded, turns on the use of iridium; but Mr. Wilson was permitted to say no more than this. Prof. Farmer also has divided the current, and has employed iridium and platinum.

The "Jablochkoff candle," as used in Paris, was shown to consist of two carbons, separated by plaster-of-Paris or some similar material. It gave a steady and vivid flame. Three of these are needed in order to burn through an ordinary night. One very interesting light was made by a carbon point rising against a convex disk. It is known as the Werdermann light, and, while it is not so exceedingly brilliant as some, it is apparently easier to handle for general use.

The Siemen's lamp has what might be known as a chattering motion of the lower carbon-point. It, too, was very vivid and successful. Simultaneously with its discovery abroad, Messrs. Houston and Thompson, of the Philadelphia High School, had produced nearly the same result.

The Sawyer-Mann lamp was only shown by diagram. It depends on the use of carbon *in vacuo*. The light is produced by the current flowing through this carbon and heating it to full incandescence as it passes from one copper conductor to the other. In the diagram a hand is represented as holding it, to symbolize probably the hope of the inventors, which, as yet, is not completely realized.

The Duboscy and other foreign lights, like the Rapieff, which is employed in the London Times offices, depend on clock-work and various devices to move the carbons into opposition as they consume. In fact, there appears to be no difficulty in producing the light, no difficulty in keeping the carbons incandescent with a steady and peculiarly white flame of many thousand candle-power; and yet the real difficulty remains unvanquished. It is in two parts. First, the current must be rendered divisible, like gas, so that at one point you can have a small and at another a large flame, and this without waste and loss. This Mr. Edison does not exactly claim to have accomplished; but he leaves to us the inference, beyond his secret compact with his present company, that he has practically solved the problem. This is a vastly more interesting fact than the mere divisibility of the light itself, a thing which the Brush Company and the Wallace-Farmer Company have both effected.

The second part of the problem depends on the first. It is the utilizing of this subtle agency for household purposes. If Mr. Edison be correct, and it is still much to be doubted if he is perfectly successful, the cost may overbalance the value of the light. In other words, as against the immense "plant" of gas-pipes, meters, reservoirs and works, there must be such immediate economy as shall justify the change. Large manufactories, and all places requiring a clear, steady and colorless light, in which the finest adjustments and the most delicate shades and gradations of color will be possible, have nearly what they consider perfection in the two great rival lamps of the Brush and Wallace-Farmer Companies. But for private homes and small apartments other methods must be employed.

As now constituted, the Brush lamp will burn seven hours untouched behind its porcelain shade. It is, under steady steam power to drive the engine generating it, a light divisible into as high as twenty burners of equal radiance. A single flame, so I have been privately told, under a patent of Mr. Westinghouse, of air-brake renown, can be used in the head-light reflector of an engine, and will show fine print legibly at a mile and a half.

The Wallace-Farmer lamp has carbons which are very large, and which are set perpendicularly against each other, like the edges of sliding-doors. This light requires no attention for a hundred hours, and is equally bright with the Brush lamp. Its main defect to the eye of the layman is that the arc of light is at the point of contact only; and this point travels—sometimes with a jump—from one end of the carbons to the other. A very trifling shadow is thus cast by it now and then.

To put all these great conflicting interests together in the presence of an audience, and do them full justice, has never but once, I think, been previously attempted in this country. This was when the Franklin Institute, of Philadelphia, conducted a special test in the desire to ascertain the exact value of every sort of electric light now before the public. As I am not writing an advertisement, I do not say what the result has been.

Prof. Barker, of the University of Pennsylvania, gave some very brilliant experiments and illustrations in Philadelphia a short time ago. There have been others given in London and Paris. Gentlemen who had been personally present at all these exhibitions were in the audience, and expressed themselves, at the close of Mr. Wilson's lecture, as having found in his illustrations a more complete set of practical contrasts and comparisons than they had before witnessed.

The conclusion of this demonstration (like the conclusion to which some of us had already come) is, apparently, that the "household electric light" is in the hands of Edison, or of nobody, and that it is very doubtful whether even he has tamed this lightning flash. It seems as if the desideratum is yet to be desired.

Some Testimonies to Mission Work in India.

Lord Lawrence, late Viceroy—"I believe, notwithstanding all that the English people have done to benefit that country (India,) the missionaries have done more than all the other agencies combined."

Sir Bartle Frere, late Governor of Bombay—"I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindoos and Mohammedans in India is affecting changes, moral, social and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

Sir Donald M'Leod, late Lieut. Governor of the Punjab—"In many places an impression prevails that our missions have not produced results adequate to the efforts which have been made, but those who hold such opinions know but little of the reality."

Report of the Secretary of State and Council of India upon "The Moral and Material Progress and Condition of India," printed for the House of Commons in 1873: "The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

Report of the Government Census of the Presidency of Madras, taken in 1874: "The Protestant missions * * * have made rapid strides of recent years in the conversion of the inhabitants to Christianity. * * * An immense amount of good work has been done by the zealous and earnest agents of these missionary societies in the education of the people."

The Calcutta correspondent of the Pall-Mall Gazette: "No one who has studied the effects of a missionary station in any district of India can help feeling that it yields a good return for the money spent upon it."

Lord Northbrook, late Viceroy, on his return to England, wrote to the secretaries of the Church Missionary Society to put down his name as a subscriber for £100 a year. In a speech delivered at the society's anniversary in May, 1877, he said; "The work of the society in India is entirely worthy of your hearty support; and the workers, those who are carrying on the preaching of the gospel in India, are worthy of all support, encouragement and admiration. I have known many of them, having taken every opportunity which naturally came in my way to visit their institutions. I know of no single exception to the general esteem in which the Church Missionary Society's missionaries are held in India."

The celebrated Government Report of 1873, including Burmah and Ceylon, reckoned 600 missionaries and 318,000 Christians. The past six years have much increased the total. The Church Missionary Society alone has added 12,000 Christians to its list in the interval.

The Wife's Secret.

"I will tell you the secret of our happy married life," said a gentleman of threescore and ten. "We have been married for forty years; my bride was the belle of New York when I married her, and, though I loved her for herself, still a lovely flower is all the lovelier poised in an exquisite vase. My wife knew this, and, true to her genuine refinement, has never, in all these forty years, appeared at the table or allowed me to see her less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity; I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and, considering the every-day life of home necessarily devoid of beauty, allowed herself to be careless of such small measures as dressing for her husband's eye; but love is increased when we are proud of the object loved, and to-day I am more proud of my beautiful wife, with her silver hair and gentle face, than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few can keep them such after years of married life!"

In all the little courtesies of life, in all that makes one attractive and charming in thoughtfulness of others and forgetfulness of self, every house should be begun and continued. Men should be more careful to sympathize with and protect the wife than the bride—more willing to pick up her scissors, hand her the paper, or carry her packages, than if she were a young lady; and as no young woman would for a moment think of controlling the engagements and movements of a young gentleman, neither should she do so when he is her husband. If by making herself bright and attractive she fails to hold him, compulsion will only drive him further from her. I do not believe it possible to retain the friendship of any one by demanding it. I do not believe it possible to lose it by being lovable.—Alliance.

Religious Intelligence.

—The English Friends have during the past year opened two new schools in Syria and Palestine, making six in all that they now have there.

—The American and English Baptists are to have a theological school in Paris, France. The Rev. Dr. E. C. Mitchell will be president of the college, whose affairs will be looked after, among others, by Mr. Spurgeon.

—"At the close of my service," says a missionary at Hankow, "a man followed me into the vestry, and addressed me thus: 'I have just heard you say that Christ can save a man from his sins. Can He save me?' 'What sins have you?' I asked. 'Every sin you can think of,' was the reply. Then, reckoning on his fingers, he said, 'I am an opium-smoker, gambler, fornicator, and everything that is bad. Can Christ save me?' I said, 'Yes, Christ can save you.' 'When?' he asked again. 'Now,' was the emphatic reply, 'if you will trust Him for this salvation.' We both prayed; I leading and he following. He was converted there and then I believe, and at once became one of the most earnest Christians I have ever known."

THE RUSSIAN CHURCH.—The European Messenger, in an article on the Russian clergy, says that the total number of persons in Holy Orders in the Russian Empire is about 100,000. Assuming that each clergyman has a family of three persons, the total number of persons belonging to the clergy (exclusive of the members of monastic institutions, who are not allowed to marry) is 400,000. The writer expresses surprise that, although it appears from the report of the procurator-general of the holy synod that the receipts of the synod amounted on January first, 1878, to about 26,000,000 roubles yearly, nothing has been done to ameliorate the condition of the poor clergy in the rural districts. Of the above sum, 10,000,000 roubles is contributed by the State. There are now in Russia 420 cathedrals, 38,302 churches and 12,408 chapels; and the European Messenger suggests that it would be better to do something for the poorer clergy than to build 423 new churches a year, as had been hitherto the case. "In order that the immense revenues of the Russian Church might be more equitably distributed and applied in a rational manner, it would be necessary to separate the church from the State, and to give the former entire independence, from an administrative point of view * * Under the present organization one can hardly expect any improvement in the condition of the clergy, any extension of their moral influence on society, or any strengthening of their authority over the people." Passing to the other portions of the report, the writer says that it shows the translation of the Bible into Russian was only begun in 1856, and that it was not completed until the beginning of the year 1877. The first edition, of 21,000 copies, has been exhausted, and a second is now being published. The total number of persons who entered the Orthodox Russian Church in 1877 was 11,299, including 653 Protestants and 1,339 Roman Catholics. The national schools attached to churches and monasteries in 1877 were 6,321 in number, and there were 532 monasteries and convents; while the number of universities, gymnasia and scientific schools in Russia is only 363 in all. In the monastic institutions there are 10,500 monks and 16,000 nuns.

—Some of the missionaries of the Society for the Propagation of the Gospel are meeting with great success in British Guiana. The Hindu Coolies are beginning to come, in much the same way as in India. On the Island of Leguan, in the Essequibo River, there are about 700 Coolies, among whom a catechist has been working, the missionary in charge, the Rev. Mr. Hore, visiting them only occasionally. When Mr. Hore first visited the island, in 1877, he was favorably received; and invited to come again and send teachers. Last September the Coolies of their own accord held a public meeting to discuss the question as to which was the true religion. Mr. Hore was present, by invitation. The result of the discussion was that the Assembly voted, with only one dissentient voice, to accept the Christian religion. On the following day Mr. Hore met the leading priests of the Hindu and Mohammedan religions, who were found to be in hearty accord with the views of the assembly. A week later Mr. Hore met the priests again, and gave them further instruction in Christianity. A month later the Coolies sent to the missionary to urge that a teacher be given them; and one was accordingly provided. The Coolies say they will build a church and support it themselves. There are, it is estimated, no less than 70,000 East Indians in British Guiana, and more are constantly arriving. Last year there were 9,101 from India, some 500 or 600 returning. Mr. Hore calls earnestly for help, believing that the hearts of these people are now open to the reception of the Gospel. There is also a similar movement among the 20,000 Hindus in Trinidad. In the last three years 260 Hindus have been baptized. In the last week in December, 1878, sixty six Hindus and Chinese were baptized and the number of candidates is increasing.—Independent.

ROMAN CATHOLIC COLONIZATION. The "Catholic World" is always interesting by reason of its vigorous treatment of topics of instant interest from the Roman Catholic standpoint. Its current number, for April, is especially so, with pungent essays on "Our Diplomatists," "The Proposed Expulsion of the Teaching Orders from the Public Schools of Paris," "Private Charities and Public Lands," and "Catholic Colonization as actually Established." The last-named paper is specially worthy of Protestants' attention, throwing lights upon the method by which the Roman Catholic Church is quietly pushing ahead in its effort for the ecclesiastical possession of the country through the interior and the great West. We do not think the effort will be a successful one, but in the bravery, intelligence and fervor of it there is much to admire and imitate. The work in Minnesota may be taken as happily exemplifying the system and its operation. There is in that State a "Catholic Colonization Bureau," which is under the auspices of the Coadjutor-Bishop of St. Paul's. It is the object of this bureau to encourage, direct and nourish the planting of Roman Catholic colonies in the State, upon lands either bought of the railroad companies or taken up under the Homestead Law. Four such colonies have been successful since 1876. One, that of Swift County, occupies a strip of territory lying for thirty-six miles along the St. Paul and Pacific Railroad, one hundred and twenty miles west of St. Paul City. This colony is organized in two parishes, each with its pastor, church and schools. The farms range from eighty to five hundred acres each. Grain elevators, stores, mills, tradeshops, immigrant depots, and *no saloons*, dot the landscape; and such township names as St. Michael's, St. Joseph's, St. Francis', attest the ecclesiastical atmosphere which pervades the same. Beyond Swift County lies the colony of Graceville, where in three months last year one hundred and seventy-five families were located. The first building up was the church. Around this is now grouped a pretty village, and at least a hundred and fifty settlers' cabins have arisen within a radius of half a dozen miles. In Southwestern Minnesota is a third colony, of St. Adrian, where the bureau controls seventy thousand acres, of which twenty-two thousand have been already sold to settlers. Here the parish priest was on the ground when only three houses had been built; and there is now a school-house, a church, a pastor's house; while a population of one hundred and sixty Catholic families is expected by the coming spring. The fourth and newest of these Minnesota colonies is that of Avoca, just north of St. Adrian, comprising fifty-two thousand acres. The rule in the founding of all these colonies has been that the resident priest and the church should go in with the first settlers, whether they be few or many. The Roman Catholic idea is not our idea, but who shall say that it is failing of its effect? Is not the Church of Rome in the United States laying deep and broad foundations for the future? After all, its policy is only that which was followed in a different form by our Pilgrim Fathers at Massachusetts Bay, and it is by no means certain but that the Pilgrims' sons need to revive it in their times.—Christian Union.

Our Young People.

LITTLE MARY'S WISH.

I have seen the first rabbit of spring, mother dear!
And have heard the brown darling sing;
You said, "hear it, and wish, and it will surely come true."
So I've wished such a beautiful thing.

So I thought I would like to say something for you,
But I couldn't think what there could be
That you'd want, while you had *all these beautiful things*,
Beside, you have papa and me.

So I wished for a ladder, so long that 'twould stand
One end by our own cottage door,
And the other go up the moon and the stars,
And lean against heaven's white floor.

Then I'd get you to put on my pretty white dress,
And my sash and my darling new shoes,
And I'd find some white roses to take up to you,
The most beautiful ones I could choose.

Then I'd go up the ladder, far out of your sight,
Till I came to the door in the sky;—
I would make it so sorry to leave you alone,
For I know you and papa would cry!

I wonder if God keeps the door fastened tight,
If not one little crack I could see,
I would whisper, "please God, let this little girl in,
She's not tired as she can be."

And then, when the angels had opened the door,
God would say: "Bring the little child here
To speak to so softly. Oh not be afraid,—
And smile just like you, mother dear."

He would put His kind arms round your dear lit—
the girl,
And I'd ask Him to send down for you,
And papa an cousin and all that I love—
Oh, dear! Am I too wish 'twould come true?

The next spring time, when the robins came home,
They sang over grass and flowers,
That grew where the foot of the ladder stood,
Whose top reached the heavenly towers.

The parents had dressed the pale, still child,
For her flight to the heavenly land,
In a fair white robe, with one snow white rose
Folded tight in her pulseless hand.

And now at the foot of the ladder they all,
Looking upward with tearful eyes,
Till the beckoning hand, and the fluttering robe,
Of the child at the top appears.

Little by Little.

"Uncle," said Tom one day, "it seems to me your things don't look as well as they might." They were in the garden, and "the things" the boy had his eyes on were the currant bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well, sir, what can you improve?"

"I can try on the currants," said Tom. "They want to be trimmed out and the wood cut off and the right suckers trained. Don't you never dig around them, and put ashes on the roots?"

His uncle had never done these things; did not know that they ought to be done. He thought, he said, "currants took care of themselves."

"But they can be cared for," said Tom, "and do all the better."

"Suppose you try, boy," said his uncle.

His uncle did not believe much would come of it, but he had reason to change his mind. Much did come of it. All at once, it seemed to him, for time goes fast for an old man, his bushes were loaded with fruit, fine large currants, such as his garden had not seen for many a day, if ever before. People when they walked into the garden, exclaimed, "What splendid currants you have!"

"That boy knows how to take care of his gold-dust," said his uncle to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly. That boy I tell you, knows how to take care of his gold dust."

"Gold-dust!" Where did he get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold dust? Ah! he has *seconds* and *minutes*, and these are the gold-dust of time—specks and particles of time, which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father, or minister, had taught him that every speck and particle of time was worth its weight in gold-dust; and his son took care of them as if they were. He never spent them foolishly, but only in good bargains; "for value received" were stamped on all he passed away. Take care of your gold-dust.

"By little and little," is the true secret of gaining knowledge.

A very busy man who had very little time for reading or study, was asked by a friend how it happened that he knew so much more than other people. "O," said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they count up in the course of a year.

One sometimes observes an intelligent boy, who is always on the look-out to learn what he can. While waiting in a newspaper office for a package, he will notice how a mailing machine is made to do its work, and if he is sent to the florist's he will be able to tell you many things which he noticed there. In these and a hundred other ways, such lads are educating themselves.

The same rule of "little by little" is equally true in the accumulation of a fortune. Rome was built of single bricks, piled up one by one. The little coral insect seems too small and weak to accomplish much, and yet it labors on, and at last rears those great reefs, which serve as break-waters against the mighty ocean.

Not only are all *good* things secured to us "little by little," but people accomplish their *ruin* in the same way. It is by small concessions to evil, and slight indulgences, that the final destruction of life is accomplished. The child who steals lumps of sugar and apples, will go on to steal bigger things.

In one of Gulliver's tales of his fabulous travels he tells us of being pinned down to the earth by pigmies no bigger than his thumb. But they came upon him by thousands. They bound him finger by finger with tiny ropes no thicker than a hair. Each one in could have broken in an instant, but altogether they bound him so fast as if he had been tied with cables, and fettered with iron.

In a Carolina forest of a thousand acres you can scarcely find a tree that is not dead and crumbling to decay. No fire has swept over it, no lightning scathed those naked, bleaching pines. This ruin was wrought by a little insect's larvæ, no larger than grains of rice. What a hundred axe-men could not accomplish by years of hard labor, this seemingly insignificant insect sent its feeble off-spring to perform. One alone could have little power, it is true. But millions were marshalled and all the skill of man could not stay their course.

Such is the power of little sins. By performing the same act over, for even two or three times in succession, the habit is formed, from the dominion of which it is hard to deliver one's self again.

Little by little," an ant said,
As it slowly sank in its cozy bed,
I am improving every day,
All I can deep in the earth away.
Little by little it slipped the dew,
Little by little each day it grew,
Downward it sent out a thread-like root;
Up in the air sprang a tiny shoot.
Day after day and year after year,
Little by little the leaves appear
And the slender branches spread far and wide,
Till the mighty oak is the forest's pride.

Little by little," said a thoughtful boy,
Moment by moment, I'll well employ,
Learning a little every day,
And not spending all my time in play.
And still this rule in my mind shall dwell—
What's for Duty I'll do it well.
Little by little, I'll learn to know
The treasured wisdom of long ago
And one of these days perhaps we'll see
That the world will be the better for me
And do you not think that this simple plan
Made me a wise and useful man?

—The King's Ferry Boat.

A Girl's School in India.

(MISS BLUNT.)

Were you to walk into a heathen girl's school in Futtehgurh (the station bears this name; while the city is called Furrukhabad, you would feel greatly amused, I am sure. In fancy come with me, and you shall visit Bindapur on a Monday morning. The scholars are making a tremendous chatter repeating their tasks. Entering, you are asked to be seated, and the girls make many noisy salutations and stop studying. The youngest ones are called up one by one to repeat their tasks in order. No clean faces or hands are to be seen, and clothes barely presentable; but if they have a warning of your coming, they put on their gay holiday dress, and show some jewelry, and tidy, plaited hair. There are of course some bright scholars, and examining these gives real pleasure. Their faces show off best when singing is called for. The teacher sits by silent during your visit, not teaching, but rousing himself to quiet those who are talking too loud. They do not seem to understand the law of kindness at all; a word or a blow, or a touch up with a whip or a shake, are the methods they employ to enliven or encourage dull or shy children. Seven or eight months ago none of these children knew a letter of the Hindi alphabet, and now they can read very well.

LEARNING BY HEART.—Daniel Webster once told a good story in a speech, and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," said he.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this, "Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place; but it will be just in place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who had lately lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible is better than that. It will be in place as long as we live.—Morning Star.

PAY THE BOYS.—We have waited for somebody to say something for farmers' boys. The girls have taken all the attention, and the boys are left in the cold. I think if fathers would pay their own boys for something they would get along better, and boys would stay on the farm and not go to the overcrowded city. Now I hear some father say, "What! pay my own boy?" Yes; pay boys that are big enough to work; not to spend foolishly, oh, no, but to buy their own clothes and such things as they really need. Boys are like men, and prefer a little independence. A little money will do more good than ever so much scolding.—Exchange.

A five-year-old son of a family the other day stood watching his baby brother, who was making a great noise over having his face washed. The little fellow at length lost his patience, and stamping his tiny foot, said: "You think you have lots of trouble, but you don't know anything about it. Wait till you're big enough to get a lickin', and then you'll see—won't he, mamma?"

The natives of India so well know the sanitary properties of salt, that they have applied the want of it to express the greatest evil that can befall their fellow-creatures. "May you get no salt," is the form of an Indian's curse.

The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden.

The Christian Advocate.

ORGAN OF THE ALABAMA MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, MAY 15, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Touching the Hem

The Israelites were commanded to "make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue." These fringes were to be emblematical of the divine commandments, and of Israel's calling as a separate and holy people. They were to look upon the fringe, "and remember all the commandments of the Lord, and do them." The design was: "That ye may remember, and do all my commandments, and be holy unto your God." The Scribes and Pharisees in the Saviour's day are represented as enlarging "the borders of their garments." It appears that Christ wore these fringes in the borders of his garments in accordance with the law of Moses and the usages of his people. As worn, they were emblems of sacred things, and possibly, by some, they became objects of superstitious regard. It was these fringes that the sick woman touched, and that multitudes on other occasions touched. These were the hem of his garments, and the faith displayed in touching them was honored by extraordinary miracles of healing.

None had ever worn those fringes so worthily as Christ. Certainly no other had ever in character and life realized the perfect obedience and holiness which they symbolized. They were worn ostentatiously by religious formalists, by hypercritical Scribes and Pharisees, and, as a matter of custom, by the people generally. But it is likely that their original purpose and significance had been overlaid and obscured by self-righteousness on the one hand, and by profound ignorance and indifference on the other. Nothing was more natural than that the miserable victims of disease, when once persuaded of the power of Christ to heal, should seek to touch this sacred appendage of his garments. It was an act of reverent homage to His holiness, and perhaps, also, to His authority as the Law Giver. As obedience and holiness were emblematically expressed by the fringes, so they called to mind the commandments violated and the holiness neglected. Besides faith, the act indicated a contrite and penitent spirit—the deep sense of utter unworthiness and the need of mercy.

The convictions that actuated the afflicted woman, and of others, were probably of this sort. All the moral elements of a true coming to Christ were exhibited in this method of their approach. If to have touched the Saviour's person, or his garments at all, would have expressed faith, to touch the hem was the expression of a faith peculiarly luminous and comprehensive. And it does not appear that there was any desire to touch aught but the hem. As readily, and perhaps more easily, they might have touched some other part, but it is always and only the hem. They "besought Him," that they might only touch the hem of His garment." The trembling and shrinking woman, jostled and almost smothered by the crowd, warily and persistently directs her touch to the hem. "She said within herself, If I may but touch His garment, I shall be whole." It was the border or hem that she touched. To her the sacred fringes were the whole, and the point of healing contact. There was that in the hem that comprehended Christ as the divine healer, and the touch of it was, in reality, the most powerful and complete grasp of Him. To touch the hem was, in effect, to embrace Him in the arms of a complete faith.

Healing influence had never flowed through those fringes as worn by prophets and priests for centuries. Only as worn by Him were they thus signalized and distinguished. It may have been a popular superstition to impute some mystical virtue to them as generally worn, or they may have come to be regarded as mere amulets or charms. So far from countenancing these degrading perversions, they are rebuked, and the shams are exposed. The virtue was not in the fringes, but in the truths they represented, and in Him through whom alone grace and truth have come into the world. And the touch of the hem was nothing only as it was the expression of faith in Christ as able to save to the uttermost. These memorials of the commandments and of the duty of holiness are made to possess a new significance in connection with the Saviour's miracles of healing and blessing. The very emblems that charge us with sin, that convict and condemn the guilty, are made the connecting link between the human wreck and the merciful Saviour. The cherubim and the glory, and the sprinkled blood, are over the tables of testimony. The healing and helping hand is extended to us as we lie prostrated and crushed amidst the emblems of our confusion and condemnation.

To touch the hem is not the same as touching Christ anywhere. Or, we may say, that we never really touch Christ at all until we touch the hem. It is not any kind of faith, but a right faith in Him—the faith that sprouts up out of the soil of conviction, and penitence, and self-despair, and blooms into trust. It is such faith as the sinner has when the Spirit illumines, and when God shines in his heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Nor, to exercise this faith, do we have to interpret the meaning of the fringe and the ribband of blue. But the faith that touched them, and a stronger and clearer grasp of Christ, may be ours. To touch the hem with us is to seize upon all that is most central and vital in the person of Christ. It is to touch the fringe of blood, and, by appropriating faith, to bring all the riches of redemption to our hearts. It is the touch of faith, no matter where or when we stretch out the hand or extend the finger. If it be of faith, and if it but touch the hem, the power and love of the Healer will be felt.

There is something very delicate and discriminating in this touch of faith, and, at the same time, it is a touch of wonderful power. Christ is full of saving virtue for all miserable and sin sick souls. Multitudes are along the crowded way, and thronging the shore. There are sighs for relief and groans of anguish that swell above the tumult of weariness and sorrow. Only a few are healed; all might be if they would only touch the hem of the garment.

Opposition to Missions

I did not know how much latent opposition there is to missions until I undertook to organize a Woman's Missionary Society in the town of V., in the North Mississippi Conference. This kindled the slumbering volcano, and caused an eruption. Somehow, I do not know how, every other man and woman had found out that of every ten dollars raised for missions it took nine of them to get the tenth dollar to the place where it was needed. Of course this statement is maliciously and wickedly false, but, if it were true, it is worth nothing against missions. We should be for sending the gospel to the heathen, if it cost ten times as much to send it, as enemies say it does. The merchants buy coal at the mines and ship it to the town of V., even when it costs four dollars to get one dollar's worth of coal laid down at the depot. Wherever coal is an article of prime necessity, it must be had at any and every cost, and it matters little whether the cost is at the mines or in the freights—coal must be had, cost or no cost. The missionary affairs of the church should be judiciously managed—as we doubt not they are—and the machinery essential to carrying on these operations as inexpensive as possible. Yet we cannot get along without some machinery and some expense. No business—and this is the Lord's business—can get along without incidental expense of some sort. No business is so important as that of sending or carrying the gospel to the nations that sit in darkness. The gospel is an article of prime necessity for this world and also for the world to come. In a matter so important as this—involving the salvation of immortal souls—it will not do to sit down and whine about an item of incidental expense that bears no proportion to the magnitude of the business as such, or to the grand and immortal results to be achieved by it. This were to be worse than "penny wise and pound foolish." Without having the facts and figures before us, we boldly say that the missionary operations of the Methodist Church, South, are run at as little cost for necessary and incidental expense as any other business involving the same amount of money. It is true that ours is a small business—shamefully small—when we remember that we have seven hundred thousand members in the firm able to invest, annually, seven hundred thousand dollars for the salvation of the world, and yet actually investing only about ten cents per member.

Those who put in nothing make the most fuss about the expense of oil to run the machinery. It would at least be modest to say but little about that which cost them nothing. Little as such persons may think of it, there is, deep down in their hearts, a latent opposition to the gospel, which manifests itself just as soon as the aggressive force of the gospel is brought to bear upon them. As long as the religion of Christ acts on the defensive, such persons pat it most patronizingly on the head and say: "Well done." But the moment it steps boldly to the front, and begins an attack upon its enemies, these pretended friends ally themselves with the enemy, and help to make war upon it, or else they skulk around and fell timber across the line of march, or hem up the trains in the rear. "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad." Are you for Christ, or are you against Him? Do you gather with Him, or do you scatter abroad?

R. G. PORTER.

A New Temperance Movement

A temperance organization has recently been formed in the city of New York, under the leadership of such men as Dr. Howard Crosby, Hon. Thurlow Weed, Peter Cooper, and others, called "The Business Men's Society for the Encouragement of Moderation." The first meeting, held in Cickering Hall, was largely attended, and gave evidence of having wide and enthusiastic sympathy. They have four pledges, distinguished as the red, white, blue and tri-colored.

1. The *red* pledge binds the signer, upon his sacred honor, to total abstinence from all intoxicating beverages for one year.

2. The *white* pledge is an obligation not to drink during business hours.

3. The *blue* pledge engages the signer not to "treat" any one for one year.

4. The *tri colored*—red, white and blue—pledge is a sacred promise not to drink anything stronger than wine or beer, and these only at meals and in moderation.

Thus furnished, this society enters upon its mission of reform. Though at variance somewhat with the methods of other temperance organizations, it is inspired by like worthy aims and ends, and should achieve success. No doubt some blind zealots of total abstinence and prohibition will declaim against it as at once impolitic, and a sacrifice of principle. This, they will tell us, is a cowardly surrender of the fort, and a traitorous lowering of the flag which has waved so gloriously, amid derision and opposition, over the heroic legions of our Lord. They tell us loudly and truly we cannot afford either truce or compromise with the enemy. With impracticables and extremists we should have little sympathy. We may admire and commend their motives and zeal, but deplore their lack of practical wisdom. It has been the proud privilege of this writer to bear some humble part, within his limited sphere, in the great temperance reform. He has been an advocate of total abstinence and prohibition, and to-day does not retract one syllable uttered or one opinion advanced. Total abstinence is the only sure protection from the monster evil of intemperance. From the ranks of moderation are recruited the sixty thousand bloated, ruined, homeless, shameless carricatures of humanity, who annually tipple into drunkards' graves and a drunkard's hell. From the homes of moderation come the victims of excess, who fill the cells of our prisons, the wards of our asylums, and the cots of our hospitals, and who make the criminal's scaffold and the hangman's rope. But, while this is true, sadly true, this moderation society deserves sympathy and support. If men will not become teetotalers, let us prevent excess. If they will not take the "red" pledge, for the sake of humanity—widowhood and orphanage—let them sign the "white," "blue" or "tri-colored." The *blue* pledge, especially, commends itself to practical temperance reformers. There is no evil comparable to the habit of "treating." The Rev. Mr. Frothingham in his address before the society said, truly: "There is no solitary drinking worth mentioning." More than everything else, "treating" is debauching the youth and young manhood of our country. The first drink has been taken at the solicitation of some friend who tipped his first glass to some other friend. Thus guileless youth has been ensnared by the prevalence of a vicious habit, which has become the badge of manly generosity. Dr. Howard Crosby has stated the fact in words as forcible as plain: "I think the fruitful parent of drunkenness is this business of treating everybody—for when you have treated a man you are bound to drink with him before you leave the bar, and probably with his friend, and the end is that you are drunk before you get away."

The taking of the "blue" pledge may be the first step to total abstinence. It should, therefore, find advocacy and encouragement. When we consider the enormity of this evil, more terrible than war, famine and pestilence combined, we should eagerly grasp anything that promises amelioration or reformation. Practical results are to be achieved. If our theories or measures are not sufficiently successful, let us invoke the aid of other plans and agencies. If the Moderation Society shall rescue one victim, or comfort one heart, or save one home from the sheriff's hammer, let it have the sympathy and prayers of all prohibitionists and advocates of total abstinence.

C. B. G.

Hopeless Condition of China

Man will worship. In all ages and in every clime the same, his natural instincts prompt him to feel after God. Impelled from within and pressed from without, ignorant, uncertain, miserable, he seeks a religion to enlighten, console, regenerate and save him. But, left to himself, the vine torn from its support, and prostrate along the ground, not more blindly puts forth its tendrils, nor more vainly strives to rise, than man cast off from God.

A planet broken away from its allegiance to the sun, a vineyard smitten by a typhoon, prostrating *every* vine, are fit illustrations of the helpless condition of China. But that is not all. Left to herself, it is worse than helpless—it is *hopeless*.

As well expect a fallen planet, unaided, to regain its lost position, or the trailing vines to raise themselves. *The utmost they can do is to increase the difficulty.* Such has been the history and experience of China through all the ages.

Striving to rise to God, the ancients ordained the worship of nature. Sages and philosophers attempting to regulate the people have themselves become their gods; Buddhism and Taulsm assuming to bring relief have filled the wrecked vineyard with broken reeds; Confucius, the greatest of all, has striven to make each individual vine stand alone, but, despairing of success, entailed on posterity ancestral worship, thus making the dead stock of the old the only support of the new vine; the government looking on from above still prescribes for itself the worship of nature, while it aggravates and mocks the helplessness of its subjects by ever and anon augmenting the number of their gods. Vain toil, effort vain, and hopeless all! The planet has entered the outer darkness, and with it drags a host of satellites. The vineyard is a wilderness of tangled vines, numerous but prostrate, luxuriant but unfruitful.

Darkness covers the land, and gross darkness the people. China is sitting in the region of death, yea, in the midst of the valley of the shadow of death. Destruction encompasseth her on every hand, and there is *none—no, not one in all her borders*, to whom she can look for salvation.

The Sun alone, the central source of all physical attraction, could arrest a wandering planet, and compel its return to the place from which it fell; and only the concentrated love of God, uplifted on the cross of Christ, can save China from the wreck of her idolatry, and bring her back again to God.

Shall China be saved? Christians, I appeal to you, shall China be saved? Shall the cross of Him who said: And *I*, if I be lifted up from the earth, *will draw all men unto me*, be planted in the midst of China?

"As the summer's sun-cracked earth yearns for rain," so the gasping soul of China cries out for the consolations of religion.

Children, young men and maidens, I appeal to you; to fathers and mothers, teachers and preachers, pastors and Bishops, one and all, I appeal to you in behalf of *helpless, hopeless* China.

Speed, oh! speed the angel having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, that China may learn to fear God, and give glory unto Him; and worship Him (*only*) that made heaven and earth, and the sea, and the fountains of waters.

And let every one who can join in the confession and testimony of St. Paul: For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, say: *Amen! Come Lord Jesus, come quickly!*

YOUNG J. ALLEN.

SHANGHAI, CHINA, Feb. 15, 1879.

Here and There

—It seems that we have the Mormons among us. Mr. Daniel Dennett, writing in the New Orleans Picayune, says:

Two or three Mormon missionaries, some say they are from Florida last have been at work in southern Mississippi more than a year, principally in Jackson county, preaching Mormonism and making proselytes. They have planted a Mormon Church at "Three Rivers" and one at Bluff Creek, and one somewhere near Dog river. At Bluff Creek they baptized and received into the church thirteen in one day. Their converts are, as a matter of course, among the most illiterate and benighted in these pineland regions in the rear of the coast. The Rev. Smith claims to be a relative of the celebrated Jo Smith, the distinguished Mormon leader and prophet. These missionaries who are laboring in Mississippi do not call themselves Mormons, but "Latter-Day-Saints." They stir up a deep interest among their new converts in regard to the terrible events shortly to come to pass. We learn that they are mum on the question of polygamy, and that none of them bring with them a pair or more of wives. Our information comes from strictly reliable sources.

—That order of the Mayor of New Orleans to close up noisy colored churches after ten o'clock at night has very much exercised one of our cotemporaries. The Mayor explains that the Chief of Police misunderstood the matter, and that the order was intended to apply to all churches disturbing the neighbors. Well, it is hard for saints or sinners to sleep anywhere in the vicinity of some of these stalwart assemblies. We once lived within four squares of one of Bro. Hartzell's houses of worship, and the songs, prayers and shouts often rung out upon the midnight air. Being a Methodist, we could stand it very well, and we were not disposed to complain. Indeed, we rather enjoyed it, notwithstanding the loss of rest and sleep. But something is due to our friends who are not accustomed to Methodist thunder, and to worldlings who cannot appreciate such lusty worship. Surely even sinners have some rights which we Methodists are bound to respect, and among them are the privilege of repose and quiet after reasonable hours. These fault-finders are, no doubt, some of them gain-sayers and children of the wicked, but we are, nevertheless, exhorted to find "quiet" as well as peaceable lives. And then there are sometimes sick and nervous people domiciled in the vicinage of these zealous churches. The Mayor's order, we verily believe, did not grow out of any enmity to the gospel, nor was it inspired by antipathy to the Methodists, white or black, North or South, but it was issued in deference to the innocent infirmities of people who could not comprehend the reasonableness and utility of such uproar kept up long after bedtime.

—The chief marvel of the negro emigration is the excitement into which it has thrown the radical religious press. Nearly every one of the Northern Methodist papers teems with editorial matter on this subject, and the movement with them has but one interpretation. It is all owing to the cruel treatment which the negroes are receiving at the hands of the Southern white people. Dr. Fowler blossoms out most fragrantly under the heading "Let My People Go." The wickedness of Pharaoh was nothing in comparison with the heart hardening and oppression of these Southern planters. We are prepared to believe that in some cases the condition of the negroes was not free from hardship, but we know that much of this was owing to their own improvidence. The pressure of the times has been felt by their employers more than by themselves, and yet their condition is better than that of the same class of laborers in the Northern States. It is not a spontaneous movement originating with the industrious negroes, but it is easily due to outside influences. The negro is naturally impressible, and is easily excited and led astray. Emissaries *have* been among them to stir up a spirit of discontent, and to awaken fanaticism and to delude them. The exodus, as it is called, is a small matter so far. Here there seems to be but little interest taken in it. From all we can gather, less than a thousand able bodied and capable laborers have left Louisiana and Mississippi. It may, however, only be the beginning of the end. In some respects it would be a good thing to distribute this people over the North and West. There are many who regard it as a measure of relief to the South. At any rate, there is no occasion for our people to be greatly troubled about it. It is now used by the radicals, in Church and State, as the means embittering sectional feeling, and of making political capital.

—Well, the President has vetoed the Army Bill after it was passed by itself, and disconnected from the army appropriations. The same fate awaits the other bills repealing the obnoxious election laws. Able speeches were made this week in the Senate by Mr. Coke, of Texas, and Mr. Hill, of Georgia. Senator Hill probably struck the heart of the whole controversy when he declared it to be the purpose of the Republicans to destroy the power of the States as an element in our system of constitutional government.

—Our State Convention has done little more than the preliminary work toward forming a new constitution. The only new thing, we believe, is the offering of a petition for the enfranchisement of women. We judge that this movement has, as yet, but a small following in Louisiana, and the impression prevails that the Convention will let the question rest.

—There must have been rather an irreverent and ill-behaved crowd in attendance on the Talmage trial. We are sorry that the Presbyterians of Brooklyn have made such a bad record for themselves. If such scenes had happened in Louisiana or Texas they would have been set down by our Northern friends to the account of the lawless and slave driving spirit of the South. The trustees of the church in which the trial took place complain in this wise:

Whereas, We permitted the Presbytery to use our church lecture-room, and made no objection when the main church room was occupied, still, because our church property has been abused and damaged by riotous crowds, who have broken some of the pews, have torn out some of the book racks, have broken two of the pedals of the organ, have taken away some of our keys, have written numerous scurrilous and indecent things in hymn books and on the backs of seats, and have been heard to threaten the destruction of an oil painting hanging in the church parlor, we do hereby consider it to be our duty, as trustees of the church property, to present our objections and protest against any further abuse and destruction of our property while used by the Presbytery, and do request the Presbytery, if the riotous crowds continue, to have sufficient officers to protect our property, or we shall be compelled to hold the Presbytery responsible for the damages we sustain.

Georgia Correspondence

The unprecedented rains of the last month has greatly alarmed our planters. Much of the cotton have been planted, and the rains were so heavy as to wash much of the crop away, especially that planted on rolling ground. The fertilizers were also damaged to an alarming extent, and the earth crusted over so thickly that the seed could not force its way through it. Great damage was entailed upon the farming community in various sections of the State, if not by the rain, they were injured by the frost which followed the rain-fall.

It is a singular fact, but nevertheless a fact, that all such misfortunes are felt first by our church enterprises. Economy always begins with a man's religious duties. The consequence is many people will diminish the quarterage contributions, and will stop their church papers, because of this fearful rain storm. The wail has gone up already that we are to have a short crop this year, and necessity demands that we have not less dress and home luxuries, but less benevolent contributions. The "wail" is without foundation, in fact, and there is not even reasonable grounds for such a prophecy, although there is just cause for its realization. A people who have no more trust in God's goodness than to imagine such a misfortune, and charge God's providence of bringing it about, upon every principle of equity, ought to realize their own evil imaginings.

In many of our churches the spirit of revival has been manifest. In Gallatin the most extended work has been carried on. In Augusta, Madison, and other prominent points of the North Georgia Conference, gracious meetings have been held, scores have been converted, and hundreds have connected themselves with our church. In the South Georgia Conference, while the meetings have not been attended with so much power and such large accessions, yet protracted efforts are being made in every direction with more or less success. In this city Rev. Walker Lewis, pastor of the First Street Church, has been holding a meeting, which is now in its third week. A very deep seriousness pervades the congregations, and many are moved to seek salvation. There have been about forty accessions up to date.

Our District Conference season has opened up, but, on account of the intense rain storm, but a small attendance was had at Quitman at the session of the Thomasville District Conference. The meeting was good and profitable, nevertheless. I have not heard in years so much earnest talk and interest manifested in personal consecration and family religion as was exhibited by the brethren at the Quitman Conference. It was the burden of conversation and the theme of the pulpit. If all District Conferences could be confined to the discussion of such subjects, their influence for good would be more widespread and more profitable to the church. But when they assume to settle controverted points in theology, or church polity, they prove to be of no practical benefit.

Next month will be taken up with our educational interests, commen-

cing with the Wesleyan Female College of this city, on the third Sunday, and closing with Emory College, at Oxford, during the first week in July. We have a number of female colleges under our fostering care in Georgia, but only one male institution. So far as I have been informed, they are all doing well. Emory, under the direction of our mutual friend, Dr A. G. Haygood, has taken on a new lease of life. There is but one other male college in the State that has a greater number of pupils, and that is the State Agricultural and Military College at Dahlonega. The Wesleyan of this city, under the excellent management of Dr. W. C. Bass, has never been more prosperous since the war than now. And the Andrew Female College of Cuthbert, under the leadership of the indefatigable Dr. A. L. Hamilton, has come up to the front in first-class order, and is more prosperous than for many years.

Our genial and warm-hearted friend, Dr. F. M. Kennedy, is still in Charleston, S. C., under medical treatment. His gradual improvement is gladdening the hearts of his numerous friends here, and will be a matter of profound gratification to his friends scattered everywhere. You rarely meet with a truer friend or nobler specimen of humanity than Dr. Kennedy.

Last week I made a pilgrimage to Sparta, to spend a few hours with Bishop Pierce and his venerable father. I found the Bishop hard at work upon his contribution to Dr. Clark's "Wesley Memorial Volume," but looking frail. He still insists that *hard work* is all that he needs to render him robust again. It is evident from this disposition that great men are not free from delusions. He expectorates almost constantly, but claimed that he had just taken fresh cold; but a friend suggested that it was the result of a very unwise act of delivering a memorial address on the twenty-sixth ultimo. His general health is better than it was during the winter, but he is far from being a well man yet. He was to leave for Nashville on the fifth instant, and I suppose he is there. I hope the brethren will have compassion on him, and enforce silence and quiet.

As to the father, I found the grand old man in a paroxysm of pain when I entered his room. He was suffering greatly. A few words of recognition was all that he could bestow. Two hours later I returned to his bedside and found him quiet, and resting comparatively well. His mental faculties retain their vigor still, and he conversed fluently and coherently on various topics, and fervently on the interests of the church, which lie so close to his heart. Physically, the decline is not so rapid as I anticipated, but its fearful work is sure. He has been vibrating between life and death for many weeks, and the end certainly cannot be far distant. The devotion of the Bishop and his family to this departing saint is lovely and beautiful—filial affection was never more grandly demonstrated. With throbbing heart and trembling hand I stood by his bedside and received his benediction and blessing, and while his emaciated hand lay in mine I could feel the chilliness of death's coming, as he exclaimed: "Good by! God bless you!" and I turned and walked silently out of the room. It will be on the other shore when we meet again, I feel confident.

Bishop McTyeire will be with us and preach the commencement sermon of the Wesleyan Female College next month. He will attend one or two District Conferences before the commencement at Oxford, whither he goes to preach the sermon also, the first Sunday in July.

MACON, GA., May 7, 1879. S. S. SWEET.

Last Hours of Rev. James E. Cobb.

Rev. J. E. Cobb, presiding elder of Delhi district, Louisiana Conference, died at the residence of Col. T. C. Standifer, in Trenton, La., on Monday, April 28, at ten minutes to twelve o'clock A. M.

Bro. Cobb was taken down sick on Tuesday night, March 18. I say taken down sick, because he had been very unwell for several weeks previously, but refused to take his bed until actually compelled to do so, or from inability to travel and preach any longer. On Sunday, the sixteenth, he preached a characteristic sermon from Luke ix, 31, 32. He was scarcely able to stand in the pulpit, sometimes holding to it to prevent falling, and when through with the sermon, and the sacramental service, in which he had to be assisted by the pastor, he retired to the parsonage very much exhausted, and suffering great pain. Late in the evening he returned to his room at Bro. Standifer's. Monday and Tuesday he came into town for a little while, looking after some business of importance. On Wednesday I was sent for to "hasten to him, as he was dying." On reaching his room I found him suffering immensely from frequent nervous attacks or spasms. Almost the first remark he made to me was: "O, Bro. Wright, the Saviour is so precious to me!" He told us in the love-feast, on Sunday afternoon, that he enjoyed a shoreless peace; and frequently during his sickness he would speak of boundless peace, shoreless peace, etc.

He requested me nearly every day to read him a short Psalm; would usually comment on the Psalm or Scripture read, and remark on the preciousness of God's truth. He daily spoke of his faith or trust in God as being full. Said he: "I believe the Bible, every word of it." He requested that Bros. J. M. Brown, J. Moore, and myself, should meet in his room, and pray for his recovery, framing our petitions after the instructions contained in the fifth chapter, thirteenth, fourteenth and fifteenth verses of the general Epistle of James, which we did, heartily responding.

On the fourth of April Bro. R. T. Parish visited and prayed with him. He was very happy during prayer, heartily responding, and rejoiced greatly in the Saviour's love. On this day (April 4) he seemed to get some better; fifth and sixth continued to improve; seventh, we felt somewhat encouraged; eighth, his condition not so hopeful; ninth, through the day and night condition growing worse, with severe hemorrhages from liver; tenth, very feeble. Having to go to an appointment in the country, I did not see him again until Monday. On Tuesday he repeated the hymn commencing with: "There is a fountain filled with blood." Was very happy, saying, at the close of it: "Praise the Lord, O my soul," etc. From this time until the twentieth he seemed to be improving—read the Advocates; on the twenty-first his mind seemed to be wandering; on the twenty-second, twenty-third, twenty-fourth and twenty-fifth quite unconscious, talking incoherently, and very weak; on the twenty-sixth suffering very much, indeed, and for the most part rational. Yet, when rational, talked of the goodness of God, often repeating the first three verses of the one hundred and third Psalm. He has not been otherwise than happy, religiously, since his sickness commenced. Here I left him again for my country appointment, but returned on Sunday evening, and found him rapidly sinking, unconscious, not able to see or speak. He continued to suffer terribly until an hour or two before his death, when he became comparatively easy, and breathed softly, and died, beyond a doubt, triumphantly. His sanctified spirit went joyfully up to meet the God who gave it. He died just ten minutes before twelve o'clock A. M., surrounded by the stewards of the Trenton Church, his son in-law (Bro. Edgar White,) and myself.

His friends, loved ones, and the members of the Louisiana Conference, are due many thanks to Bro. and Sister T. C. Standifer for the kind attention shown Bro. Cobb through his protracted illness (forty-two days). They could have done no more than they did for him, if he had been their own dear father. Also to the kind citizens of Trenton, members of the church and *others*, for their constant nursing of him night after night, and also to his physicians, Drs. R. D. Wuyte and F. M. McCormick. Say to those bereaved by the death of beloved Bro. Cobb, no man ever had better attention and deeper sympathy in his sickness at the hands of a kind people, and from competent physicians, than were tendered to him throughout his sickness.

J. L. WRIGHT.

The labor convention recently held at Vicksburg, Miss., gave the following as the chief causes of the emigration of negroes from some sections of the South. We quote from the report of a committee which was adopted by the convention.

1. The low price of cotton and the partial failure of the crop of the past year.

2. The irrational system of planting adopted in some sections, whereby labor is deprived of intelligence to direct it and the presence of economy to make it profitable.

3. The vicious system of credit, fostered by laws, permitting laborers and tenants to mortgage their crops before they were grown or even planted.

4. Apprehension on the part of many colored people, promoted by insidious reports circulated among them, that their civil and political rights are endangered or are likely to be.

5. Hurtful and false rumors, diligently disseminated, that by emigrating to Kansas, colored people would obtain lands, mules and money from the government, without cost to themselves and become independent forever.

Many retail country storekeepers are engaging in the business of selling whisky to laborers and tenants, whereby their morals have been corrupted, their labor rendered inefficient, and the pleasant relations between them and their landlords and employers destroyed. It is a matter of astonishment to our committee that the colored people could be induced to credit the idle stories circulated of a promised land where their wants could be supplied and their independence secured without exertion on their part. It was going to the extent of ignorance and credulity to credit them, and yet evidence of an unquestioned character was furnished your committee as to this matter. It is one of the factors in the movement.

There are, in the State of Mississippi alone, five millions, five hundred thousand acres of land belonging to the United States now subject to homestead entries. Any thrifty colored man in the South can pre-empt one hundred and sixty acres of this land, at moderate cost, about eighteen dollars. Lands in Kansas cannot be acquired for less.

In no part of the civilized world can unskilled labor secure larger return by honest toil than among us, but idleness, accompanied by extravagance, produces suffering and want, here as elsewhere. The committee believe that the legislation of our States should be shaped so as to foster habits of industry among the colored people, elevate the standard of social morals and improve and preserve our common school system.

THE WATCH PROPOSITION.—On the proposition of Rev. J. T. Daves, to be one of thirty to give $5 each to buy a watch for Rev. W. M. Patterson, superintendent of our Mexican mission, we have thus far the following responses:

Rev. J. T. Daves $5; ADVOCATE, $5; Mrs. M. Childers, Pleasant Hill, La., $5; Miss E. Childers, Pleasant Hill, $5.

It will be remembered that Bro. Patterson was robbed of his watch while traveling in Mexico. Bro. Daves' proposition was to replace the loss, and to make to Bro. Patterson this expression of interest in him and his noble, self-denying and somewhat perilous work. The amount ought to be made up at once.

The Marvin Monument.

The following announcement will be read with pleasure by the whole church:

The Executive Committee of the Marvin Memorial Association take pleasure in announcing to the Methodist public, and the friends of the late Bishop Marvin, that the twofold purpose of the Association has been successfully accomplished: A pleasant and comfortable home for the Bishop's family is in process of erection, on Chestnut street, in this city, and will be completed by June 1. A monument of gray granite, of classic and appropriate design, has been obtained to mark his resting-place in Bellefontaine Cemetery. This monument will be dedicated with appropriate religious services at the grave May 21, at three P. M. Bishop D. S. Doggett, D. D., will deliver the oration.

We make this announcement in the confidence of seeing upon this very interesting occasion a large attendance of Bishop Marvin's friends from all parts of the country, and especially from Missouri, his native State.

J. W. LEWIS, President.
E. GODFREY, Secretary.

Thomas L. Mellen, Esq., writing from Natchez, Miss., May 3 says:

Last Sunday Bro. Woodward received eight persons into the church—nine quite young; six being from the Sabbath-school. We took for others sum.

Our church is poor, but we are *solving financial problems*, and will bring Natchez station to the front this year, as we have done for several years.

The Macedonian Call is the title of a neat little sheet issued quarterly at Carrollton, Miss., Rev. E. R. Hendrix, D. D., editor. It is devoted to the interests of missions, and is calculated to do much good in informing the people, and in stirring them up to do their duty. No. 3 is the only copy that has reached us.

A brief note from Rev. Juan S. Valencia, written at Vera Cruz, Mexico, informs us that he reached that city April 29. He speaks of meeting a good many friends, and says: "I see the skies brighter than I used to, and hope to have great success."

—We are now having settled warm weather, seasonable showers, and the health of city and country highly satisfactory. Reports from all sections of the sugar and cotton regions represent the crops as doing well.

Rev. C. D. Donaldson, agent of the Widow's and Orphan's Home, Louisville, Ky., died in Nashville, April 29.

Mr. Spurgeon has been present in his London tabernacle but one Sunday for four months, and yet his people are regular in attendance upon the services, strangers only being missed from the congregation.

MARRIED.

DAVIS—BALLANCE.—At the residence of Mr. D. H. Ballance, in Natchez, Miss., April 17, 1879, by Rev. H. S. Woodward, Mr. Henry H. Davis to Miss Lizzie Ballance.

POWELL—MCHENRY.—February 27, 1879, near Columbia, La., by Rev. R. S. Isbell, Mr. Joseph A. Powell to Miss Mollie L. McHenry, all of Caldwell parish, La.

PRATT—TEW.—At the residence of the bride's mother, Mrs. I. A. Tew, in Choctaw county, Ala., March 27, 1879, by Rev. A. Hood, Mr. Owen Pratt to Miss M. A. Tew.

Plan of Episcopal Visitations for 1879.

FIRST DISTRICT—BISHOP DOGGETT.

Conference	Date	Place
Western Virginia	Sept. 3	Clarksburg.
Kentucky	" 17	Richmond.
Louisville	Oct. 1	Madisonville.
North Georgia	Nov 26	Augusta.
South Georgia	Dec. 10	Perry.
Florida	" 17	Tallahassee.

SECOND DISTRICT—BISHOP WORTHAM.

Illinois	Sept. 3	Kingsville.
Missouri	" 10	Louisiana.
Southwest Missouri	" 24	Kansas City.
Virginia	Nov. 19	Norfolk.
North Carolina	Dec. 3	Wilson.
South Carolina	" 17	Chas'ston.

THIRD DISTRICT—BISHOP KAVANAUGH.

Indiana	Sept. 24	Cosport.
Memphis	Nov. 19	Mayfield.
N. Mississippi	Dec. 3	Water Valley.
Mississippi	" 17	Meridian.

FOURTH DISTRICT—BISHOP MCTYEIRE.

W. Texas	Oct. 15	Hempstead.
German Mission	Oct. 22	Houston.
N. W. Texas	Oct. 29	Fort Worth.
North Texas	Nov. 5	Sherman.
East Texas	Dec. 4	Palestine.
Texas	Dec. 10	Austin.

FIFTH DISTRICT—BISHOP PEIRCE.

Indian Mission	Sept. 10	Double Springs.
St. Louis	Sept. 24	Fredericktown.
Holston	Oct. 22	Abingdon.
Arkansas	Nov. 12	Ozark.
White River	Nov. 26	Forest City.
Little Rock	Dec. 10	Camden.

SIXTH DISTRICT—BISHOP PAINE.

Tennessee	Oct. 8	Murfreesboro.
North Alabama	Nov. 6	Talladega.
Alabama	Dec. 3	Tuskegee.

SEVENTH DISTRICT—BISHOP KEENER.

Western	Aug. 20	Council Grove.
Denver	Aug. 27	Denver.
Montana	Sept. 10	Willow Creek.
Columbia	Sept. 17	Albany.
Pacific	Oct. 8	Sacramento.
Los Angeles	Oct. 22	Los Angeles.
Louisiana	Dec. 10	Baton Rouge.
Bolivia	Mch. 5	Iquique, Royal.

Bishop McTyeire has charge of the Mission to China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES of the ADVOCATE will be mailed when desired to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to patronize a popular hotel offers a opportunity seldom found of so thoroughly a first-class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO.—Set fruit in Mason plants—2 quarts, $1 25; two quarts, $1 50; American China slipper sets, $15 $16. Equal in looks and usefulness as French China. 19

THE reasons why you should take the Great Jefferson Route are that it is the quickest to New York and Boston, the only line to Louisville and Cincinnati, eleven hours the quickest and the only one without change of cars to Chicago, six and a half hours ahead of St. Louis, with practically no change of cars, and only one night on the trip, against two by any other line. It is a perfectly safe, smooth and comfortable road to travel; mainly steel track, and its equipments are entirely new, and the best in the South. 19

DO NOT pay exorbitant prices for photographs when you can get the very best, more reasonable at Lilienthal's, who guarantees all his pictures to be of first-class finish or no charge.

FRESH FISH.—If you want pompanos, Spanish mackerel and red snappers go to Bartholomew, Tallon & Co. They keep the best fish in the market. Send in your orders. They guarantee every fish sold.

CHURCH ORGANS TUNED.—Mr. Vetter is considered to be one of the best church organ tuners in the South, as his many testimonials attest. He has tuned a great number of the church organs in the city, giving entire satisfaction. See advertisement.

SUGAR CANE, PINE ISLAND GRASS.—Mr. Caleb W. Montgomery, 150 Common street, is the agent for the Pine Island Grass. Col. Jones of Derwood plantation purchased some time ago ten tons (one hundred bags) of this attractive fodder, and was pleased with the results all round.

TRUNK MANUFACTORY.—Before leaving for the summer call and get your trunk at S. Baum's, 51 Magazine street. Every enterprise looking to home production *should be encouraged*. Mr. Baum can make to order or repair ladies' and gentlemen's traveling trunks, etc. Give him a call. See advertisement.

G. W. DUNBAR'S SONS.—This old and reliable concern is the largest preservers and packers of shrimps, artichokes, okra and of orange and fig preserves. The quality of their goods are recognized not only in this country, but also in Europe. At the Paris Exposition they carried off the medal over all competitors. They also manufacture the Standard fruit syrups. See advertisement.

THE marble works of George Stroud, from 58 to 66 St. Charles street, are well known to the public. We take pleasure in saying that they have given, so far as we have had opportunity of seeing or hearing, universal satisfaction. No one who is a judge of first-work in marble can fail to appreciate the elegant specimens of his work. Mr. Stroud will be found to be an accommodating and clever gentleman to deal with.

JUST OUT.—Prof. A. Corbett has just published a new book, explaining the process of hatching eggs and raising poultry, for which several premiums have been awarded. For sale by Messrs. Lathrop & Wilkins, at the low price of fifty cents. See advertisement. This house has a large assortment of agricultural and farming implements, at very low prices.

STEWART STOVES.—These well-known stoves are spoken of very highly by those who have got them, and persons who have never tried this stove should call and see that estimable gentleman, Mr. John Campaign, who is the agent at this point for them. He is well and favorably known to the people of this section, and we guarantee that he will please you, not only as regards the stove, but the low prices at which they can be bought.

TRIED AND NOT FOUND WANTING.—Few medicines have been warranted for over thirty one years, like Dr. Tobias' Venetian Liniment, and never has a call been made for to have the money refunded. As pain reliever, it ranks first of all others offered to the public as an internal remedy. It is perfectly innocent, and has for years been recommended by many of our most eminent physicians. All druggists sell it. Price reduced to twenty-five and fifty cents.

MISCELLANEOUS.

DO YOU WANT A FIRST-CLASS

PIANO OR ORGAN?

No doubt you need one, and you will consult your interests by calling at

LOUIS GRUNEWALD'S

14 to 22 Baronne Street, Grunewald Hall,

and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy neither.

THE BEST IS ALWAYS THE CHEAPEST.

SHEET MUSIC at half price.

Everything in the musical line to suit everybody.

ADDRESS,

LOUIS GRUNEWALD,

Grunewald Hall, New Orleans.

SAVE FROM $2.00 TO $10.00

BY BUYING YOUR

RAILROAD TICKETS

AT

GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, *under St. Charles Hotel, N. O.*

F. E. GUEDRY, Agent.

WHEELER & PIERSON,

Successors to Darcy, Wheeler and Pierson & Hewes,

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40. Business Suits, $12 to $25.
6 Shirts for $9. Colors $1 50 per Doz.

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices to suit.

WHOLESALE DEPARTMENT.

WHITE.

Fresh Nainsooks, Organdies, Swiss, Tarlatans, Victoria Lawns, Checked and Striped Muslins, Brilliants, Dotted Jaconets, Linen Lawns and Cambrics, Victoria and Bishop Lawns, Piques, Welsh Flannels, Hamburgs, Cambrics and Pure Linens, from Pettit's Diapers, Towelings, Quilts, Pillowings, Sheetings, Cottonades, Tillings, Sateens, Waterproofs, Shawls, Nainsook Hose, Gloves, Embroideries, Laces, Ties, Bows, Collars, Cuffs, Scarfs, Hamburgs, Edgings, Insertings, Flouncings, etc., etc.

Fresh, First-class Goods, at Reduced Rates,

E. H. ADAMS & BROTHER,

SPECIAL—Extraordinary Inducements on Corsets—Corsets for 25c., 41c., Corsets for $2, Corsets for $1.

594 Magazine Street, Fourth Store above St. Andrew.

C. W. DUNBAR'S SONS,

3 Tchoupitoulas St., New Orleans,

PRESERVERS AND PACKERS OF

SHRIMP, FRESH OKRA, ARTICHOKES,

MANUFACTURERS OF

STANDARD FRUIT SIRUPS.

FOR SALE BY WHOLESALE AND RETAIL GROCERS.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister or leave black spots in the pores. Mothers apply it to infants who become chafed with it, and it is a sure cure. It removes all eruptions. Price 75 cents and $1 per box. Sold by druggists, and at depot 167 North Sixth street, St. Louis (Lindell Hotel).

DOCTORS GAVE HIM UP.

Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?

It is so, and it is a fact that this city can endorse as having as many as half the doctors gave him up and said he was going to die.

Well, why don't you go and tell your friends and get some of them to do so? I know it is a good.

Subscribed in the Jeff Barracks, Mo., June 29, 1878.

Messrs. J. & C. Magruder, Wholesale Druggists, St. Louis, Mo.

GENTLEMEN: Having had the agency of your Magruder's Specific Pomade for the last three years, and having sold a great deal of it, I have given it a fair trial as a remedy for Chronic Rheumatism, and have found it a good remedy for that disease, and have no doubt saved many valuable lives by its use.

WILLIAM BRADLEY,
Chaplain and Supt. Soldiers' Home.

WHAT other preparations fail to do, Hall's Hair Renewer surely accomplishes. It restores hair and especially restores its color when gray and faded. As a dressing it is unsurpassed, making the hair moist, soft and glossy. The most economical preparation ever offered, its effects remain a long time, and those who have once used a trial bottle will never use any other.—Advertiser and Union, Fredonia, N. Y.

For an Irritated Throat, Cough or Cold, "Brandt's Bronchial Troches" are offered with the fullest confidence in their efficacy. They maintain the good reputation they have justly acquired. Twenty-five cents a box.

SAFETY, efficiency and reliability are the three cardinal virtues of a remedy, whether in the hands of a physician or in those of the people at large. For the cure of all malarial or intermittent diseases, such as Chills and Fever, or Intermittent Fever, Dumb Chills and Chronic Enlargement of the Spleen, we have such a remedy in Dr. F. Wilmot's Anti Poison or Fever and Ague Tonic, the composition of which has been published by its proprietors, Whitelock, Finley & Co., of New Orleans, and is approved by the medical profession, and for sale by all druggists.

NEW ADVERTISEMENTS.

SOUTHERN

CHURCH ORGAN

MANUFACTORY,

No. 103 Baronne Street,

Under the National Theater,

NEW ORLEANS, LA.

PETER VETTER, Proprietor.

Church Organs tuned and repaired all over the South.

FRESH FISH—FRESH FISH.

POMPANO, SPANISH MACKEREL AND RED SNAPPER,

can be bought at moderate prices by calling on

Batholomew, Tallon & Co.,
At French Market.

NEW RICH BLOOD!

PASTEUR'S RESTORATIVE TEA OR NEW RICH BLOOD acts by purifying and enriching the blood. It is a sure cure for all diseases arising from impure blood, and will restore to health, if anything in this world can, the most wretched victim of scrofula in its worst stages. Sold everywhere, or sent to any address on receipt of stamps.

L. S. JOHNSON & CO., Bangor, Me.

J. S. RIVERS,

STATIONER,

Steam Power Printer,

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

71 CAMP STREET,

NEW ORLEANS.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

933..... MAGAZINE STREET 933

Between Jackson and Josephine Sts.

WANTED EVERYBODY TO know that LAPLACE'S INDIAN PULMONARY PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Panacea, which is a well-known specific in three complaints. Any person who uses one bottle of this Balm upon the first appearance of consumption, will be restored to sound health. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale only by H. LAPLACE, Pharmaceutical Chemist, 25 and 27 Elysian Fields street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at J. C. Dumas & Co. Depot in St. Louis at Richardson & Co. 5p

The New Louisiana Remedy.

Greatest Cough Syrup of the age, of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

Washington Avenue Drug Store,

Cor. Magazine & Washington Sts.,

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Paints and Paint Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentifrice. It beautifies the teeth, a fine pearl like ornament and invisible lac mic. Also the Improved Powder, for beautifying the teeth, and preserving the skin, the best thing for prickly heat and all summer complaints. Customers can rely and confide in the purity of the articles sold at this establishment, as only the best and most reliable articles will be found. Physicians' prescriptions carefully compounded at moderate rates. Prescriptions put up day and night. H. J. MAYNORA, M. D., Druggist, Pharmaceutist and Practical Chemist.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

933..... MAGAZINE STREET 933

Between Jackson and Josephine Sts.

Farm, Garden and Household.

The Exhaustion of Soils by Plant Growth.—Plants are constantly drawing water from the soil through their roots, and throwing it off through their leaves, and this water in the soil is carrying away from the minerals in the soil such constituents which are constantly being moved through the oxygen of the air, and this process, if left to itself, of nature's use of our abandoned pastures and forests, will add fertility to the soil each year, so that plants would not die for want of food to make the seed for every year that has ever been. But when man comes, and reaps and carries off the plants, the store of fertility decreases. Plants may grow in manure that is thrown back upon the ground, but the soil is fed in the best way it can be done by natural forces.

We have no where in the United States that cannot be made infertile by constant cropping without returning anything to it. The growing of crops is an artificial process, but harvesting them is a reproducing one. Even the great barren deserts are full of plant food, and in a soluble condition too. The seeds of Utah, under the influence of water, have been made to blossom like the rose, and what is true of Colorado, it will do in a certain sense in Massachusetts and New England.

I assert that Massachusetts soils are no longer suitable for growing wheat. That crop was grown till the yield ran down to five bushels per acre. Such rye was grown on the same land with yields of twelve bushels per acre. Why could the rye produce double the amount of grain to the acre, requiring the same material to grow with? Simply because the rye had the greatest power to gather its food. After land becomes incapable of producing fifty crops of rye, it still may be made to grow a good crop of corn, partly because the corn has a longer period in which its roots can seek food from the soil, but chiefly because of its greater root power.

Some plants are as unlike others in their ability to live from a soil, as are mules unlike short horn steers in their ability to live upon the vegetation that grows from the soil. The corn plant, with its multitude of roots, has a great power to pump water through the soil, carrying away at the same time the dissolved mineral elements set free by the action of the air and water on the more fine portions of the earth.—New England Farmer.

Making English Mutton.—Dr. Stuart, a Scotch gentleman, the other day really thought he was eating English mutton while dining with us. When I told him the boarding mutton was "to the manor born" he would scarcely believe it, so the flavor was so excellent. The mutton was essentially English, as it was cooked on shrubs. It was carefully butchered, so that there should be no woolly hair to it, which is always the case when the wool touches the flesh, or when the butcher handles the meat without washing his hands after launching the fleet. We tried the expertise of this writer of fattening a new sheep for curing for family use, and we are very much gratified at our success. English mutton, etc., that is going to the top shelf on the start. Our pen of sheep were old ewes, all but three a yearling wether. We began with about four quarts each of turnips sliced in the machine, and in a week increased this quantity to as many as they would eat, which was about a peck each. A quart of buckwheat bran for the first few weeks was given with the turnips each day, and they had besides all the clover hay they wanted. They got no water. They were small sheep, a cross of Merinos and Southdowns. They began to gain rapidly from the start, and never missed a feed, showing they were in perfect health all of the time, for when a sheep is sick it will not eat. Larger sheep would have eaten more turnips and would have done equally as well. The rule should be, after the first week, to give them all of the turnips they will eat. *There is no danger of sheep eating too many turnips in winter if the stable is warm.* F. D. Curtis.

Keeping Ice in the Sick Room.—For those who have an abundant supply of ice this may not be a matter of much moment; but for poor people, who may rarely use ice except in sickness, and to whom the expense is not insignificant, the following hints from an English source may be useful: "Cut a piece of flannel, about nine inches square, and secure it by a ligature round the mouth of an ordinary tumbler, so as to leave a cup shaped depression of flannel within the tumbler to about half its depth. In the flannel cup so constructed pieces of ice may be preserved many hours; all the longer if a piece of flannel from four to five inches square be used as a loose cover to the ice-cup. Cheap flannel, with comparatively open meshes, is preferable, as the water easily drains through it, and the ice is thus kept quite dry. When good flannel with close texture is employed, a small hole must be made in the bottom of the flannel cup; otherwise it holds the water and facilitates the melting of the ice, which is, nevertheless, preserved much longer than in the naked cup or tumbler. In a tumbler containing a flannel cup made as above described, of cheap, open flannel, at 10d. 20 cents a yard, a lump of ice weighing one pound took ten hours and ten minutes to dissolve two ounces of ice, whereas in a naked cup, under the same conditions, all the ice was gone in less than three hours."

Rose Culture.—One of the first secrets of success with the rose in guarding against its several persistent insect enemies, such as the rose-bug, green fly, rose-sting, etc., is to keep the plant healthy and in vigorous growth. To insure this, a rich soil is indispensable. Let it be composed of old decomposed sods or thoroughly rotted manure. This earth should never be permitted to bake, but should be kept friable by frequent stirring. The aphis, or green-fly, first attacks the young, tender shoots, feeding upon their juices. The pests may be killed by placing a barrel over the infested plant and burning tobacco in a flower-pot or other vessel underneath. The rose-sting, that green bodied, jelly-like pest that feeds upon the surface of the leaves, leaving only the veins and ribs, may be kept in severe check, if not destroyed, by dusting the plant with fine coal ashes. The rose-bugs may be brushed off into a pail of water, or picked off separately by hand and destroyed. As much as has been written about the culture of the rose and about its insect enemies and their destruction, the above, in our experience, embodies the whole story.—Rural New Yorker.

Stripping Leaves from Plants.—The injury or check to the growth of plants by stripping off the leaves in summer is generally well understood, but corroborative cases are often interesting. An instance is reported in the Farmers' Gazette as quoted in the Virginia Agricultural report, where the leaves were all pulled off a row of corn, and the weight of the crop was 161 pounds, while on a stripped row it was only 88 pounds. In some other cases the difference was less, but in all distinct and striking. The same principle applies to pruning fruit trees in summer, which should be omitted or sparingly performed except where the trees are still sufficiently vigorous to bear some check.

How to Check Curculio.—Dr. Brewin Sequard, in his late Boston lectures, says that there are many facts which show that morbid phenomena of respiration can always be stopped by the influence of arrest. Coughing, for instance, can be stopped by pressing on the nerves of the lip in the neighborhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same mechanism. Pressing in the neighborhood of the ear, right in front of the ear, may stop coughing. It is also preventive of hiccough; but much less so than of sneezing or coughing. Pressing very hard on the top of the mouth inside is also a means of stopping coughing. And, he adds, that the wife has immense power there. There was a French nurse who used to say, "The first patient who coughs here will be deprived of his food to-day." It was exceedingly rare that a patient coughed then.

Red Brown Soup.—Take six pounds of lean fresh beef cut from the bone, stick it over with four dozen cloves, and season it with a tea-spoonful of salt, one of pepper, one of mace, and one of ground nutmeg; slice six onions and fry in butter; spread them over the meat after you have put it into the soup pot; pour in five quarts of water and boil very slowly for six hours, skimming it well when the meat is all boiled to shreds strain it, and return the soup to the pot; simmer slowly, and when reduced to three quarts it is done, and may be set to the fire.

To Fry Salt Pork.—Cut into very thin slices and freshen by letting lie for an hour or more in cold milk or water. Roll in flour and fry until crisp. Drain from the fat and place the slices where they will keep warm. Pour off most of the fat from the frying pan and stir in, while hot, a tea-spoonful of flour, a little more may be added if the gravy be not thick. Add half a pint of new milk. Season with pepper and salt if not salt enough. Boil up and serve with the crisp pork.

Chicken Soup.—Take the fat from the top of the dripping in which your chicken was boiled yesterday, and put in the soup to heat. Meanwhile, boil half a dozen of the potatoes in a pint of salted milk, and when the potatoes are done, stir in a tea-spoonful of butter worked in flour to prevent curdling. When the soup boils up clear, skim and add the rice and milk, with two tablespoonfuls of minced parsley. Pepper and salt to taste; simmer two minutes; drop off three hard-boiled eggs, one at a time, into the tureen, and pour the soup upon them.

A writer in the Country Gentleman says: "A great waste in New England farming is weed-growing. We have too many small fields which it is impossible to cultivate as they ought to be. There are too many fence corners in which brush and weeds are allowed to grow, as they cannot be got at to advantage unless the fences are moved. It is much cheaper to remove the inside fences than to keep the farm divided into small fields.

Potato Starch.—Pare, cut in long, even strips; lay in cold water for one hour; dry by spreading them upon a towel and pressing another upon them. Fry to a light brown in salted lard. Shake off the fat in a hot colander. Line a deep dish with a napkin and put in the strips. They should not be crowded in frying, but each should be distinct and free from the rest.

Coffee Custard.—Boil one pint of milk with six dessert-spoons of sugar; add a cup of very strong coffee, and three beaten eggs. Save the whites of two. Add a tablespoonful of cornstarch mixed in a little cold milk. Stir constantly until smooth. Pour into glasses, and ornament with beaten whites of two eggs just before serving.

To Remove Tar or Pitch from the Skin.—Mix together pulverized extract of liquorice, and oil of anise to the consistency of thick cream; rub it on the part thoroughly with the hand; wash well off with soap and warm soft water.

Mush Waffles.—One quart of flour, one pint of cornmeal mush, two eggs, a tablespoonful of butter and a little salt. Make a thin batter with sweet milk. Separate the eggs as for rice waffles; it makes them lighter.

45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND ITS CONSEQUENCES, HEADACHE

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and is frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness, the bowels in general are costive, sometimes alternative with laxity, the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

MISCELLANEOUS.

CO-PARTNERSHIP.

THE undersigned have formed a copartnership for the purpose of conducting the **Book and Stationery Business**, at 112 Camp st., under the firm-name of LATHROP & WILKINS, succeeding to the business heretofore carried on by G. T. LATHROP.

The business will be conducted on the cash basis, and our friends may rely on being supplied with fresh stock at lowest prices. Our specialties will be *School Books, Methodist Books, other Religious Publications and Stationery.*

G. T. LATHROP,
A. H. WILKINS.

NEW ORLEANS, La., May 1, 1879.

Blount Springs, Alabama.

THE most accessible mountain Summer resort in the South. Only eighteen hours ride from New Orleans. Pure, bracing air. The best mineral waters on the Continent. All chronic diseases successfully treated; dyspepsia a specialty. Send to the Proprietor for circulars, etc., or call on T. E. Cranmer, corner Camp and Common streets, for information.

S. D. HOLT Proprietor,
Blount Springs, Ala.

"The Washington City Route."

BALTIMORE AND OHIO R. R.

THE SHORTEST, QUICKEST AND ONLY DIRECT ROUTE TO

Washington & Baltimore,

With direct connections for
Richmond, Lynchburg, Norfolk and the Southeast.

Philadelphia, New York, Boston

AND THE EAST.

PULLMAN PALACE CARS,
RUN THROUGH WITHOUT CHANGE
Between the Principal
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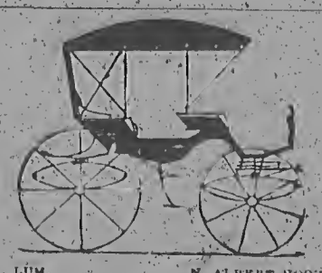
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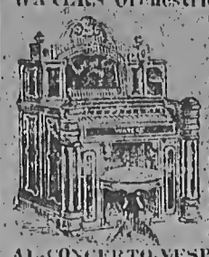
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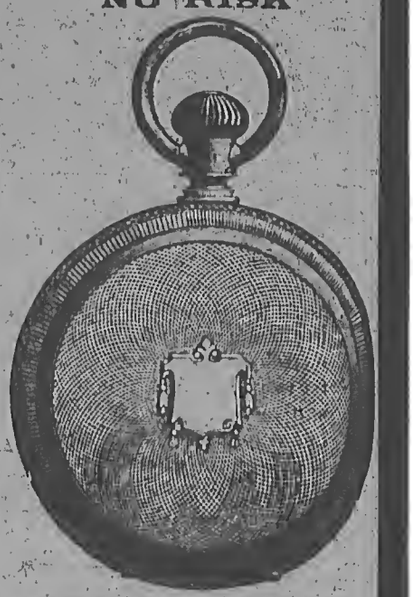
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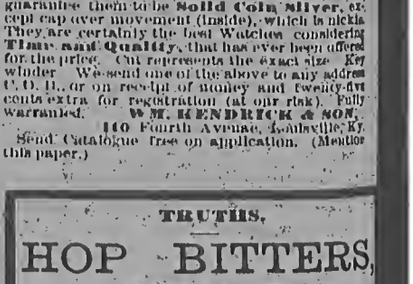
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Scientific.

THE LIGHTNING ROD.—The St. Louis Academy of Sciences has been throwing light upon the lightning rod, concerning which, said Prof. Nipher, there are many popular delusions. One is: that if one of two rods containing an equal amount of metal be hollowed out, thus giving it greater expanse, its conductive power would be greater than that of the other. The truth is that they would be equally as good conductors. Another erroneous impression which he professed to dispel was that a current of electricity runs along the surface of a wire. In reality it extends through the entire wire when the circuit is made, Mr. Nipher said, but when the circuit is closed it accumulates upon the surface of the conductor. A strong point made was that lightning rods do not attract lightning. They are splendid conductors, much better than wood or air, and lightning strikes them because they offer the least resistance in the passage of the electric current. It makes no difference whether a point be on a lightning rod or not, so far as the protection of buildings is concerned. The positive electricity in the earth will flow along the wire, and accumulate at the point, if there be one, making the tension and thus conducting power greater, and enhancing the probability of lightning striking that rod in preference to another which has no point, but has the positive current disseminated through it equally.—Exchange

LIFE SAVING APPARATUS.—A new American invention for saving life at shipwrecks was tested the other day at Shoeburyness, England. It consisted of an ingenious projectile for carrying a line to the distressed vessel. In the experiment two small and light guns were used, the charge of powder varying from 3½ ounces to 4½ ounces. The projectile weighed, when fitted with line ready for firing, 12½ pounds. It is placed in the gun, the wrong or shot end first, and on leaving the muzzle at once turns over, the front end becoming the rear; wings, either fixed or on hinges, giving steadiness of flight, on the principle of the arrow. In shape it is an elongated shell, 21½ inches long and 3½ inches in diameter, carrying a line tightly coiled within, which it pays out without the smallest risk of breaking as it flies through the air. The distances reached at 22 degrees elevation were 389 448 and 507 yards, the deviation of the shot and line from the target being 4 2-5ths, 9 and 8 yards respectively. Three shots fired at 30 degrees and 35 degrees elevation, traversing a line of flight some 400 feet in the air, ranged 478, 489 and 386 yards, with deviations of shot and line from the target of 2, 6 and 6 yards respectively. The wind was light, blowing directly toward the line of fire. The cost of each projectile is very moderate.—New York Tribune.

—The use of gun cotton rockets for fog signals, instead of cannons, has been recommended by Prof. Tyndall. He has a high opinion of the value of guns for signaling in fogs, but to rock light houses it might often be inconvenient to mount them. Here he would employ the rockets we speak of, in which the explosive agent is from four to twelve ounces of gunpowder. They ascend to a height of a thousand feet before exploding, and the report has been heard a distance of twenty-five miles. Prof. Tyndall proposes to call the kind of rocket the Collinson Rocket, after its inventor, Sir R. Collinson.

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LIGHT AND HEAVY SPRING WAGONS.
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Barouches, Phaetons, Buggies and all kinds of Spring Wagons constantly on hand and made to order.

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All at Reasonable Prices.
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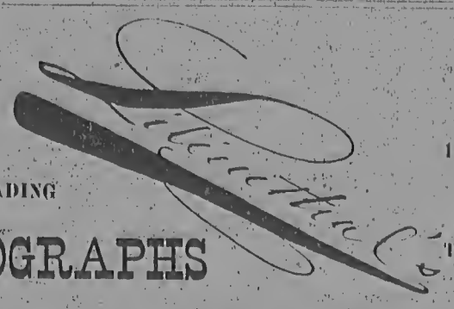
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Frames made to order a specialty
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LOAN OFFICE,
Private entrance to right of show window.
Unredeemed pledges of every description sold at very low prices and with full guarantee
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Watches and Jewelry carefully repaired.
Jewelry at low cash prices

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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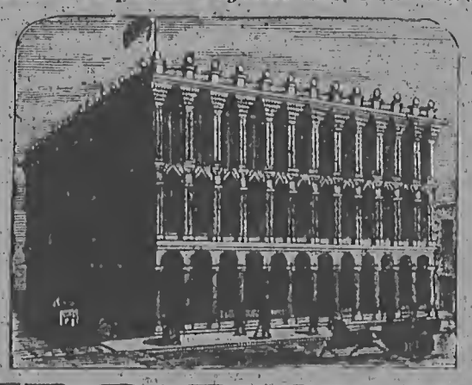
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SILKS, LACES, DRESS GOODS IN WORSTED FABRICS
BLACK GRENADINES IN SILK AND WOOL,
LINEN LAWNS, ORGANDIES, AND PERCALES,
HOSIERY in all Styles and Colors,
A Complete Assortment of MATTINGS
SAMPLES sent free of charge.
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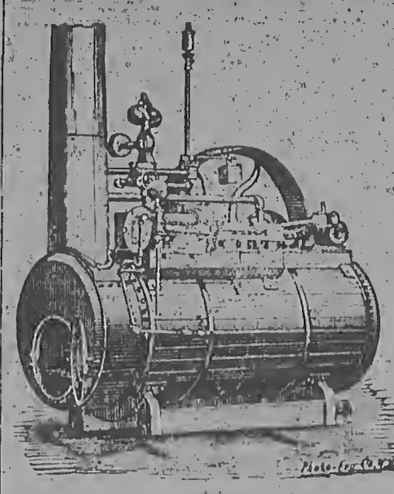
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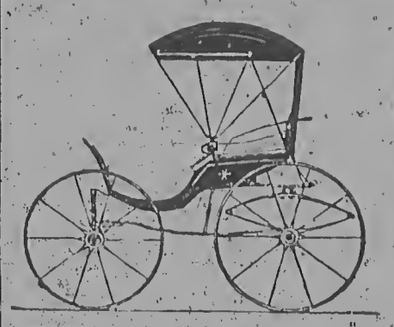
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FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining-Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge



PAYNE'S
PORTABLE
STEAM ENGINES,
5 To 15 HORSE POWER.
Strong, Simple and Durable,
BEST PLANTATION ENGINE MADE.
Send for Special Price List of this and other sizes Engines, Boilers, etc.

B. J. WEST,
SOLE AGENT,
115 and 117 Magazine Street,
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Plantation Hardware, Agricultural Implements, Saw Mills, Gin Gearing.



ANDERSON, HARRIS & CO.,
Wholesale Manufacturers of
Buggies, Phætons,
CARRIAGES AND VEHICLES
OF EVERY DESCRIPTION.
OFFICE AND FACTORY:
A. E. Cor. Baronne and Liberty Sts.,
CINCINNATI.
Old Stand Greene Cor. pass the mint.

SPECTACLES.
R. & J. BECK,
Manufacturing Optician
137 Chestnut St., Philadelphia.
Would call special attention to their complete stock of *Microscopes, Telescopes, Opera Field and Marine Glasses, Spectacles and Eye Glasses.* Photometers, Barometers, Compasses, etc. The largest and most varied in Royal Mfrs States, etc.
GREATLY REDUCED PRICES.
Send three 3 cents for our splendidly illustrated and priced catalogue of 116 pages
Mention what Paper you saw this in

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TRUNKS,
HAVING lately purchased my stock with this article from the best manufacturers of Boston, Chicago and Cincinnati, from the most Leather TRUNK Down Side Leather Zinc and in fact every kind made, also Patent Tray (this you need not take the tray out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies' Children's and Misses' STOCKS BUCKLES, Philadelphia Gaiters, Cat and Leather Collars, etc.
BATES, 56 Magazine St.,
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Established in St. Louis in 1858

R. L. ROSEBROUGH SONS,
Marble Works,
No. 1431 BROADWAY,
Between D'Eslina and Cass Avenues,
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NOTICE!
To Sugar Planters
AND OTHERS.
THE Knowles Steam Pumping Machinery, celebrated for superior workmanship, efficiency, simplicity and certainty of action; Ashcroft's Improved Gauges and Instruments, the universally acknowledged standard for measuring and testing steam gauges and other electric fluids; also plantation machinery. All sold at manufacturers' prices, correspondence, and order will guarantee, at No. 9 Union street New Orleans, by
WM. ROGERS,
Consulting Engineer on General Mechanics, Steam and Hydronomics.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER ERPENBECK AND VICTORY STS.
LADIES, MENS, MISSES AND CHILDRENS
BOOTS AND SHOES
OF ALL DESCRIPTIONS
Always on hand a large assortment of first class goods, at prices which defy competition. Call and examine my Stock before purchasing elsewhere.
MY MOTTO: *Quick Sales and Small Profits.*
Jackson railroad cars pass in front of the store.

POOLE & HUNT, BALTIMORE.
MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
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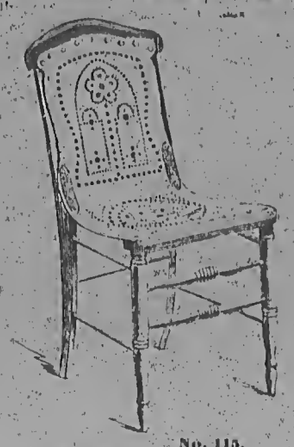


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All Kinds of Laundry and Toilet Soaps.

WIRE RAILING
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Ornamental Wire Works
DUFUR & CO., No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Pointeries, Balconies, etc.; Sieves, Fenders, Cages, Ham and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

MISCELLANEOUS.

PERFORATED
VENEER SEATS AND CHAIRS
For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with
CARDNER & CO.,
Patentees and Manufacturers,
183 CANAL ST., NEW YORK.

COAL..... COAL..... COAL
B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel,
Wholesale and Retail Dealers in all kinds of COAL, Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

STOVES SUITABLE FOR ALL.
THE STEWART.
Plain No. 7, ... $30
With Reservoir and Closet ..... No. 7, $20 00; No. 8, $35 00; No. 9, $40
THE CHAMPION.
Plain ..... No. 6, $15 00; No. 7, $23 00; No. 8, $28 00
Reservoir and Closet ..... No. 7, $35 00; No. 8, $40 00
THE CAMBRIDGE.
Plain ..... No. 6, $18 00; No. 7, $22 00; No. 8, $27
Reservoir and Closet ..... No. 7, $32 00; No. 8, $36
THE GREENBACK.
Plain ..... No. 6, $15 00; No. 7, $19 00; No. 8, $24
THE FASHION.
Plain ..... No. 6, $16
THE DIAMOND.
Plain ..... No. 6, $13
All the above prices include pipes and fixtures.
J. H. CAMPMAN,
133 Poydras Street, New Orleans.

LADY AGENTS WANTED FOR
MADAME GRISWOLD'S



PATENT SKIRT-SUPPORTING CORSETS,
21 E. 16th St. New York.
BRANCH OFFICE
No. 11 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

CAUTION:
Before purchasing look for Stamp and Trade Mark.

DR. S. H. DERHAM,
MANUFACTURER OF THE
SURE CURE TRUSS,
N.W. cor. Fifth & Plum sts. Cincinnati, O.
THE BEST TRUSS IN THE WORLD!
Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE TRUSS all that its name implies—giving relief from the first application. Also Best Elastic Stockings, Suspensories, Shoulder Braces, Abdominal Supporters, etc. Best Trusses for sporting, strong, elastic in back, adjustable rubber pads that never blister, never slip, can wear at night.
Testimonials of cures can be seen at the office.
Not Liable Trusses—the best manufactured, sent by mail, at following prices: $4 for double. Examinations free.
Trusses sent free by mail on receipt of order and measure—a stamp for circular.

MARSDEN'S
PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
G. R. PINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

DR. S. H. P. LEE'S
LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.
TRADE MARK. DISSOLVES
STONE AND GRAVEL
in the Kidneys, Liver and Bladder. It is now for the first time given to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

COMPOUND OXYGEN.
A NEW TREATMENT for the cure of chronic diseases by a new process of re-vitalization.
REMARKABLE CURES in *Consumption, Asthma, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from nervous depression, *or debilitated conditions of constitution, the enervating effects of climate*, and especially
LOSS OF VITALITY
IN SOUTHERN LATITUDES
to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.
STRONGLY ENDORSED by the Hon. SIDNEY KELLEY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. BOREMAN of West Virginia, and others who have used the New Treatment.
FREE! A Treatise (168 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address
DRS. STARKEY & PALEN, 1109 Girard St., Philada.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.		
Western	13	14
New York, good to creamy	20	—
Coffee, ₱ lb.		
Rio, fair	13½	13½
Rio, good	14½	14½
Rio, prime	14½	15
Candles, ₱ lb.		
Star, best brands	11½	12
Corn Meal, ₱ bbl.		
Best, K D	2 25	— —
Cheese, ₱ lb.		
Factory	5½	6½
N. Y. cream and English dairy	6	6½
Fish:		
Mackerel, extra No. 1, in kits	— —	10 50
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.		
Superfine	4 00	4 25
XX	4 87½	5 12½
XXX	5 75	6 00
Choice XXX	6 50	7 00
Choice family	6 75	7 50
Fruits:		
Dried apples, ₱ lb	2½	3½
Dried peaches, ₱ lb	2	4
Raisins, ₱ quarter box	85	95
Raisins, ₱ half box	—	1 80
Raisins, ₱ whole box	1 80	3 50
Bananas, ₱ bunch	1 00	2 00
Grits, ₱ lb.		
Soda	5	6½
Butter	6	7
Sugar	7	8
Gingersnaps	12½	15
Oils:		
Coal, in casks, net	22	25
Coal, in barrels, net	16	18
Linseed, in casks	— —	45
Linseed, in barrels	— —	50
Lard, in barrels, best	65	70
Molasses, in barrels:		
Common	25	30
Fair	30	31
Prime to choice	32	35
Golden and Roquet syrups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.		
No. 2	3½	4
Ordinary	5½	5¾
Fair	5¾	6
Prime to choice	6¼	6¾
Soap, in boxes, ₱ lb.		
XXX Palm	6½	—
Keller's magnolia	5½	—
Keller's olive	5	—
Starch, ₱ lb.		8
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	90	92½
Sugar.		
Good fair	7	—
Prime	7½	—
Choice	— —	6¾
Yellow clarified	6½	7¼
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.		
Allspice	15½	
Pepper	13½@	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2½@	8
Medium	8½@	32
Good to fine	33½@	45
Low leaf	4½@	5
Medium	5½@	6½
Good	7 @	7½
Fine	7½@	8
Selections	9 @	1

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	49	— —
White	53	— —
Mixed	46	— —
Oats, ₱ bushel:		
St. Louis	36	37
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	70	75
Hay, ₱ ton:		
Prime	14 00	15 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	90	1 10
Clay	1 15	1 20

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	— —	— —
Shoulders	4	4½
Sides, clear rib	5½	— —
Sides, clear	5¾	— —
Hams, sugar-cured	— —	— —
Mess Pork, ₱ bbl	10 62½	10 75
Dry Salted Meat:		
Shoulders	3¾	3¾
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	7	7½

ESCULENTS.

Potatoes, ₱ bbl	3 75	4 00
Onions, ₱ bbl	3 00	3 25
Apples, ₱ bbl	— —	— —
Cabbages, ₱ box	3 50	3 75

WOOL.

Burry	8	10
Louisiana, clear	20	21
Lake, clear	22	23½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow best, per bundle, 80 ties and buckles		2 15
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	4 00	5 00
Young	2 50	3 50
Ducks	2 50	3 00
Geese	4 00	5 00
Turkeys	18 00	— —
Eggs, ₱ dozen:		
Western	10	12
Louisiana	11	12

THE GREATEST BLESSING.—A simple pure, harmless remedy, that cures every time, and prevents disease by keeping the blood pure, stomach regular kidneys and liver active, is the greatest blessing ever conferred upon man. Hop Bitters is that remedy, and its proprietors are being blessed by thousands who have been saved and cured by it. Will you try it? See other column.

Solovieff, the would-be assassin of the Czar is the son of a groom, in the household of the Grand Duchess Catharine. After leaving St. Petersburg University he became a teacher. He first fell under notice of the authorities in the course of inquiries into socialistic intrigues. He disappeared and was not heard from until he made the attempt on the Czar's life.



LAME BACK, WEAK BACK.

BENSON'S CAPCINE POROUS PLASTER.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by physicians, Druggists and the Press.

The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

Every one suffering from

Rheumatism, Lame Back, or Weak Back Cold on the Chest, Coughs, or any local pain or ache should use Benson's Capcine Porous Plaster and be relieved at once. Price 25 cts. Sold by all druggists.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, May 13, 1879.

COTTON.

The following report of the cotton market is taken from the *Democrat:*

The movement in this article was confined to 1 900 bales. The market opened easy, under the influence of unfavorable telegraphic news; later, however, reports were more encouraging, and a steadier feeling prevailed.

The following is the official closing of the Cotton Exchange:

	To-Day	Saturday
Low ordinary	10	10
Ordinary	11	11
Good ordinary	11½	11½
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝

Sales to-day, 1,900 bales, including 150 last evening. Market opened easy and closed steady.

MOVEMENT AT PORTS.

The movement at ports, from twelve M. Friday up to twelve M. to-day, is given below:

	Received this Friday.	Same time last week.	Same time last year.
New Orleans	1512	3,411	1,927
Galveston	556	3	503
Mobile	311	70	179
Savannah	1,215	1	753
Charleston	195	175	330
Wilmington	10	—	173
Norfolk	618	900	583
Baltimore	2	215	1
New York	621	—	5
Boston	132	57	119
Philadelphia	257	311	76
Other ports	—	—	—
Total	5,913	7,893	7,219

FUTURES.

The position of the market at New York may be seen by the following:

Months	To-day.	Saturday.
January	—	—
February	—	—
March	—	—
April	—	—
May	12.44@12.45	12.37@12.38
June	12.58	12.50@12.54
July	12.74@12.75	12.70
August	12.88@12.89	12.83@12.84
September	12.53 @12.67	12.53@12.54
October	11.79@11.80	11.75@11.76
November	11.40@11.41	11.35@11.36
December	11.25@11.30	11.25@11.26

Tone of the market firm. Sales, 87,000 bales.

FICTITIOUS CREATIONS.—In the first editions of Thackeray's "Vanity Fair," which contain the author's own illustrations, there is a picture of Becky Sharp hiding behind a curtain, a weapon in her hand, watching the helpless Joe Sedley. There is no explanation of this scene in the text. Some curious interviewer once attacked the great satirist about it. "Did Becky murder Joe, or not?" he asked. Thackeray pondered gravely for a moment. "I don't know," he said, earnestly; "I don't know; but I always suspected her." Becky was an actual woman to him. To every author or artist of vivid imagination, their own creations are more real, probably, than are the live people about them; and, in proportion to that reality to themselves, they are able to impress others. Mrs. Hawthorne was wont to speak with a shudder of the period of mental prostration in her husband, which followed the production of the "Scarlet Letter." The tragedy was an actual occurrence in his life. For a week after he laid down the pen, Hester and Pearl followed him as in the flesh. He could not banish them.

By boring a hole through a silver dollar, and tying it to a tag, a Connecticut man sent it through the mail for a cent; whereas, if he had put it in an envelope, it would have cost him three cents. No one but a New Englander would have thought of such a device, and it is this prompt grappling with the situation that gives New England its mighty influence upon the world.—Danbury News.

The King of the Zulus, Cetywayo, has an Englishman named John Dunn for chief adviser. He is reported to be the heaviest trader in the Zulu country, and has a large number of personal adherents, subject to no authority except his own. He has taken fifteen or sixteen native wives, and has a family of patriarchal dimensions.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness with disturbed dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT: Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. E. A. SIMPSON, Louisville, Ky.

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Religious Notices.

TO THE PREACHERS OF THE WOODVILLE DISTRICT.—*My Dear Brethren:* Please send me a correct list of all your local preachers, and lay delegates to the District Conference, to be held at this place some time in July.

J. S. PARKER.

GREENSBURG, La., May 5, 1879. 20

THE District Conference for Homer District, Louisiana Conference, will be held at Arcadia, May 26-30.

J. H. STONE, P. E.

THE Annual Camp-meeting at William's Camp Ground will commence on Thursday night before the fifth Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors, especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.
W. W. RICHARDS, Secretary. 17

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Apr. 12, 13
Orrville	19, 20
East Selma	26, 27
Uniontown	May 3, 4
Uniontown circuit	10, 11
Cahaba	17, 18
Selma	24, 25
Perryville	26, —
Brush Creek	June 1
Lower Peach Tree	7, 8
Shelby Iron Works	21, 22
Choctaw Corner	28, 29
Newport Hills	July 5, 6
Marion	19, 20

The District Conference will be held in Marion, beginning at nine A. M., July 18.

17 J. W. RUSH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	March 31
Louisiana Avenue	April 6
Morgan Street	13
Felicity Street	20
Carondelet Street	May 4
Paquemine and Grosse Tete, at Rosedale	17, 18
St. Charles Avenue	25
Baton Rouge	June 1
Lafourche	8

16 LINUS PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington, at Waxia	Apr. 26, 27
Opelousas	May 3, 4
Vermillionville and Plaquemine Brulee at the Junction	10, 11
New Iberia	17, 18
Patterson ville and Morgan City, at Morgan City	24, 25
Franklin	31, June 1
Abbeville, at Prairie Gregg	June 7, 8
Lake Charles	11
Sugartown	14, 15
Indian Bayou, at Coubig Creole	21, 22

The District Conference will meet at Vermillionville, June 26, at ten A. M.

16 J. D. HARPER.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

(COMPLETED.)

Whittington, at White Plain	May 31, June 1
Ebenezer, at Ebenezer	June 4
Amite City, at Magee's	7, 8
Livingston, at Oak Grove	12
Pearlington, at Logtown	14, 15
Cahin Grove, at Hopewell	21, 22
Wolf River mission	21, 22
Mount Carmel, at Columbia	2 - 22
Westville, at Fairmount	28, 29

District Conference at Penrlington, beginning on Friday, June 13, at nine A. M. Bishop Kavanaugh is requested to preside.

19 JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Forest, at Grange House	May 31, June 1
Walnut Grove, at Hillsboro	June 14, 15
Rankin	28, —
Trenton, at Raleigh	July 5, 6
Pamplin	1, 13
Brandon station	19, 20
Leaf River	26, 27
Newton, at Pleasant Valley	Aug 2, 3
Carthage, at Liberty	9, 10
Prairie, at Holly Bush	16, 17
Pulon, at Hunter's Spring Camp Ground	23 24

Inquiry will be made, during this round, as to the number of "CHRISTIAN ADVOCATES" and other church papers that are being taken in the several pastoral charges in the district. Pastors will please be ready to answer.

Question 14 will be asked this round.

19 WILL B. LEITH, P. E.

MERIDIAN DIST.—SECOND ROUND.

Wahalak circuit, at Salem	Apr. 12, 13
Waynesboro circuit, at State Line	18
Chickasaw mission, at Henderson's	19 20
Meridian	26, 27
Starkville circuit at Deson	May 3, 4
Enterprise circuit, at Spring Chapel	10, 11
Enterprise station, at Quitman	17, 18
Shady Grove mission, at Oak Grove	24, 25
Philadelphia circuit, at Philadelphia	31 June 1
Marion circuit, at Marion	June 7, 8
DeKalb circuit at DeKalb	14, 15
Paulding circuit at Hopewell	21, 22
Spring Hill circuit, at Lauderdale	28, 29

The District Conference will meet at Lauderdale station, Friday morning, June 27.

16 R. J. JONES.

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Her Majesty's War Department, says the London Watchman, is on the point of at length adopting war balloons in the land and sea services. Movable apparatus for inflating and manipulating military balloons into the field has just been completed in the Royal Arsenal, Woolwich, and was tried on Friday with two new balloons, specially constructed for military purposes. The appliances consist of a portable tank, weighing 400 pounds, containing iron shavings (thin curls of iron turned off in the course of the manufacture of ordnance in the gun factories) together with a portable boiler and furnace. These appliances can be moved about with troops on the field or on vessels at sea. Hydrogen is generated by passing steam through the iron turnings, the buoyant power of this gas being found infinitely greater than that manufactured at gas works. As soon as the necessary arrangements can be made it is in contemplation to send a few war balloons out to Zululand.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores and Pains in the Limbs, Back and Chest externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts. DR. TOBIAS' VENETIAN HORSE LINIMENT, the Pain Killer, at 50c. and $1 warranted superior to any other or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

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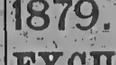
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Constructed on entirely new and patented principles which insure their retaining their original brilliancy of tone for a life time, and their standing longer in tune than any other Piano. Those excellent Pianos have been sold here during the last ten years and not the least defect has ever occurred. Their new Uprights are real models of perfection.

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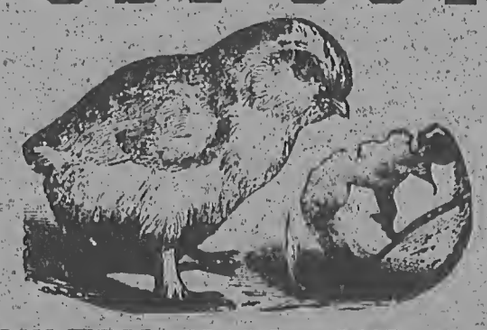
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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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SPRING SONG.

O hope of the world that rises again
New-born from the clod,
O life that brightens on meadow and fen
With the breath of God,
O daffodils brave whose banners fly
At the snow's retreat,
O sweet warm winds of the South that sigh
O'er the sprouting wheat,
O birds that tell in the branches bare
Of the summer days—
Read me your lesson; teach me your prayer;
Fill my soul with your praise.

—So day Afternoon.

NEWS OF THE WEEK.

DOMESTIC.

ST. LOUIS, May 14—Officers of the steamboat companies having headquarters in this city and officers of steamers plying between here and New Orleans deny having refused transportation to colored refugees whenever the latter had money to pay their passage. They also deny that there has been any generally expressed disposition on the part of merchants and planters to withdraw patronage from boats which carry immigrants. This has been done in a few instances, but the desire to prevent the negroes from leaving the South is changing, and now planters do not seem to care whether they leave or not. Officers of the latest arrived boats say they were not hailed on the way by negroes, and say they do not believe there are any such numbers of refugees on river banks as has been stated. They further say the excitement is dying out, and will close altogether in a short time.

NEW YORK, May 14.—A Memphis special says: Henry Ward Beecher was greeted by an audience of four thousand people at his lecture in the Exposition Building, last night He was presented to the meeting by Mr Keating, of the Appeal, and his lecture was frequently interrupted by applause. At its close Mr. Beecher presented Mr. Keating with a check for $250, to be by him distributed between the orphan asylums of Memphis. His Chattanooga and Atlanta engagements have been canceled, and Mr. Beecher will return to Brooklyn, on account of physical inability to fulfill them. While in Memphis Mr. Beecher was treated with the utmost respect, and his coming was the occasion of excursion trains being put on all roads leading into Memphis, and all were crowded with people from West Tennessee North Mississippi, North Alabama and Arkansas.

RICHMOND May 14.—In the United States Circuit Court to-day, a writ of habeas corpus in the miscegenation case of the negro Edmund Kenney, and the white woman Mary Hall, now confined in the Penitentiary for violation of the statute prohibiting the intermarrying of races, was refused by Judge Hughes on the ground that the United States courts have no jurisdiction over questions of marriage. The opinion holds that the laws of marriage are at the sovereign control and will of each State, unaffected by any provision or any article of the constitution of the United States. That absolute and entire power over these laws is necessarily left all over the world, and in this Union of States, to the government of local society. That the law under which the parties were convicted was within the unrestrained power of Virginia to enact it, and that it is not prohibited by any provision of the national constitution.

SELMA, May 14.—The Episcopal Diocesan Convention of Alabama convened at Greensboro to-day, Bishop Wilmer presiding. The attendance, both clerical and lay, was unusually large. The session will last four days.

LOUISVILLE, May 15.—The General Assembly of the Presbyterian Church South began its annual convention in this city to-day. One hundred and twenty-five regular commissioners are in the session.

The only business to-day was a sermon from the retiring Moderator, Dr. T. E. Peck, of Virginia, and the election of his successor; Dr. Porter, of Atlanta, nominated Rev. Jos Wilson of Wilmington, N. C.; Dr James Miller, of St. Louis, nominated Rev. John S. Grasty, of Missouri. The result of the first ballot was: Wilson 121, Grasty 4 Mr. Wilson was declared elected. He has been the stated clerk of the Assembly for thirty years. Rev. R. T. Burling was unanimously elected temporary clerk.

FARMERVILLE, LA., May 15—A large fire began here at twelve o'clock last night and destroyed all the business houses except D. Stein & Co's. The cause is supposed to be the work of an incendiary. The following are the losses: Farmerville Gazette, $500; H. C. Glason, saloon and livery stable, $1 000; Julius Arent, saloon and job printing office, $1,000; J Marx, merchant $15 000; H Brown, merchant, $25 000; W. P Smith, merchant $40 000; Dr. Manning, drug store $1 000; Post & Dozier, druggists, $800; Atkinson & Phillips, tinners $500; John Deees, livery stable, $2,500 The aggregate amount of loss is supposed to be about $100 000; partially insured.

WASHINGTON, D. C., May 16—A resolution was reported from the committee on rules, by Mr. Frye, for the appointment of a standing committee of nine, to which shall be referred all bills, resolutions, petitions, etc., affecting the traffic in alcoholic liquors.

Argument in opposition was made by Fernando Wood, of New York, on the ground that under the proposed authority this committee might arrogate to itself powers which did not belong either to it or to Congress, and might under the plea of morality undertake to interfere with the revenue of the government derived from the tax on spirits

He had no objection to having the whole subject referred to a committee. The resolution was advocated by Messrs. Frye and Stepheos, and was further opposed by Mr Reagan, of Texas, on the ground of unconstitutionality. The bill is still under discussion.

ST. LOUIS, May 16—R. W. Boisseller and brother, D. Boisseller, of German parentage, born in this city, who, however, spent most of their boyhood and were educated in Germany, sent a letter to Secretary of State Evarts to-day, stating that for the past two years they have been greatly annoyed by Prussian officials claiming they are under obligations to serve in the Prussian Army; also that their father, Carl G. Boisseller, who is now residing in the village of Borbye, near Eckernfoerde in the province of Schleswig, and who is a naturalized citizen of the United States, has been threatened with confiscation and attachment of a portion or all of the money or property he may see fit to bequeath, if they fail to appear in court, at the city of Schleswig, on the second day of July next. They ask Secretary Evarts to take such action as will stop these demands of the Prussian government, and protect them in their rights of American citizenship. The Boisseller brothers have lived here since 1873, and are registered voters.

WASHINGTON, May 17—The house committee on foreign affairs authorized Mr Wilson, of West Virginia, to report to the house, with favorable recommendation, the joint resolution providing for further treaty negotiations with the government of Mexico. The resolution provides for perfecting postal arrangements between the two countries, and authorizes the president to appoint commissioners, as he may deem necessary to carry out the requirements of the measure; the salary of such officers not to exceed $5,000.

BALTIMORE, MD., May 17—The ninth annual conference of the general secretaries of the Young Men's Christian Associations of the United States convened here and will continue its sessions till Tuesday. About one hundred were present, including representatives from many of the principal cities of the country; also, gentlemen from Canada, Switzerland, Germany and Australia. These conferences are held for discussion of questions important to the associations. The present meeting of the secretaries is preliminary to the assembling of the biennial international convention of the Young Men's Christian Association, on Wednesday next.

MEMPHIS, May 17—The graves of the Confederate dead in Elmwood cemetery, were decorated to-day. The ceremonies were of a most imposing nature. Col. Luke W. Finlay delivered an address.

SARATOGA, May 19—After the Presbyterian general assembly had opened, the moderator presented the following telegraphic message to be sent to the general assemblies at Louisville and Memphis, in accordance with the resolution of Rev. Dr. Priver, adopted on Friday.: "The general assembly of the Presbyterian Church, now in session at Saratoga Springs, presents its cordial salutations to the general assembly in session at Louisville and Memphis, praying for them grace, mercy and peace."

At the meeting of the Presbyterian assembly to-day, a communication was received from a committee of the Southern general assembly, suggesting co-operation in their efforts to prevent desecration of the Sabbath. Referred to the committee on bills and overtures.

RICHMOND, May 19—The colored convention here to-day considered the improvement of races. They were addressed by ex Congressman Rainey, urging the co operation of the colored people for the amelioration of their condition. W. C Roane, colored lawyer of Richmond, was appointed president of the convention. The speakers generally deplored the condition of their race, and intimated that they must look to the courts to redress various grievances sustained.

He favored western emigration, if rights were not guaranteed, but would hold on a while longer. The negroes must obtain material interest in the community if they would be respected.

A committee of fifteen on State organization was appointed.

The resolutions recite that since the colored man cannot get rights here and the laws give no protection

Resolved, That we advise western emigration, unless the States take action to better our condition.

FOREIGN.

CITY OF MEXICO, May 6—The anniversary of the victory of the Mexicans over the French in 1862 was celebrated yesterday.

The court-martial acquitted Gen. Loaeza, who will resume command in Sinaloa.

The regular steamer line from Vera Cruz to New Orleans has suspended running until the fever season has passed.

LONDON, May 15—In the house of commons to-day, Mr. Bourke, under-secretary of the State for foreign affairs said, he believed it to be correct that Germany had concluded a treaty with Samoa, he was unaware whether the treaty had been ratified.

LONDON, May 18—The Turkistan Gazette announces that the Russian authorities have demanded immediate satisfaction for the exclusion of Russian traders from the frontier town of Shikho.

LONDON, May 18—The Marquis of Salisbury, replying to a deputation, stated that he had instructed the British representative in Chili to remonstrate against the proceedings of the Chilian navy, and endeavor to obtain an assurance that if the guano loading works are reconstructed, they will not be molested.

SIMLA, May 19—A vice regal council has been specially summoned for to day, to consider the draft of the Afghan treaty. The ameer has agreed to such terms as will secure chief objects of British policy.

The news from Cashmere is very bad, the increase of urgent distress and famine, joined to the incompetency, corruption and want of organization on the part of the officials, is producing a most serious state of affairs

Cholera in Peshawur is threatening to raise an obstacle to the prompt withdrawal of troops from Afghanistan. The disease has appeared in most of the cities of Punjaub. Robbery by armed gangs is assuming alarming proportions in Deoan, especially in the Poona district. For some time past bands of Dacoites have been scouring the country, committing daring attacks on houses and villages.

VERSAILLES May 19—In the chamber of deputies to-day, M Lockroy, referring to the conduct of the archbishop of Aix, demanded that payment of the salaries of rebellious ecclesiastics be withheld and advocated the separation of church and state. M. Lepere, minister of the interior replied that the members of the cabinet were in complete accord on Minister Ferry's educational bill. They were determined to oppose clerical encroachments. Should the reports of the speeches of the archbishop of Aix and of his subsequent pastoral prove correct, he (the archbishop) would be prosecuted.

Mississippi Conference

MR. EDITOR: Last year the collections for the Conference Fund, reported to the Mississippi Conference, aggregated only $1 481 85 The interest—$50—from the Van Houten Trust Fund, was added to the amount collected, and made the total distributed among the claimants. It also helped to make the amount credited to the Jackson district.

Now, these $1 531 85 were divided between *twenty six adults and eighteen children!* Just think of it! An average of only $28 30 for each claimant. Three aged men received $75 10 each; two families, each consisting of a widow and three children, were allowed only $112 65 for each family. So says the report of the Joint Board of Finance, on pages 16 and 17 of the published minutes of 1878.

These same minutes show a membership of 21,505, besides 102 local preachers; total, 21 607 members, whose contributions to this noble object averaged *less than seven cents per member!* The largest contribution was from Natchez station, whose 198 members were assessed $55, but gave $75 to the Conference Fund, an average of nearly thirty-eight cents per member. The smallest contributions were from East Baton Rouge circuit, whose 518 members gave $5; Walnut Grove circuit, whose 440 members gave $4; Rankin circuit, whose 411 members gave $4; Homewood mission, whose 140 members gave $1 35; and Ellisville mission, whose 139 members gave $1 the average being *less than one cent for each member!* Other appointments gave an average of one cent, some two, some three cents and so on, none averaging fifty cents. But averaging is an unsatisfactory way of presenting or considering these matters. It always *divides the responsibility* too much. Let us be more particular. Of the 518 members in East Baton Rouge circuit, how many contributed to make up the $5 reported by the preacher? How many were able singly to give $5 to this grand object? How many did the *preacher in charge personally ask to give?* How many did he explain the matter to? These same questions will apply to the circuits whose names have been given as well as those that are unnamed. It will not do to offer the prevalence of yellow fever as an excuse, for it did not appear till August, and in some localities not before September or October. What were the preachers doing the previous portion of the year? Why put off collections till Conference is about to convene, and then try to rush things through? That plan has been tried from year to year for many years, and has always proved defective, uncertain, and never successful. Brethren, is it not time to try another plan? the plan that has been tried by those who have been most successful in collecting money: begin at the beginning of the year; take no thought for your own salaries, but give your attention to your duties; raise the collections, and then you will not be bothering the people while the stewards are most busy trying to gather up the balance due you. Do not delay. Do not wait for the yellow fever to come again. Neither content yourselves with raising the exact amount of your assessments. Double the amount of the assessment if you can, but do not fall below it. There are stingy people in the church; there are very poor ones, too; but none are either so poor or so stingy as to refuse to give a nickel, while many will cheerfully contribute a dollar, five dollars, or even ten dollars or more, when once they know how deserving and how needy are the beneficiaries. Let the preachers of the Mississippi Conference *try*, and they will raise not only the small sum of $2 100 asked for by the Joint Board of Finance, but they will collect more than double that sum. The failure hitherto can be attributed almost wholly to the lack of proper efforts. Recollect brethren, you or your families may soon be claimants on the Conference Fund, and you or they will then keenly feel the neglect that is now felt by men as good as you, and families as gently reared as yours have been, unless you now bestir yourselves and aid in educating the people up to a higher standard of systematic and liberal benevolence.

TOM. L. MELLEN.

NATCHEZ, May 3, 1879.

To the Members of the Mississippi Conference.

BRETHREN: The appeal of Rev. H. H. Montgomery, published in the ADVOCATE of the eighth instant, must not be passed unnoticed and unheeded. Bro. Montgomery has gone in and out before the church for nearly half a century, and now, in his age and affliction, appeals to his brethren for assistance. This appeal should arouse our sympathies and touch our hearts It is a *privilege* to contribute to the relief of this aged and afflicted brother. His physicians assure him that a change of latitude is essential to the preservation of his life, and recommend him to go to Minnesota.

He needs money. There is not a circuit or station in our Conference in which the pastor cannot raise at least $5 for Bro. Montgomery *if he will try to do it* I propose that each one of us immediately proceed to raise at least $5 for Bro. Montgomery, and forward the same to Rev. R D. Norsworthy, Canton, Miss. The reason why I say send it to Bro. Norsworthy is: Canton is a money order office and an express office; and only eight miles from Sharon. Let us all, as a band of brothers, join heart and hand in this labor of love, and each one do his duty, praying the Lord to bless us in this laudable work, and to spare the life of our aged and afflicted brother.

Yours in love,

J. J. SMYLIE.

FOREST, Miss., May 12, 1879.

Field Notes.

MERIDIANVILLE ALA., May 7, 1879.

MR. EDITOR: On last Sunday Dr. Ross, of Huntsville, Ala., accepted an invitation to occupy my pulpit at this place. He delivered his lecture sermon on the "Biography of the Devil." The audience was large and attentive. He preached one hour and twenty-three minutes, and did not seem exhausted, though he is eighty-three years old. His history of the devil is truly interesting, and calculated to do much good. He showed to perfection how the devil moved in all stages of society in disguise, and how ingenious he was in getting men to believe what he knew was false. The doctor, notwithstanding he is a Presbyterian, says it was the devil that put the doctrine of election into John Calvin's head. He is an Arminian to the core on that subject.

Truly your brother,

S. M. ROSMER.

P. C. Madison circuit, North Alabama Conference.

JONES' VALLEY, ALA., May 10, 1879.

We have just closed a gracious revival at the Oak Grove Church. The district school is located here; nearly all the students converted. Our presiding elder, J. G. Gurley, was at the parsonage recently; reports everything prosperous on the district. The Methodists in Birmingham are soon to erect an $8 000 church in their city, one of the most important charges in our Conference.

Our prospects for good crops were never better than now, though it is still very cold for the season.

Your brother,

W. C. MCCOY, P. C.

Jones' Valley circuit, North Alabama Conference.

HOMER, LA., May 14, 1879.

I arrived here yesterday evening, and find it a stirring, improving town, surrounded with a prosperous country; crop prospects flattering It has three neat and imposing church edifices. Judging from the demonstrations of the Sunday school and eleven o'clock service, the Methodist Church is in a very healthy condition. Presented claims of Bible Society; contributed $34 45, and made their appreciated pastor a life member.

J. A. IVES.

FREEPORT, FLA., May 12, 1879.

Our church here is doing well; congregations very fine; we pray for a big revival soon; the timber business is gone down, which makes money *wanting*; timber and lumber are the only source of living here, save hunting and fishing and boating. Our Sabbath-school is very fine; the largest ever at this place; sixty-seven have joined this year, making a school of eighty-seven pupils; the scholars are joining the church; the day will soon dawn in Freeport.

J. B. ANDERSON.

COLUMBIANA, ALA., May 12, 1879.

The second quarterly meeting for Harperaville circuit, North Alabama Conference was held at this place, May 10 and 11. Anson West, P. E.; a full delegation of the official members were present; the outlook for this circuit is good; the Sunday-school interests were never better; our quarterly meeting was a precious occasion; the sermons by Bro West, both days, were of a high order; he speaks as becometh the oracles of God; he is a live man; our love-feast was truly refreshing; a full attendance with the Sunday-shool partaking.

T. P. ROBERTS.

BROOKHAVEN, Miss., May 12, 1879.

A panic is spreading and deepening in intensity over mad brutes, whose bite conveys the poison of hydrophobia, from which an estimable young man, Mr. Lackie, near Crystal Springs, died after suffering the tortures of apprehension for six months, and the pains of convulsion only a few days. Others bitten await the issue in horrible suspense. What a benefaction a prompt remedy would be to them! Who knows it? The crop prospect is below an average; cotton hurt by cold nights; fruit variable; work in church steady throughout the district.

W. E. MCLENDON, P. E.

COLUMBIANA, ALA., May 12, 1879.

MR. EDITOR: There is a protracted meeting in progress at this place; the meeting is being continued from the quarterly meeting; the communion on Sabbath was large, embracing all Christians, except that church which divides the body of the Lord Jesus Christ. This is a most excellent community; harmony and good will prevail. Our Sunday-school, presided over by that genial Christian gentleman, Rev Bruce Harris, is very promising; he manages to have them at love feast

T. P. ROBERTS.

WALNUT GROVE, Miss., May 13, 1879

DR. PARKER: The Walnut Grove circuit lies partly in Leake, Scott and Neshoba counties, and has eight churches or appointments. The religious prospect is tolerably good. The financial welfare of the church depends on the growing crop, and the love of the people to God. Nothing has been done for the usual collections, as there is no money in this country now. We hope to bring up a good report in finances this winter. We have one class-meeting.

J. W. ELLISON.

GREENWOOD, Miss., May 13, 1879.

Greenwood circuit is composed of three churches, at wide distances. I came here in January, and have attended faithfully to my duties. We have one preaching place twenty-five miles up the Tallahatchie. There is much religious destitution in this swamp—a field for home missions. On Greenwood we have a Sunday-school, prayer-meeting, fifty eight members; have received nine this year. Our prospects are flattering. Church literature well circulated.

J. SIDNEY CARLTON.

VICKSBURG, Miss., May 14, 1879.

BRETHREN: Send on the money for chapels in China. Marvin chapel will seat 100 or 120. Bro. Lambuth writes me: "We have no need for larger buildings in the interior. If we should build a large church, with its spire reaching far above all the Chinese buildings around, we would never have an end to trouble. It would, in the minds of Chinese, interfere with the 'Fung Shue,' 'wind and water,' or, in other words, all nature, and every sudden death in the neighborhood would be laid to our charge, and all want of prosperity in business would be because our church spire interfered with the waves of prosperity." Let those who have subscribed, or others, send us the money, and we will send it to Bro. Lambuth.

W. L. G. BENNICOTT.

DECATUR, ALA., May 15, 1879.

The seventh session of the Decatur District Conference was held May 2 d Charges, 12; churches, 66; parsonages, 3; money raised for repairing churches and parsonages, $614; books sold, $183; CHRISTIAN ADVOCATES, $130; Sunday schools, 32; Sunday-school scholars, 905; money raised for Sunday-school purposes, $129; on preachers' salaries, on an average, about 30 per cent.; allowances small; some interest in prayer-meetings, but little in class-meetings; comparatively few home altars; ordinances attended to with some interest; no missionary fire and zeal; a little interest in parsonages; "east down, but not in despair." Fraternally,

W. H. KIRK, P. E.

GOODMAN, Miss., May 16, 1879.

We have in this (Richland) circuit seven churches, two hundred and four members, four prosperous Sunday-schools, with an increasing interest in this work, one weekly prayer-meeting, conducted by myself at this place. Attendance on church service generally good; preacher's salary one-third paid; Bishops' fund about raised, and $22 for missions; health of country good; but few deaths so far this year; farming interest progressing satisfactorily. We are expecting a year of prosperity, both in temporal and spiritual matters

G. W. HACKMAN, P. C.

BROOKHAVEN, Miss., May 16, 1879.

Following up the interest with which our communion service, the second Sunday in May, was crowned (of which I gave some account in your last issue,) we had twelve more applications for membership, making twenty two in all. Of this number ten reside in this place, and twelve are young ladies boarding in the college. Four of the twelve are daughters of ministers. Parents cannot place their daughters in a safer, healthier and purer moral atmosphere than in Whitworth College.

W. B. LEWIS.

VICKSBURG, Miss., May 17, 1879.

Excitement about the negro exodus has abated; few or none leaving; some returning, wiser if not richer. Vicksburg has a Sabbath for the first time in a decade. The law is being well enforced, though against strong opposition. In church matters we are having a measure of prosperity. We have a fine Sunday-school, a model Sunday School Missionary Society, a Woman's Foreign Missionary Society, and, since Conference, have had twenty accessions to the church.

C. H. O.

CATEVILLE, Miss., May 17, 1879.

MR. EDITOR: Bateeville is in North Mississippi Conference, situated on the M and T. railroad, sixty miles from Memphis, also on the Tallahatchie river, which was navigable to this point in "ante bellum" times, but the efforts of the Confederates to obstruct the gun-boats have caused the river to be impassable ever since. The land is as fine as any where; the cultivation as good as negro labor will make it. The crop is backward for the season—at least two weeks later than last year. Gardens almost destroyed by cut worms—have been worse than I have ever seen before. The church interest is hopeful in my work; finances well up. Truly "the lines have fallen to me in pleasant places." We have a nice little brick church that has been waiting for seats about two years rather than go in debt. The order has been put in the mechanics' hands, and we soon will worship there. The Baptists have just closed a meeting of eighteen days—results meager. I hope lasting good was done.

JOHN RITCHEY.

The Christian Advocate.

THURSDAY, MAY 22, 1879.

THE SLEEPING CHRIST.

The tempest bursts o'er Galilee,
And swift the swelling waves increase;
The laboring boat is filling fast,
And death seems shrieking in the blast,
But Jesus sleeps in perfect peace.

The storm comes forth from Gadara;
'Tis hell bestirred its prey to keep,
Satanic powers in fury rave
To wreck the King who goes to save,
And Jesus meets them with a sleep.

The sleepless consciousness within
Sees God upon the raging sea,
In calm, invincible, defense,
And shadowed by Omnipotence,
He sleeps in sweet tranquility.

His comrades have no peace serene;
They cry aloud to dread despair;
They cannot see what Christ can see,
The interposing Deity,
And marvel He can slumber there.

More wondrous than the muzzled storm,
He tells how mortal sight may gaze
On guardian love forever near,
How shrinking souls may lose their fear,
And rest secure in stormy days.

Dear Lord, the eye of faith undimmed,
Be mine, while tossed on life's rough sea,
So shall the perfect peace be mine,
Which filled that dauntless heart of Thine
When Thou didst sleep on Galilee.

—London Methodist Recorder.

From the Work.

PENSACOLA DISTRICT CONFERENCE.

MR. EDITOR: The new district of Pensacola held its first Conference in the charming town of Milton, thirty miles from this city, beginning March 28, and continuing its session two days. Rev. J. M. Boland, our beloved presiding elder, in the chair, to the pleasure and satisfaction of every one. The district, as it now stands, embraces fourteen charges, distributed as follows: Three missions, eight circuits and three stations. No unsupplied place in the district—the whole field under cultivation. Attendance of delegates at Conference very good, larger than at any former occasion of the kind in this section, and full of interest and profit to preachers and people. Special prominence was given to religious services, which was blessed of the Master to the edification of the church, and the awakening and conversion of sinners. The love-feast on Sunday morning will never be forgotten by those present. Showers from on high fell upon the assembly, and all hearts felt the movings of the Holy Ghost. Many rejoiced with that joy which is beyond words, and full of glory. A Sunday-school mass meeting at mid-eve was addressed by Bros. Scott and Anderson. The congregation listened with attention and profit to these brethren.

The reports of the preachers, taken as a whole, afford a hopeful outlook, showing the district to be capable of independent existence, and on the way of prosperity and establishment. With an exception or two, all the circuits give proof of capacity and progression toward first-class works. Two of the three missions, in the near future, will be made circuits. Perdido mission, supplied by Bro. L. A. Jones, presents a cheering prospective, houses of worship here and there are being erected, and revival influences prevailing. Gravilla mission, under care of Bro. M. M. Graham, is the least hopeful point in all this section. Bro. Graham is earnest and faithful in his work, but has immense odds against him in the way of creeds of all kinds—Mormons, Hard-Shell Baptists, Northern and Independent Methodists, and other sorts hugely numerous, every one against the other, and all against Bro. Graham and his money gospel. Notwithstanding, our worthy brother smiles, and goes forward looking, by faith, for a better day.

Liberal assessments, in general, have been made for the support of the preachers, and we are having no fear about starving—such a thing is wholly off the list of fears and expectations. The Sabbath-school interest in many parts of the district is considerably on the advance, while in other portions it is doing little or nothing. The church collections are receiving due attention, and will come up all right at Conference. The circulation of our church papers is not what it should be, by far, in any part of the district. This, we trust, will be remedied ere long. It must be, if we expect solid and healthy growth as a church. We have in this district a first class campground, located on the Pensacola railroad, leading to Montgomery. Our camp meeting will come off on the last of next month, as given in the ADVOCATE. We are all praying for the outpouring of the Spirit. We would be glad to see you, Mr. Editor, at our meeting.

Bro. Powers, agent of the Southern University, located at Greensboro, Ala., was with us, working heart and soul for the University. He gives encouraging statements of the increasing prosperity of the college. Surely the Alabama Conference, with her nearly thirty thousand Methodists, can meet every need of this noble institution. Here pivots, it seems to me, our self respect and respectability as a Conference. Not to build up firmly the Southern University will be most justly an everlasting disgrace to the Methodists of the Alabama Conference. Let us all give Dr. Smith and his able co-workers our *money* first, and then our prayers and sympathies. God speed them in their noble and heroic work. Bro. Scott, our Sunday-school and sub book agent, was present at our Conference, and quite active in the discharge of his duties. He is certainly doing a good work, and wherever he may go it will be to the advantage of Sunday-schools and churches to avail themselves of his good offices. By special arrangement Bro. Scott can sell our publications on the same terms as at Nashville. His post office is Greenville, Ala. We feel safe in saying Pensacola district will send good tidings to the ADVOCATE before the year is gone. Our Bro. Boland is, indeed, a live presiding elder, here and there and everywhere, and abundant in labors.

C. B. DUBOSE, Sec.

MAY 1, 1879.

COLUMBIA CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: We are thankful to report that the Lord's cause is prospering in our hands. We arrived here during the first week in February, and found that our brethren, with much forethought, had provided for our comfort. On our arrival we were met at the landing by brethren who immediately escorted us to the parsonage, "a hired house," large and well arranged for our purposes. We found at hand much to encourage us.

Some of our good sisters here, fit companions for the beloved Dorcas, had anticipated our wants, and had provided for them. The first thing we looked upon, on entering the parsonage hall, was the beautiful motto, "Welcome Home," placed there by the hand of a dear sister for our especial encouragement.

On entering the dining-room our curiosity was at once aroused, and we made haste to lift a neatly spread tablecloth, disproportionately elevated here and there, when we found good things to eat, upon which our eyes feasted, and quite sufficient to last us until we could take all our bearings. Our friends here, both in and out of the church, seem to vie with each other in acts of kindness, for which we are thankful. Our brethren and friends will take care of us.

Our congregations are uniformly large and attentive, and the spirituality of the church good. As a result, we have had conversions and several accessions to the church. There is an unwonted religious interest manifested by our young men. Prayer and class meetings organized, and regularly held and attended. So far as we can discern, perfect harmony and united action prevail.

We attended the District Conference held at Alexandria on the eighteenth, nineteenth and twentieth ultimo, accompanied by a part of the Columbia delegation. Bishop Keener presided to the entire satisfaction of the Conference, and with his usual scrutiny into all the interests of the church. Prominence was given to religious exercises, which proved a blessing to us all. The Conference sessions were held in our new and beautiful church, built under difficulties, almost insuperable, by Bro. Christian Keener, and, if I am correctly informed, mostly with his own hands. I am confident this church was built under circumstances that would have discouraged most others. When this Conference convened there was a debt of five hundred and odd dollars hanging over this church, and for which Bro. Keener was personally responsible. On the Sunday following this entire debt was lifted by the liberality of brethren and friends, and a few hours afterward the church was dedicated by Bishop Keener, in the presence of a large audience. We think the way is now open for a blessed work in Alexandria. May God bless the pastor, and crown his labors with abundant success.

We preached in Alexandria, also in Pineville for Bro. Sheppard, who is doing a good work. He seems to be much encouraged. May his zeal and piety be abundantly rewarded. After a week's absence our party returned home, thankful to God for what we had heard, seen and experienced.

We have taken in a new field of labor, which promises good results. We worship in a building built for a grange hall, but well adapted to religious worship. God has blessed our labors here, a church has been organized, and we look hopefully to the future.

The ADVOCATE has not been forgotten. We wish to see the ADVOCATE in the house of every family, particularly of every Methodist family. There are some who at present are not able to take it, and a few others whose prejudice, on account of certain advertisements, runs ahead of their judgment, and, consequently, are disqualified to appreciate its merits. These brethren seem to forget that when the ADVOCATE is supported as it should be, and is made self-sustaining, its columns will be devoted chiefly to other matter. We will endeavor to collect what is due, and to obtain new subscribers.

As suggested above, we are now living in "a hired house." Everything considered, we have never seen a more generous people than the people of Columbia, and we are at a loss to know why, up to this time, we have had no parsonage. Some of our brethren have suggested a plan for obtaining a home for the preacher and his family. We begin to see daylight, and hope soon to report progress. Oh! that every preacher, on beginning his labors at a new appointment, would see to it that next to the house of God, if not along with it, a parsonage be obtained.

ROBERT S. ISBELL.

COLUMBIA, May 9, 1879.

MONTGOMERY, ALABAMA.

MR. EDITOR: The reports at the second quarterly meeting in Montgomery were, I think, worthy of notice. Hence I give them approximately.

The answer to the third question showed an increase in the number in attendance, and some additional interest in the practical working of the Sunday school. The money was raised to supply the school with the necessary literature for the entire year. And the school is now engaged in raising missionary money—a noble work.

The answer to the fourth question showed an increase of twenty-four in the membership. A large attendance upon the social meetings of the church, indicating a lively interest in her spiritual welfare.

The Ladies' "Bible Class" meeting, organized recently, is worthy of note and commendation. This is, in all essential respects, a class meeting of the best order. Bible truth, the interests of the church, and personal experience, are the leading topics of discussion. The meeting is conducted in a free and easy manner, and is calculated to do much good.

The ladies of this place have kept up a meeting of this character for several years, which has been, is still, an element of power, and an efficient means of success.

While the writer is somewhat Pauline in opinion in certain directions, it is, in his humble opinion, one of the best signs of the times, that the ladies of the church, generally, are becoming more active.

There can be no vigorous Christian life without Christian activity, and to employ actively all the membership of the church, male and female, young and old, is the only way to succeed. And certainly there is no *purer* or more *influential* element in the church than the ladies of the church. Why should *they* "stand idle?" But I am disregarding your request, to "*give facts, not comments*," hence must desist.

The financial condition of the church was reported *healthy*. An old debt of five years' standing, for repairs on the church, has been paid. The parsonage is refitted, and the preacher cared for. And the well-worn *soles* of the preacher give evidence that he is caring for the *souls* of his people.

By the way, this is a good rule by which to judge of a preacher's pastoral industry: Examine his *soles*, for if he stirs much they will be *worn*. Yours truly,

T. E. MASON.

Hilliard J. Hunter.

In a recent number of the ADVOCATE I noticed the death of the Rev. H. J. Hunter, late of the Alabama Conference.

I know but little of the early life of "Uncle Hunter," as he was familiarly called; neither the day of his birth, nor the day of his death, I only know he died somewhere in Georgia, some time last January. Do, doctor, insist upon the brothers giving us the day of his death, and especially what he did *say*. It is no news to his thousands of friends to be told that he died triumphantly—a foregone conclusion—but it would be consoling to us all to know what he *did say* as he passed through the valley.

I first became acquainted with Bro. Hunter in 1858, from which time, until I left for Texas, in 1872, our intimacy was close, and our friendship reciprocal. He was, take him all in all, one of the most pious and best men I ever knew. Perpetual cheerfulness was a most delightful trait of his character. How many families will remember his quiet, cheerful fireside chats, his anecdotes, his pleasant laugh, and his loving jokes and raillery upon "Aunt Martha," his dear old wife! Are they not all treasured up in our memories, never to be forgotten? His religion was free from all austerity. He tried to enjoy it on earth as he expected to enjoy it in heaven.

Childless himself, he was, for all that, a great lover of children, and loved to be among them. What confabs and what fun they would have! Children are quick to love as well as to fear, and they loved "Uncle Hunter." Yes, the old gray-headed man was a great *pet* with the children. His impromptu fireside Bible class among the children of larger growth, what an amount of good they did? I have often thought his fireside sermons or "talks" did as much good as his pulpit discourses; in fact, his great strength lay in being a true pastor, and more especially in watching over his lambs. A child that could speak always learned something from "Uncle Hunter;" and wherever he went he left them some golden precept, to remind them he had been there.

Bro Hunter was not a great preacher, neither was he a profound biblical scholar, but I will venture to say that few preachers in the Alabama Conference have done more good in the way of leading souls to God than Hilliard J. Hunter. His piety and zeal was conspicuous, and in these two great levers his strength lay; not in splendor of language or rhetorical display so much as in the unlimited confidence the people had in the man. His fervent piety arrested the attention of the most careless, while his zealous labor for their good, and his earnest wrestling with them to come to the cross, and obtain salvation, verily had its reward.

Bro. Hunter, in the eyes of some, had some odd ways. He was an odd Methodist—a Methodist of the old school. He was a great stickler for love-feasts, class and prayer meetings. The new order of things did not wear well; he could not get used to them, and was continually making digressions into the old ways; but in a prayer meeting, at a love-feast, in the class or experience meeting, "Uncle Hunter" was in his glory, and it was good to be there.

Friday was always fast day with him, while much of his leisure was spent upon his knees, and I have no doubt that his perpetual cheerfulness was one of the effects of this constant communion with his Maker. He was a great believer in the special providences of God, and in the efficacy of prayer. There was no Huxleyism in his faith; in fact, he knew nothing about him, or cared to. His faith and his philosophy were built upon the truths of the New Testament, that the *foolishness* and ridicule of scientists could not shake.

"Everything works for good," "and has He not given His angels in charge over me," were two quotations that frequently fell from his lips; and he had an unfaltering faith in these promises.

Many anecdotes of his early ministry, trials and struggles he used to relate, to verify their truth, I could give, but it is not necessary, and I have already encroached too much upon your columns, especially since I hope some one else more competent shall give us a sketch of the good man's life.

Bro. Hunter was not only remarkable for his cheerfulness, but his childlike simplicity, his humility and disinterestedness, were endearing beauties of his every-day life. Like Nathaniel of old, if I may be allowed to say so, he was without a guile; totally devoted to his great calling, in every condition of life in which he was placed he was going about and trying to do good.

He had his enemies; and who has not. But he thanked God that that could not keep him from praying for them. If they did him wrong, he could but do as Dr. Madden wrote of Bishop Boulter:

"Some write their wrongs in marble: he more just
Stooped down, scrote and wrote them in the dust;
Trod under foot, the sport of every wind,
Swept from the earth, and blotted from his mind.
There secret in the grave he bade them lie.
And grieved they could not 'scape the Almighty's eye.

JOHN R. CISHING.

OMEGA, Denton Co., TEX., April 15, 1879.

Since the Turkish authorities removed, ten years ago, the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city, and have built outside the walls in some cases entire streets of houses. Synagogues and Jewish hospitals have multiplied, and the German Jews have no fewer than sixteen charity associations and twenty-eight "congregations religieuses." Two newspapers have been started. In the Rothschild and other hospitals, 6,000 patients are cared for annually. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 200 000 000 francs to the Turkish Government. It is said that the value of the land at the gates of the city has increased more than tenfold, while building and construction work of all kinds is carried on night and day. It is further reported that the immigrants, who to a large extent are from Russia, "are animated by a religious enthusiasm of a very pronounced type."

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MAJOR W. P. HOLLINGSWORTH died in Gadsden, Ala., on the morning of April 24. Brother Hollingsworth was a native of Alabama, born in St. Clair county, August 22, 1828, being at his death in his fifty-first year. From St. Clair county his father moved to Pickens county, Alabama, where a portion of his boyhood was spent; came to this place when quite a youth and engaged in business, as clerk in the store of his brother, Thomas Hollingsworth, and subsequently became a partner with his brother, and after a few years, this partnership, being dissolved, went into business alone, and continued therein until the war.

During this period he was happily married to Miss Josephine Lewis, who with six children and four grand-children survive him, and left to contend with the cares, anxieties and responsibilities of life without his aid and affectionate counsels. He embraced religion several years ago at a meeting conducted here by that distinguished Evangelist of the Presbyterian Church, Dr. Nall, and united with the Methodist Episcopal Church, South, in the communion of which he lived and died an acceptable member.

At the commencement of the war he enlisted and went into it as Captain of a company in the Nineteenth Alabama Regiment, and was subsequently promoted to the position of Major in that Regiment, and served his country as a gallant Confederate soldier during the war. At the close of which he returned home to this place, and engaged in the mercantile business, which he successfully followed through life.

Having by strict, close and energetic attention to business not only made a good living, and provided a model home, and business house for his family, but has left them a handsome estate, besides, providing liberally for the education and comfort of his children, and not sparing his means, labor and counsel in building up the interest and enterprises of the town and community. He was indeed a model man in a great many respects: of sound and keen perception and judgment; sterling integrity; indomitable energy; honest and upright in all his transactions with men; and upon these noble and commendable virtues that adorned his character, a suspicion of their absence has never been indulged. Indeed in all the relations that he sustained to society, to his family, to the poor, to the church, to the moral, social and religious elements that make up and constitute good society and communities, his hand and heart were open to contribute thereto. A member of the Masonic fraternity and Knights of Honor, he was buried with the honors of the latter order.

Brother Hollingsworth's religious life was not marked with those outbursts of noise and show, and those spasmodic exhibitions which characterize the religious experience of many, yet looking at those traits which make up and constitute a solid, intelligent and reasonable Christian experience and character, growing out of a firm conviction and belief in the doctrines of revelation and a corresponding demonstration in acts and good works, their development is seen in the life of this worthy man.

The disease which terminated his existence was long and protracted, but did not confine him to his bed entirely until about a month before his death; and during this period I visited him almost daily for the last two weeks of his life, and had with him the following interesting interview in regard to his prospects in the future. When asked if he had thought much on this subject he remarked: "Yes a great deal," and repeated "a great deal." "I may be mistaken, but if I am I am woefully mistaken; while I see and regret my many shortcomings; how far I have failed in doing my whole duty, and my many indiscretions, yet I have tried to do, in my weak way, the best I could." He said that he believed in growth in grace and that a person professing religion ought to get stronger and stronger; "yet I have not advanced as I should have done; I never doubted my conversion," and he pointed to the time and place where it occurred, and remarked: "Although I have not been to church in six months, yet the reason is the nature of my disease forbade it," and said: "I have, during that time, kept up family prayers in my family, and in my weak way, until a few nights ago, I was not able to attend to it." Since then Sister Hollingsworth has told me that frequently, before he had to abandon it, he had to be lifted from his knees into his chair. He also said in that interview, while he felt that he would like to get well yet he was resigned to the will of God. This is in substance the conversation I had with him when his mind was perfectly clear, calm and composed, and in this state of mind he left us, without murmuring or repining at the Providence of God. "We sorrow not as those without hope." "We have hope in his death." The church here will miss him, the community will feel the loss, but, ah! his dear family will feel it more keenly and sensibly than all. May the good Lord incline the hearts of all to imitate his virtues; and may his protecting care continue to surround and overshadow his afflicted family.

A. C. RAMSEY.

SAMUEL SCARLETT died April 1, 1879, near Havana, Hale county, Alabama, in the eighty-third year of his age. He was born in Canada, January 16, 1797, and when but two years old his parents removed to Hillsboro, Orange county, N. C., from which place they had gone to Canada a few years before. Here he lived until he was about thirty five years old, when he removed to Alabama, and in 1836 he settled in the place where he continued to reside until his death. He was raised in the Episcopal Church, but he has told the writer that neither he nor any other member of the family knew anything about experimental religion until they were awakened and converted by a Methodist itinerant preacher. The whole family then joined the Methodist Church, and for many years they enjoyed the training that comes from a regular attendance upon class meetings, and a strict observance of the rules of the church. His conversion took place in early manhood, and he remained a faithful member of our church for more than sixty years. He acted as a Steward for a long period, and he made it a rule to collect the preacher's salary before the Conference at which he was to be appointed to his work, so that he might not be troubled about his support. His seat in church was never vacant until he was so enfeebled by age as to render it impracticable to be present. His experience as a Christian was very clear and satisfactory, and he delighted to talk of the goodness of God to him all through his life. Next to his bible he delighted in Wesley's sermons, which he regarded as the best expressions of a Christian spirit outside of the Scriptures.

Brother Scarlett was a man of remarkable honesty and independence of spirit. During the last few years of his life he became somewhat straightened in his means of living, and when some of his friends offered to assist him he refused to receive anything as a gift, but he insisted on giving his note for whatever was furnished him. He made it a principle, all through life, never to receive anything from a fellow man without paying for it. He exhibited the same spirit toward the ministry. He felt that he owed a debt to those who served him in holy things, and he was always among the most prompt and liberal in his contribution for the support of the church; and when he became unable to bear his portion of the expenses of the church, it seemed to give him real distress of mind. His industry was as remarkable as his honesty. He continued to labor on his farm up to the time of his death, and sometimes, overcome by heat, he would stop his plow in the field and sit down behind it a few minutes to rest, and then renew his work. His last illness was brought on by over taxing his strength when he was too unwell to work.

He left no dying testimony in words because the power of speech was gone, but by look and gesture he gave evidence that he died full of hope. Brother Scarlett was no stranger to suffering, but affliction seemed but to refine his spirit and drive him to God. The whole community felt sad at his death, and his brethren gave evidence of their sympathy with his family in acts of kindness shown them.

PASTOR.

MRS. REBECCA ANN PEARSON died, in Wesson, Miss., of neuralgia of the heart, at seven o'clock on Tuesday morning, April 29, 1879. Mrs. Pearson was born in Marion county, Miss., January 19, 1837. Her maiden name was Connally. She was married to Mr. John Pearson, in Pike county, Miss., September 22, 1858. Several years ago, being left with a family of small children on her hands, she removed to Wesson, Miss., where she could better provide for their support. By her uprightness of character and amiability of disposition she won the confidence and esteem of all who knew her: She was energetic and frugal and hopeful. A child of affliction, she bore her troubles with fortitude and patience, and overcame the difficulties in the way of her success. She was a woman of decided and strong character, bearing, with a cheerful spirit, burdens that would have crushed an ordinary woman. Mrs. Pearson joined the Methodist Church when about eighteen years of age; and, though always consistent with her Christian vows, she never openly professed to enjoy the witness of the Spirit till late in life. Her death was sudden, and entirely unexpected. She was cut off without being permitted to say anything to any one about her prospects for the future. But we needed not her dying testimony to assure us of her future happiness. Her life was sufficient. She leaves to her four children the heritage of a good name, and of a pure Christian example. May they follow her as she followed the Lord.

W. H. LEWIS.

At a regular meeting of the Female Financial Association of Fayette circuit, Mississippi Conference, the undersigned committee was appointed to draft resolutions upon the death of two of their faithful members, viz: Sisters ELIZA EOLES and NELLIE M. ADAIR; therefore

Resolved, That although we mourn their departing from us, knowing that we shall miss their wise counsel and faithful labors, yet we mourn not, because we know the Judge of all the earth will do right.

Resolved, That from our knowledge of their uncommon piety and their dying testimony, we now believe they are happy in heaven.

Resolved, That we tender to their relatives our heartfelt sympathies, and will forward copies of these resolutions to the families of the deceased, and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

E. E. H. ARMSTRONG,
M. S. COFFEY,
GEO. C. ARMSTRONG,
Committee.

METTA MARVIN, daughter of Levin and Matilda Gaskins, of Lincoln county, Mississippi, died April 19, 1879, aged one year, eight months and seven days.

H. R. CALDWELL.

But there beamed a smile so fixed, so holy, from that cherub brow, Death gazed and left it there. He dared not steal the signet-ring from Heaven.—Mrs. Sigourney.

The Christian Advocate.

THURSDAY, MAY 22, 1879.

THE GOLD OF HOPE.

Bright shines the sun, but brighter after rain;
The clouds that darken make the sky more clear;
So rest is sweeter when it follows pain,
And the sad parting makes our friends more dear.

'Tis well it should be thus; our Father knows
The things that work together for our good;
We draw a sweetness from our bitter woes—
We would not have all sunshine if we could.

The days, with all their beauty and their light,
Come from the dark and into dark return;
Day speaks of earth, but heaven shines through the night,
Where in the blue a thousand star-fires burn.

So runs the law, the law of recompense,
That binds our life on earth and heaven in one;
Faith cannot live when all is sight and sense,
But faith can live and sing when these are gone.

We grieve and murmur, for we can but see
The single thread that flies in silence by;
When if we only saw the things to be,
Our lips would breathe a song and not a sigh.

Wait then, my soul, and edge the darkening cloud
With the bright gold that Hope can always lend;
And if to-day thou art with sorrow bowed,
Wait till to-morrow, and thy grief shall end!

And when we reach the limit of our days,
Beyond the reach of shadows and of night,
Then shall our every look and voice be praise
To Him who shines, our everlasting light.

—Sunday Magazine.

Canon Farrar on England's National Vice.

The devotion to liquor, as every one knows who knows anything about his country, is the besetting sin of the nation; and, so far from trying to check this besetting sin, we encourage, we render attractive, we protect, we indefinitely multiply, we thrust at every step before those whom it is most likely to destroy, innumerable temptations to it; and this we do and continue to do, though we know that so difficult is it for the poor, even when they wish to keep aloof from it; so subtle, rapid, fatal, enslaving, is the horrible fascination of it, that a man often becomes a drunkard almost before he sees the awfulness of his peril; and when once he is a drunkard, most often he is hurried all downhill with fatal rapidity into incurable ruin of body, mind and soul. Can we then wonder that, more and more, by common confession (a confession, alas! now humiliating, of a fact how notorious) the national vice of Great Britain is drunkenness? Not one day passes without our witnessing its terrible ravages. To the ruin it engenders, all alike bear witness. From the army, from the navy, from great cities, from country villages, from the police, from guardians of the poor, from manufacturers, from merchants, from all large employers of labor, from physicians, from judges, from the clergy of every denomination, and most often and most bitterly from the working men themselves, come pouring in the accumulated testimonies—emphatic, heart-rending, unmistakable, reiterated—to the prevalence, to the increase, to the deadliness of this degrading sin. Do you, who are rich and respectable, you who, shut up in your stately houses or quiet homes, know nothing of this, and, therefore, nursing in some delicious stillness your dainty loves and slothful sympathies, hear it with indifference or impatience? If you would know what drunkenness is; if you would learn what cause there is to lift up the voice respecting it, leave your ease; do not be afraid for once to sicken your sensibilities; do not be afraid to soil your robes. See women, or what had once been those gracious beings, shrieking, fighting, blaspheming, pawning the very shawls off their backs, and the very bed on which their children lie. Watch the poor, rugged, emaciated drunkard—lost to health, lost to respectability, lost to home—reeling from the counter where he has over and over again shamefully squandered what might have kept himself and his family in comfort and independence. Follow him, at least in imagination, to the chronic and squalid misery of that bare, foul room, which might have been a home. See his children fly from him terror stricken, and huddled away out of sight in the corner, in the street, anywhere. See his wife—but the picture, though infinitely less than the reality, is too horrible; and you may see this almost anywhere; you may see it almost any day; and when you have seen it you will know at last why the hearts of thousands sink within them as they contemplate this slanderous shame, this clinging curse, this eating canker of our prosperity and of our life. These are its infamous results—parent of evil. Who will venture to deny one of these awful indictments with which I here arraign it? Unnecessary as it is, except possibly in rarest cases of illness, being neither a food nor a source of strength, it wastes our resources; it saps our national strength; it empties our churches; it frustrates our schools; it fills our prisons; it crowds the wards of our hospitals; it peoples the cells of our asylums; it swells the tables of our mortality; it degrades many of our rich; it brutalizes multitudes of our poor. Now, all this being so, what will you do? Oh, I do believe that there are thousands of good men and good women who, if they knew about this subject all they might know, would at least not do certain things. They would not look on coldly and indifferently while others struggle. They would not think the drunkard a fit subject for a smile or a jest. They would not oppose any legislative endeavor to diminish for the working man his worst and fatalest seduction. They would not meet the arguments of temperance by those feeble superstitions and exploded fashions of Scriptural reasoning which have been used ere now to kindle the fagot of the inquisitor, and rivet the fetters of the slave. They would not supply to the cause of intemperance the shallow sophism or the ensnaring epigram. But what they would do would be to join hand-in-hand in a holy crusade against this curse of nations; this worst stumbling-block on the path of moral, intellectual and religious progress. And if they did not see their way to do, as a simple and much-needed protest, what thousands, thank God, of our clergy have done (and have done not only without injury to health, but with positive advantage to it—not only without diminution of strength, but with decided increase of it)—namely, abstain from all intoxicating drinks for their brethren's sake, if not for their own; if they did not make this cheap and beneficial sacrifice, yet at least, in order that the next generation may be partially delivered from that which is the bitter curse of this, they would train up their children, when any fermented liquor is set before them, to say with the children of Jonadab, the son of Rechab: "We drink it not, for our father commanded us, saying, 'Drink it not.'" Oh, what a generation would that be, how healthy, how wealthy, how clear of intellect, how strong of arm, how fertile in resources, how rich in hope, to which drink would be unknown! The blessing to Jonadab, the son of Rechab, was that he should not want a man to stand before God forever; and if, as a nation, we continue in this sin unchecked, if the more we earn the more we see the people saturating soul and body with this destructive liquid fire, what shall, what must be the curse to us? Shall it not, must it not be that on the walls of the banquet houses of our luxury shall come forth the fingers of a man's hand and write: "*Mene, Mene, Tekel, Upharsin*," "Numbered, numbered, weighed, and they shall divide?" Must it not be that for us, as for the drunkards of Ephraim, our glorious beauty shall be a fading flower; that our pleasant vices shall be made an instrument to punish us; that the scepter of our imperial domain shall drop out of the nerveless grasp which our selfishness has relaxed; that the crown shall fall from our heads, for we have sinned? Which fate, the fate—because of their sins—of so many sinful nations before us, on our repentance, may God avert! But if we repent not then, as Assyria fell for her pride, and Babylon for her cruelty, and Persia for her effeminacy, and Athens for her lust, and Spain for her avarice, so, in her turn, must England fall for her drunkenness; and the ax is in the air, and the fiat shall go forth: "A good tree bringeth not forth evil fruit, neither can a corrupt tree bring forth good fruit." "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."—Sermon on "The Vow of the Rechabites."

American "Communities."

Scattered through thirteen States, branches of eight main bodies, are seventy-two communities, whose central idea is that of holding all things in common. They number some 5 000 persons, owning perhaps 180,000 acres of land and $12 000,000 of property. The Icarians are French; the Shakers and Perfectionists are Americans, although the former were organized by an English woman; the renbinder are German. The Eben-Ezers (Aurora) call themselves "Inspirationists," their present leader—a woman—claiming to speak by Divine inspiration, and this claim runs back over a century with them in Germany, before they became communal. The Separatists came from Wurtemburg, under stress of persecution on account of their religious views. The Shakers, who are the oldest and most numerous of all these groups, were organized by an English woman named Ann Lee, who, while in prison for her religious manifestations in 1770, claimed to have had a special revelation from God, and was directed to come to America. The Shakers and the Rappists or Harmonists are celibates. The Perfectionists at Oneida, New York, and Wallingford, Connecticut, applying their doctrine of communism, go beyond the Mormons. The Communists make provision for the wants of this life, with peculiar religious notions, which might be called fanatical, but they are entirely free from a spirit of intolerance. Some are spiritualists in the ordinary sense of that word; some look very soon for the second coming of Christ, and the end of all things, while others believe the second coming already past; they believe in a special nearness of God to themselves; they have their own hymns, literature and observances, and seem to be moved by a desire to separate themselves from the world. The Oneida people are manufacturers mainly, agriculturists incidentally; the rest are agriculturists mainly. All have shown an extraordinary aptitude for invention and for economizing labor. The Shakers, who are particularly well known by reason of their numbers and their many colonies, have a large variety of trades, and the work of all communistic societies has an established reputation for both uniform excellence of quality and honesty of quantity. None of the communes are rich in the ordinary sense of the word, and they do not try to be. They take work easily, being content with a little more than subsistence. Mr. Nordhoff expresses his surprise to find, in the societies in Oregon, people satisfied with so little. There is an utter lack of what are called the amenities of life. They have few books, and care nothing for the news. The celibate societies—the Shakers and Rappists—have long been decreasing in numbers, and the neighbors of the latter are wondering what will become of their large property when the old people pass away, but they profess to expect a sign from the Lord. The Shakers take children to bring up, but do not succeed in keeping many of them after maturity. Of the other societies only the Eben-Ezers and Perfectionists are increasing in numbers. The latter are exceptional in assiduously seeking to make their life attractive by systematic amusements. An institution which after so many years numbers only 5,000 persons in all must be viewed as a social phenomenon rather than as a leaven likely to spread.—New York Times.

"Dr. Dobbs" on Majorities.

In the course of my travels in Antipode I was greatly impressed with the wisdom which seemed to characterize the decisions of all their public bodies. I noticed, too, the absence of all effort, on the part of speakers, to secure applause, or to court the popular favor. All the appeals were addressed to the reason and the conscience, rather than to selfishness or to prejudice. All this seemed to me strange and unfamiliar. I asked an explanation of a wise and elderly citizen. He replied: "Wait till you see the vote taken." So, the next public meeting at which I was present, I noticed that the great body of the audience voted "aye;" about half a dozen voted "no." The chairman at once said: "The noes have it, and the motion is lost." To my surprise, no one arose to dispute the count. Presently another vote was put. Here only two or three voted "aye," and all the rest "no." The chairman said: "The ayes have it; the motion is adopted." I saw the same thing take place several times.

Much perplexed, I repaired again to my friend, and asked once more for an explanation. He showed me the constitution of the country, in which I found the following provision: "All questions shall be decided by a vote of the *minority*." My looks asked for enlightenment. My friend said: "Do not the foolish and the selfish form a majority in every community?" I assented. "And are not the wise and good a minority in every country and city?" "Undoubtedly." "Was not Columbus in a minority of one when he set sail for the New World?" "No doubt." "Was not Galileo in a minority? Was not the majority against Copernicus and Jenner, and against every good and great man that the world has seen?" "Unquestionably." "Well," said he, "you have the whole matter in a nutshell. The fundamental law of our State, and of every society, literary, scientific, religious, is that the minority shall bear rule. We hold that mankind are apt to go like sheep, blindly, following some leader, who probably is no wiser than themselves. The very fact of their going in a mass we regard as proof that they have not reasoned it out. But when we see a handful willing to stand up by themselves against a vote next to unanimous we regard this as proof that they have thought over the matter for themselves, and that they have convictions. If there is but one in the minority, we feel absolutely certain that he has a mind of his own, and we reckon that a minority of *one* is the strongest vote that can be. Only one thing could be stronger, that is a minority of *none*. But the difficulty of ascertaining exactly in what direction the minority of none voted has led us to regard the *one* minority as the strongest that is at present practicable."

To the adoption of this simple principle," he said, "we owe all our harmony, our wisdom and our prosperity. You notice that the speakers address themselves to the few that have heads; not to the many who have none. Any speaker who should appeal to passion, or to short-sighted selfishness, would be pretty sure to find himself carrying a majority, and would infallibly be defeated."

"Sir," said I, "I am lost in admiration at the ingenuity, the simplicity and the effectiveness of your plan. I can but regret that it was not revealed to the men who formed the constitution of my own land. But I will spare no time or labor to secure the speedy adoption of this novel but grand feature."—National Baptist.

Religious Intelligence.

—The London City Mission has a corps of 152 agents, and spent on its work over $250,000 last year.

—The Queen of England is very greatly interested in the religion of the population along the English canals.

—It is reported that the old Kirk, and also the Free Church, of Scotland have opened missions on the Island of Cyprus.

—A Baptist council in Minnesota has declined to ordain a minister who denies the right of women to speak in meeting.

—Near the site of Jacob's Well, in the city of Samaria, Palestine, there is a Baptist Church with a congregation numbering a hundred.

—If so much has been done in the Sandwich Islands, in Madagascar, in Tahaiti, in Tonga, in Fiji, the work of God can be done anywhere.

—The death is announced of Professor Goering, of Leipsic. He was engaged in the completion of the third volume of his "Kritische Philosophie."

—The Catholic Archbishop Lavigerie has sent out a third party of ion missionaries for Central Africa. They will be escorted by a company of Papal Zouaves.

—The "Bethel" at Honolulu (in charge of the Rev. Mr. Damon) has become an important center of religious effort among the Chinese. Four thousand Chinese laborers found their way last year to the Islands. The Chinese Sunday service has become regular and well attended.

—The Rev. S. J. Whitmore of the London Missionary Society says that every missionary sent to the Pacific Islands creates before many years a trade worth $50,000 a year. This may be too high an estimate, but it certainly indicates an important fact.

—During the month of March, Messrs. R. L. and A. Stuart made a donation of $5,000 to the Presbyterian Board of Relief for disabled ministers and the widows and orphans of deceased ministers.

—The Western Branch of the W. F. M. S., reported at its last meeting 244 auxiliaries; 5 627 members; 66 life members; 2 honorary managers; 1,703 subscribers for the Heathen Woman's Friend.

—The Christian Advocate makes an earnest editorial appeal for Garrett Biblical Institute, which must be closed unless the church comes promptly to the rescue. The yearly expenses exceed the income from the endowment.

—A chapel has been opened in the village of Eversley, near London, so well known in connection with the life and labors of Charles Kingsley. Within the last twelve years twenty-five places have been opened for Methodist worship within a radius of as many miles from Aldershot.

—The accessions to the missions of the Society for the Propagation of the Gospel in the Madras district have risen to 24 379. Converts still continue to offer themselves, though not in such large numbers as at first. The bishop says he is doing all he can to continue and extend the movement.

—Thirty-five years ago not a single Protestant missionary was living within the bounds of the Chinese empire. Since then nine provinces have been occupied and at the twelve treaty ports by forty missionaries, and at the other nine provinces have been traversed by missionaries, while, of forty thousand nominal Chinese Christians, thirteen thousand are communicants.

—The Papuans of Southeast Cape, New Guinea, have poisoned six native Christian teachers of the London Missionary Society, by placing some noxious tree in their drinking water. Out of twenty men, women and children, landed in December by the missionary ship John Williams, three-fourths have already died by the act of the natives or from fever.

—Dr. Laws and party have returned in safety to Livingstonia from their tour on the west coast of Lake Nyassa. It is said that the number of natives settling at Livingstonia is constantly increasing, escaped slaves regarding it as a place of refuge. The results of Dr. Law's observations will probably be given in the next number of the Free Church Record.

—The Christian at Work says: "Results tell—they are the test, after all, as illustrated in the case of Rev. Dr. John Geddie, who had an epitaph which, in a few words, told the whole story of a long and laborious life. When he died on the Island of Aneityum, the people erected a tablet to his memory with this inscription:—

When he came here
THERE WERE NO CHRISTIANS
When he went away
THERE WERE NO HEATHEN.

Volumes could not speak more."

—The civil authorities of Prague, Austria, where missionaries of the American Board have maintained public services for more than a year, have, for some reason not assigned, directed that no more such meetings be held, under penalty of $50 fine or 20 days, imprisonment. The persons attending these meetings are only permitted to attend services of the churches recognized by the state. A Stupitz suit was brought against leading members of the congregation for holding conventicles. An appeal from an adverse decision was taken to the State Court in Prague, which has not yet been decided. There is very little that is encouraging in mission work in Austria. As in many other cases, the missionaries have to work on amidst obstacles and discouragements and feed on hope.

—The eighth report of the Free Church of Italy, of which Father Gavazzi is a prominent member, states that body has now 12 ordained ministers, 13 evangelists, 37 elders, 65 deacons, 14 deaconesses, 1 635 communicants, 183 catechumens, 588 Sabbath-school children, 1 205 pupils in day and night schools, 21 teachers in day-schools, 1,465 regular hearers of the gospel, 1,694 additional occasional hearers, 33 churches, large and small, and 30 out-stations more or less frequently visited. The contributions of the churches last year for evangelization amounted to 1,207 francs, while for all objects the sum collected was 8 735 francs. In the college at Rome there are 14 students—7 in the theological and 7 in the preparatory department. The students are taught English among their studies. The schools in Rome contain about 250 students. Father Gavazzi's church, on Saint Angelo Square, has an average congregation of about 200 and received 22 converts last year. The government recognized the church last year as a corporate body and gives 300 francs yearly to its schools in Rome.

—The annual report of the Madura Mission of the American Board, which lies in the district in which about 60,000 Hindoos renounced heathenism last year, states that, although the mission has not shared largely in this movement, yet the year has been one of prosperity. There are now in connection with it 109 congregations, an increase of 28. They consist of about 3,000 families and eleven thousand souls. Four hundred and thirty-three were received on profession. A number of the members of the congregations are described as non-heathen, who know little of Christianity and require patient instruction. The opinion is expressed that "the plan adopted by the mission in 1843 of enrolling such as have outwardly renounced heathenism or Romanism, and are willing to place themselves under Christian instruction, as members of regularly organized congregations, is the wisest." The system corresponds to the practice in all Christian countries; and it is true here, as there, that accessions to the church are almost wholly from the class which regularly enjoys religious instruction." The itinerancy, which is valued more and more, reached the inhabitants of about 100 villages.—Independent.

Our Young People.

SHOWER AND FLOWER.

Down the little drops patter,
Making a musical chatter,
Out of the clouds they throng
Freshness of heaven they scatter
Little dark mothers among.
Coming to visit you, Posies!
Open your hearts to us, Rosies!
That is the Raindrops' song.

Up the little seed rises,
Parts of all colors and sizes
Clamber up out of the ground.
Gently the blue sky surprises
The earth with that soft-rushing sound.
"Welcome!"—the brown bees are humming
"Come!" for we wait for your coming"—
Whisper the wild flowers around.

"Shower, it is pleasant to hear you"
"Flower, it is sweet to be near you"
This is the song everywhere.
Listen! the music will cheer you
Raindrop and blossom so fair
Gladly are meeting together
Out in the beautiful weather
Oh the sweet song in the air

—St. Nicholas.

Paper.

Do you keep a journal? Anyway, you write compositions, and how fine and white the paper is! Have you heard of papyrus? That was the very first kind of paper ever made. It is the name of a reed that used to grow in Egypt long, long ago.

The paper was made by peeling thin slices from the reeds. A number of these peelings were placed side by side on a board, and other strips were laid across them. Then they were wet with gum water, and hammered, smoothed and whitened in the sun. Sometimes they were made into rolls a hundred feet long. All the Egyptian books were written on this paper with the point of a reed dipped in ink.

Discoverers have found many rolls of papyrus covered with writing in the buried cities of Pompeii and Herculaneum.

Then came parchment. It is made of the dried skins of rabbits, calves or sheep. Often the skins have been soaked in water, the wool or hair is scraped off, the surfaces smoothed with a sharp knife, and the skins are stretched on frames, and dried. Papyrus was first used about two thousand years B. C., and parchment about fifteen hundred years later. During the first century the Chinese made paper from silk and a little later from cotton. In the seventh century Spain made good headway in the art by discovering that linen and cotton rags were better than the new or raw materials, as the former could be reduced to pulp much more readily than the latter. The first paper mill in England was built at Hereford at the end of the fifteenth century.

Before the erection of machinery for the purpose, the rags were made into pulp by softening them in water in a kind of mortar. Then the stamp mills were introduced, which pounded the rags with a heavy iron weight. But it was not until the invention of the paper machine by Louis Robert, of France, in 1799, that the manufacture of and demand for paper became very great. Improvements have been made, of course, but the main principles of this machine have not been changed. Let us see how paper is made now a-days.

In the first place, the rags are carefully sorted by women, on tables with sieve bottoms to allow the dust to fall through. The rags for the paper are cut into very small pieces by hand on a sharp knife fastened to the table. For common paper the rag-cutting machine is used. This machine has two revolving blades which just touch another blade called the bed knife. The cut rags are carried by bands to a large wire-covered cylinder, called the duster. Here they are shaken and tossed about till all the dust falls through the netting. Then comes the boiling process. Three thousand or four thousand pounds of rags are placed in a huge boiler and kept there about fifteen hours. They are then soft and ready for washing. The engine, as it is called, wherein the washing is done, is an oblong vat holding three hundred or four hundred pounds of rags. In the center of the engine and running the long way of it is a partition. As this does not go the entire length you can see that there is an endless passage way for the pulp half the width and the length of the machine. Water is put into the engine with the rags and around they go for three or four hours, sweeping under revolving knives every time they pass a certain point in the tank. The rags are constantly washing in pure water, as the dirty water passes through a wire cloth and is taken up and discharged by scoops. At this stage the rags are known as "half stuff." The "half stuff" is now bleached by adding a solution of chloride of lime. By raising a valve at the bottom of the engine the rags are emptied into a large "steep chest" in the room below. Here they remain for two or three days to give the lime a chance to act upon the whole of them, and then they are taken to the beating engine, which is a machine similar to the washing engine only in the former the knives are not so sharp. Here the chloride water is washed out and the fibers thoroughly separated.

This process takes five or ten hours, and in the case of bank note paper fifty or even seventy-five hours are often required. More water is now added to the "half stuff" until the whole mass is in a semi-liquid state. At this point it is ready for the paper machine. Before Robert's invention they made this pulp into sheets of paper by hand.—Christian Union.

Mexican Water-Carriers.

A Mexican water-carrier is always an oddly-dressed fellow. He looks something like the man some one met "one misty, moisty morning," who was all clothed in leather. He has a leather cap, jacket and trousers, the last reaching only to his knees, and held aside with bright buttons of silver, so as to show the white cotton drawers beneath. Down the front of his jacket, too, and around the rim of his cap, are bright buttons. Fastened at his side is a leather wallet holding his money. On his feet are leather sandals. Over his head are two stout leather straps, holding two jugs of earthenware, one resting on his back and the other hanging in front.

He begins work early in the morning. If you go into any of the public squares in the city of Mexico, you will then see a great many of them all seated around the stone basin and busy preparing for the day's work. They reach far over the edge and, dipping up the water, fill their large jug. Throwing that on their backs they reach down once more and fill the smaller one, and then trot off and visit the different houses of the city, and sell the families what water they want.

You would say, perhaps, it was a heavy load to carry by the head and neck, but the carrier does not seem to mind it, for he is very strong, and the jugs just balance each other. It is said an Englishman was once told of this balance and, to see if it were so, he waited until a carrier came along and then, with his cane, broke one of the jugs. Alas! down came the man, jugs and all; his balance surely was gone.

Water has to be brought about in this manner because none runs into the houses by lead pipes, as with us. It all comes from near the old castle of Chapultepec, three or four miles from the city.

It runs over great stone aqueducts, built by Cortes, and when it reaches the public squares, falls into the stone basins of the city. So, you see, it makes these carriers almost like our milkmen, only they do not come with a fine horse and carriage, and do not make nearly as much money. They only get a few cents each day. How hard they work, too! Busy from morn till eve, always earnest, hardly ever smiling, always on a little Indian trot, they go about from house to house, and then, when the day's work is over, what a life they lead!

They have no home to go to, either; they live in the streets, sleep in the gutter or on the cathedral stone steps, and often, I fear, get so befogged on "pulque" the national drink, that they care not whether they have a home and good bed or not.

Think what a miserable existence, not knowing how to read, dressing as those before them did three hundred years ago, and doing nothing but carrying water about the city. Every day they will go into the great cathedral and say their prayers. They put their jugs down beside them, clasp their hands, raise their eyes to the image of their patron saint, and mumble their requests or their thanks, and then, taking a last look at the gold candlesticks and rich ornaments, will hurry away and continue their hard, uninteresting daily labors.—Wide Awake.

Correct Speech in Children.

Nothing bespeaks a true lady and gentleman or well bred child more than the use of correct language, pure, clean speech. Cultivate, my young friends, good English in every-day conversation. Unclean speech is in keeping with a smutty face, begrimed hands and soiled clothes. Strange how easily and almost unconsciously some slides into a careless, slipshod way of talking, even when the rules of grammar are quite familiar. It is not uncommon to find people learned in all the rules of syntax who apply them to the art of writing, yet habitually talk incorrectly.

Early culture and association with refined persons are quite essential to give purity to speech; but if one has unfortunately been deprived of these he should continually watch his words till he gets to the habit of using decent English, for nothing so unmistakably marks one with vulgarity, no matter how elegant is the outside covering, as shabby, low-born speech.

Not long since the young folks belonging to several families in a certain neighborhood who had frequent intercourse with each other, entered into an agreement to pay a small forfeit every time either of them made use of certain vulgarisms in speech that had become a habit with them. Old and young, large and small, soon became interested and entered into the compact. All had fallen into the habit, for false syntax is contagious, and spreads through whole communities when it once breaks out, and one of its worst phases is that people are affected by it without knowing it.

For a time the treasury, the contents of which, by the way, was given to charitable purposes, was pretty full. Each one was a self-appointed monitor. The plan caused considerable fun, but, what is better, completely cured the bad habit. I doubt if in that circle the horrid word "a'n't" or "wont," or "have got" are ever heard, or "done" for did." And their conversation is seldom embellished with "you know," "now a" "I tell you what," "of course," and the like, or with high-sounding superlatives where only the moderate positives have any meaning.

As much as I dislike slang, even what is termed the better sort of it, which, by the way, should be used very sparingly if at all, apt as it sometimes seems, I dislike these specimens of false syntax, these vulgarisms, more, and they should be carefully watched lest they creep in and spoil fair speech.

I would recommend to my young friends who have frequent intercourse with each other the formation of such a club as I have been describing for mutual benefit. My word for it, it is a marvelous corrector of false syntax, and the rules might extend to other bad habits, and so be constituted a reform club.

Tom: "My father's so tall he can look over the garden wall." Jack: "So can my father, with his hat on."

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

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REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Speaking the Truth in Love.

Controversy, even among religious people, is nearly always attended with more or less of bitterness. In it the contestants are not sufficiently careful to speak the truth, or what they believe to be the truth. Bad passions are aroused by opposition, and anger, wrath and malice are too frequently engendered. John Fletcher, in his polemical disputations, always maintained a Christian temper, but we cannot say as much for Toplady. Both were equally sincere, but, however it might have been in regard to the doctrines discussed, the victory of temper was with Fletcher. Luther was often harsh and coarse, Melancthon was keen, and also sweet and kind. We may admire the strength and honesty of Calvin, but his stern and sometimes cruel severity repel us. It is clear that men may be sincere, tremendously in earnest, and be without love. With strong and honest convictions they speak, but the law of kindness is not on their lips. Truth may be the theme, and yet it may be presented in a manner that robs it of all its attractions. "The sweetness of the lips increaseth learning." In dealing with doctrine, and in condemning sin, fearful truths must be stated and enforced, but can we do these things in a tender and loving spirit? Much depends on the motive. Is it to benefit and save, or is there not sometimes a spirit of impatience, and a feeling that the perverse are scarcely worthy of our pity and compassion?

Evidently it is not enough that we say the truth, and that we say it from the depths of honest conviction. The spirit in which we speak is scarcely less important than the truth itself. The truth that wins is that which is spoken in love. This is the element of power in the gospel. It is a revelation of truth, embracing divine law, the condemnation of sin, and threatenings and wrath against sinners, but it would be powerless to influence men if it were not for the love that is manifest in the cross. As God speaks to us, He speaks the truth in love. This is the magnet that draws sinners to Christ, and it is the force that moves and reforms the world. The convincing effect of an argument depends greatly upon the spirit in which it is delivered. Truth without love, so far from sanctifying and saving, will often arouse obstinate prejudice and persistent rejection. Its convincing and persuasive power depends upon the spirit of love in which it is proclaimed. Parental authority must not be relaxed, instruction and counsel must be diligently given, and yet, if love does not irradiate them, the child will go astray, and the shadows of an irreparable calamity will rest upon the home. Lack of love in family government is a greater defect than lack of firmness and neglect of instruction. How to be faithful and loving at the same time should be the study of parents who would bring up their children in "the nurture and admonition of the Lord."

Truth is mighty, but its might grows out of the love in which it is attired. It will prevail, because it is the expression of love, and because the fountain of all truth is also love. Truth may be uttered, and often is, in a spirit of hate and envy, and bitter enmity. Communities, churches and societies are arrayed in animosity against each other, and the opposing parties are alike zealous for the truth. Sectional, partisan and sectarian feelings are in the ascendant. It is hard for either side to make a deliverance free from prejudice and passion. No good can ever come of such disputes. With love eliminated men can never be convinced or reconciled. The truth may be on our side, but it will be little better than a lie for the purpose of bringing about harmony and peace. Northern men may write about the South, and Southern men may write about the North, but as long as their pens are dipped in gall there will be nothing but increased alienation. Zeal for the truth is of little value in itself when charity does not guide and control. There is a wide difference between the Spirit of Christ and that of Jehu.

Love would not put an end to differences of opinion, but, if the truth were always spoken in love, there would be an end to acrimony, and to nearly all the evils growing out of these differences. Love, however, is a clarifier of the mental vision, and its prevalence in speech would greatly limit the grounds of conflict. It would rule out everything of a personal, selfish and sectional character; it would put away angry and harsh tempers, and rash and prejudiced judgments, and the pure light of truth would have a better chance to reach the understanding. Men do not often quarrel about truth that is held and uttered in love. As men are constituted, we do not see how they can ever be perfectly agreed in opinion here, but love will greatly help to this result, and take the sting and venom out of all human controversy.

Besides, we must speak the truth in love if we would be sure of possessing the truth. As an element of character, it is apt to slip away from those who advocate it in a wrong spirit. Love is the preserver of the truth in us. Speaking the truth in uncharitableness opens the way to perversion of the truth, to duplicity, and finally to falsehood. Hence it is that partisan and religious bigotry, in its advocacy of opinions, always overlooks or distorts facts, takes a one-sided view of every question that comes up, and makes its dupes utterly unreliable. A conscience for truth is lost whenever misrepresentation, calumny and exaggeration are permitted. In politics, in religion, and in other regions of controversy, this moral degredation is common. From a wrong spirit men pass to false expedients, and to low and mean considerations, until at length the truth is not in them. They do not tell the truth in love, and they do not tell the truth at all.

There is no richer possession of the human soul than the truth in love, no jewel of brighter luster that burns and flushes in the beams of the divine approval. To speak the truth in love is the crowning glory of the lips, and an eloquence which angel-tongues can rival, but never excel.

Our Domestic Missions.

It is doubtless right that foreign missions should hold the chief place in the esteem of the church, but at the same time the claims of domestic missions should not be disparaged. Under our present plan each Conference must take care of its own destitute fields. In the Methodist Episcopal Church, and in nearly all other churches, domestic missions are placed on the same footing as foreign, in that they are subject to a connectional control, and are supported by appropriations from a general fund. As matters are with us, the strong Conferences do not aid the weak. The poorer and feebler Conferences often have more missionary ground than the others, but they are cut off from all connectional aid and sympathy. This is a defect that we hope may be remedied some day. We have no connectional tie in our domestic mission work, no church extension society, no church sustentation fund.

In weak Conferences, with large mission fields in their bounds, the work is sadly neglected, and our progress as a church is greatly retarded. In many of these Conferences there are extensive regions densely populated, in which the gospel is not heard. This is the case especially in Louisiana, and in some parts of the Alabama Conference. There is need that we duly estimate the value of this work, and that the collections for domestic missions be not neglected. If double the amount raised last year were to be collected, we should still be short of anything like an adequate support for missions organized, and for those that ought to be formed. In the Louisiana Conference we raise about eight hundred dollars for domestic missions, and it would take as many thousands to meet the demands.

Our people in this and in other Conferences are not doing their duty in the support of domestic missions. There are scattered sheep all over these States without shepherds, and neighborhoods and communities as destitute and ignorant as some of the provinces of China. To save them from lawless barbarism, and to save them from death, these people must have the gospel.

Our domestic missions where wisely organized, and vigorously and liberally prosecuted, become self-supporting in a few years, and strengthen the whole church.

It is a matter of urgency that we press the claims of our domestic missions, and, as each Conference is made responsible for the work within its territory, the basis of an effective appeal is not wanting. Let us, however, guard against any semblance of unfavorable comparison or competition with the interests of foreign missions. There is no conflict and no friction between them. One is not to be advocated at the expense, nor to the disparagement of the other. Both lines must be effectively manned, and the battle be pushed with equal vigor at home and abroad. The same principle underlies the whole work of Christ. The constraining love of Christ, and a complete consecration, are the only need of the church. We have the money, if we only believed it.

We make this appeal now for domestic missions, because many of our missionaries in the field are needy—they are suffering for the necessaries of life, and they are entitled to relief. And because as a church, for lack of means, we are not advancing and occupying the ground within our own borders. There are parishes and counties within easy reach, where the people are left to perish for lack of knowledge. Men are plenty. Nearly every Conference has a surplus—a thing that could not be in our Southern and Western Conferences if we had the means of occupying the waste places. Perhaps none of us are as much troubled about this as we ought to be. The facts call for prayer, fasting and self searching. It may be that neither Bishops nor preachers are fully awake to the lamentable destitution in the home-work, but we believe that next to the baptism of the Holy Spirit, and a super-abounding love, the great need is a reasonable liberality in giving.

Midway.

"Half threescore years and ten!
Good-by now fond Illusion
Thou comrade of young years."

Most people recognize the fact of middle age with a start of surprise and decided disapprobation. It is as though the thing had been thrust upon them all unawares, and a disagreeable and unwelcome verity it remains. With something of indignation we see ourselves set aside as old folks, when we feel we have but lately passed the charmed spot

"Where the brook and river meet."

Thirty-five certainly seems younger than it ever did before, and farther removed from seventy. To be sure, we cannot laugh as easily as we once did, and things which were full of zest seem somewhat stale.

Be that as it may, the fact is reluctantly received, and no wonder the glamour of morn and the reposeful, star-sown stillness of evening are alike more spiritual than this noon-day. If there is any spot on the journey more thoroughly steeped in the essence of common-place than another, this is it. "Sea is sea, and sky is sky"—illusions are departed forever; utility is the *summum bonum*; per cent. the most thrilling poetry. The drear penalty of experience, anxious forelooking and foreboding is the inevitable ingathering of "half threescore years and ten."

Up through the glory-land of youth, all glowing and expectant and inspired, we have hurried. Oh! what raptures and what divinities awaited us just before! Life but a sum of moon-crowned nights and radiant days, all dreams and gold; each voice from out their charmed hours a syren or a song, lulling or enrapturing. The journey thus far has been all too swift. Back among the vanishings lies all the charm. Now, naked from every vestige of that misty enveloping, we come forth, and *down* into hot, busy noon-day, glaring with steady and disenchanting stare upon us—cruel iconoclast!

O thou all-recompensing Law of Compensation! We need thy vaunted aid, that we may forget that fair land we have left, with its serene and starry radiance, its divine infinitus of joy, its grand and grandly-trusted promises.

Fulfill them unto us, we beseech! "There are gains for all our losses." Therefore we look about to see is there anything whereof to be glad still.

Unmistakable crows' feet (among the least of our grievances) gather where the dimples were. A *blase* sensation of weariness; a very literal and unadorned rendering of *affairs*; a mild contempt for the "gushing" of sweet sixteen and there about; a supreme indifference to moonlight or sunshine, save for utilitarian purposes; these we may hastily count up among our questionable gains. But for the compensation.

Yes, down among the flowery memories, embalmed in richest perfumes, is a young love, so tender, so fair, but all untried—the sweetest thing in life; with its thrillings and its throbbings, its mysterious responsiveness and exquisite rapture. How it has grown and changed while the days were going by! How deep, and calm, and serene are the eyes, and how steady the strong beat of the heart! A look, too, as of that which has passed through deep waters; and the firm clasp of hand with hand in stemming the current has made the sinews iron. Made perfect through suffering, "tried and true," is the mark upon its forehead.

Ah! fair dawn. Love, we would not change with you. Give us the tested gold, the safe *old* love of noon-day.

Wandering on in warmest light, gathering joys like flowers, and binding them in gay garlands to our brows, suddenly over the land came a blackness of darkness, and from out the heart is snatched its most tender nursling, while all the life chords hang torn and bleeding. We would it were unto death, but it is not. The dearth left is for all time—there is no recompense for that—yet in the aching void has grown up a something worthy the soil watered by such tears.

Could we spare these bitterest lessons of life? How they soften and open the heart, while the shadow becomes a halo, like the aureole of a saint, around those holy sorrows from whence the thorn is taken! Thus in the store-houses of experience, what rich treasures there must be! All the years have brought their added wealth, leading by ways we knew not, out of desolation into consolation; from blossoms only, into fruitage more precious than the golden apples of the Hesperides.

Our gains, carefully counted, we find are somewhat.

"But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again!"

It is well so, since this is not our rest. Did not these earth-born pleasures pall on the taste, where could grow the hungering after those better and more enduring? Wisely and tenderly the Father's hand takes away our joy in one thing after another, until there is left but one—

"To depart, which is far better"—

when the light fades softly out of the evening sky, and the weary rest

E.

Watchman, What of the Night?

The helpless, hopeless condition of China as depicted in my last letter is a reality, and to my mind constitutes the strongest possible appeal to Christian nations for that sympathy and effectual assistance which they alone can give. Not only so; the very fact that her condition is an extreme one, after long and exhaustive experience of many false systems, is the surest evidence that the fullness of the time in her case has come, and that the church by promptly using the opportunity can make the present the accepted time, the set time, the day of salvation.

Everything points unmistakably in that direction. From north to south, from east to west, in the interior and throughout its whole extent, the country is practically open to missionary enterprise. Buddhism and Taoism no longer satisfy the popular craving for religion. Their temples, for the most part, are in ruins, and their priests scattered in every direction as mendicants. Insurrection, war and famine have to a great degree broken the power of idolatry, and the people shepherdless, and, as it were, lost, seem to be wandering in search of hope and succor. Confucianism alone, as expressed in ancestral worship, and in its ethico-political code, still maintains anything like a hold on the heart of the nation. It has the intellect, the thought and the literature of the country, and is still animated by a belief in its own superiority. But even this, in the presence of Western civilization, and a religion with higher sanctions, and a purer morality, and, moreover, adapted to prince and peasant, is beginning to feel its grasp relaxed by the very necessities which require the government to readjust its whole machinery to meet the demands of its newly-accepted foreign relations. And not only so, a conviction is abroad that China cannot longer maintain her position as a great power in the East unless she speedily divest herself of every weight and hinderance that detains her in the race upon which she is now forced to start. Already we see her giving up, though reluctantly, many of her most cherished ideas and conceits. The world is moving, she finds, and she, too, must move, or, like India and Turkey, be crushed under the wheels of a progress she cannot stop nor longer delay. This conviction portends revolution, the signs of which are even now patent, as the shadows of coming events usually are, and the government is already wisely preparing to break its violence by setting itself in motion, not against or contrary, but with and in favor of the oncoming tide of progress. Hence it has selected and sent abroad for instruction the future rulers of the country; hence at home it has established institutions of learning for the acquisition of foreign sciences and languages; hence, too, it is encouraging the translation and publication of numerous works on history and geography, and, latterly, has begun to avail largely of the periodical press as a means of diffusing knowledge among the officials and people, thus preparing them for the inevitable events of the near future. These things are wholly incompatible with the policy commonly ascribed to China, and tend directly to hasten the changes which they foretell, and are intended to anticipate. Indeed, now is the beginning of the time referred to by *Wunsiang*, the Chinese prime minister, when addressing Sir Rutherford Alcock, British Minister at Peking, he said: "You now complain of our slow progress, but the time will soon come when you will be heard to say: 'Hold! not so fast.'"

From whichever standpoint, therefore, the religious or the political, we view the aspects of the situation in China, we shall see nothing but *opportunity*, *opportunity* inscribed everywhere.

Opportunity as wide as the field, and as various as the needs of its helpless millions. Opportunity to preach in city and country; to establish schools of all grades and kinds; to circulate books and tracts; to reach the seclusion of the family; to scale the pride of the literati, and gain access to the very citadel of the nation. In a word, opportunity to satisfy to the utmost the Chinese craving for religion by bringing them back to God through the gospel of Christ; establishing peace and harmony by substituting for a disintegrating selfishness the love of God and humanity; and bringing again the prosperity of the country by expelling from its borders the tyranny and delusions of ignorance, and restoring to man his rightful supremacy of nature.

These are the "signs of promise," and they are real and true, not the projections of a too ordeal enthusiasm, or the wild report of an over-zealous watchman. To the Christian Church an opportunity to do good implies a corresponding obligation, and where the opportunity is so vast, as in this case, there must be an obligation equally comprehensive.

Behold, then, the magnitude of the field, the greatness of the harvest, and the disparity of labor. Truly the harvest is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest to send forth more laborers.

YOUNG J. ALLEN.

SHANGHAI, CHINA, Feb 19, 1879.

An English Temperance Talk.

The cause of temperance is steadily growing in England. Our Wesleyan brethren are forming temperance societies in connection with their circuit work. Cannon Farrar's sermon, recently published, on the vow of the Rechabites, is a strong appeal to the reason and consciences of British Christians and philanthropists. The total abstinence question is as yet treated very conservatively and the principles of it are held by advanced temperance men in a spirit of fairness and of tolerance. We clip from the London Watchman the following address—one of several—delivered at a meeting of a temperance society connected with York, Wesleyan, Circuit:

The Rev. Benjamin Heller, of Headingley College, who spoke in effect as follows: What do we concede to the non-abstainers? I concede that they can be very good Christians and very good Methodists without being teetotallers. When I tell you that my teetotalism is only about three and a half years old, you will not expect that I shall pronounce a censure which would condemn as very foolish or very wicked the greater part of my own life. Not only so; some of the very best and holiest men I have ever known have been non-abstainers. I concede all that to you. What are you disposed to concede to us? Well, I think at all events you must concede this, that it is quite lawful for us to be total abstainers. I do not think it is quite safe to rely upon the case of the Nazarites, because they were teetotallers for a limited time; but they were teetotallers by Divine direction. You have the example of Samson, who was a life-long teetotaller by Divine direction. He was not a very wise man at all times, but you must all agree that he was a very strong man. Many of the inferior creatures—such as elephants, horses, &c., are strong, and they are all strong without intoxicating drink. You may say that there is a great difference between horses and men. Very true. But the point we are talking about is that of physical strength; and if animals can be strong without alcohol, why should it be necessary for human creatures? We have also the example of John the Baptist, of whom the Master said, "Among them that are born of women there hath not arisen a greater" than he. Perhaps some of you will say, "What of the greatest example of all? What have you to say about the Lord Jesus Christ? Was *He* a teetotaller?" That is a fair question to ask, and I will meet it fairly. I don't believe He was. Some of my teetotal friends may not be pleased with me for saying that; but that is my conviction, and I will never be so foolish or so dishonest as to support what I believe to be a good cause by an unsound argument. (Hear, hear.) I know what use may be made of that. It may be said, "If I am as good as my Master in that respect, I am content." That argument had force with me for many years. Now, if we could persuade everybody to be like the Master in all respects, nothing could be better. But I have this conviction, that there are some men who have no chance of being like the Master at all, unless they become total abstainers. (Hear, hear.) Twenty-five years ago I held in my arms a sweet innocent child, whom I baptized. I never heard anything touching the subsequent history of that child until yesterday, when I happened to meet with his father. On asking him how his boy was getting on, that father said, "You see me prematurely aged because of the trouble that my son has brought upon me. More than once he has nearly drunk himself into the grave. I have watched him, nursed him, seen him brought back to life again, only to go again to his evil way. Some months ago, by a miracle of grace, he was converted—saved, and he began to seek the salvation of others, and not in vain. But a short time ago he began to taste the drink again, and you know that for him that means drunkenness. For my son there is no middle path between total abstinence and drunkenness." You will not be surprised when I tell you that that father is a total abstainer, and that he never allows wine or spirits to be in his house. The great question with us must be, Does the Master approve? If those of you who are non-abstainers can satisfy your conscience that the Master approves your holding your present position rather than another, all right. But if I am satisfied that the Master approves the course which I take in this case better, then I have no option. And I am sure He does; because the value of every course in the sight of the Master is judged by the motive that prompts it. And this motive will be approved, not only by the Master, but by all sound-thinking men who are not total abstainers. Mr. Heller illustrated this by a reference to the circumstance under which the late Dr. Guthrie became a teetotaller, and to the testimony which that great and good man bore to the effects of total abstinence after an experience of many years—viz., "I am clearer in my head; I am lighter in my heels; and I am heavier in my pocket." Some might say, "I should like to follow Dr. Guthrie's example, but if I were to become a teetotaller I should injure my health." "Well, now," continued the speaker, "I don't want to say extravagant things, but I fully believe that in ninety-nine cases out of a hundred even a moderate drinker would be no worse in health, but a great better, if he gave up alcohol altogether. (Hear, hear.) This idea that a glass of spirits or wine or beer is necessary to health is in many cases simply a baseless superstition. I used to think that a glass of brandy and water would keep the cold out. But it has been proved that the effect of taking alcohol is actually to lower the temperature of the body. Dr. Canes conducted an Arctic expedition on teetotal principles, and he brought back every one of his men alive and in good health. The teetotallers live the longest is proved by the statistics of insurance societies." After giving evidence of this, Mr. Heller went on to speak of England as compared with other countries with respect to the sin of temperance in the use of intoxicating drinks and closed with a powerful appeal in favor of the society which that meeting was intended to inaugurate.

Fred. Douglass has a tolerably level head on the negro migration. In a lecture, recently delivered at Baltimore, he says:

I have been asked if I am in favor of my people leaving the South and going North. I do not believe in the wisdom of the movement. We have been more unsettled by schemes of colonization and emigration than from any other cause. First Hayti, then Jamaica, were our Canaan. Next came Nicaragua, and that would have been a "Niggeragua," while Liberia has been a standing land of Canaan. I am against this going. The moral and social power, though invisible, is being to the manner born. The men who made Rome worth going to see were the men who staid there. If we could stay in the South in slavery, we can stay now. We have advantages there which we could have nowhere else. Our people in the South have a monopoly of the labor market. They are the arm, the muscle and the hand, with the vantage ground of the constitution behind them, men sympathizing with them in every State, and the power to say: "Give us fair wages, or your fields will go untilled." In the North and West they will have no such advantage. They will be confronted by Irishmen, Germans and Chinese, who can do all kinds of labor, even to handling the wood-saw and whitewash brush. If the negro has not wit and wisdom enough to combine for higher wages in the South, where will his sagacity be when he goes North? Capital is not divested of its central attribute there—that of getting labor as cheaply as it can. If you go North you will have to take yourself with you—your qualities, your efficiencies and deficiencies. Sympathy may be yourself for a time, but it will soon change into contempt, scorn and detestation, unless you become self-supporting and self-sustaining.

I dread the influence that will come by emptying thousands of uninstructed people, covered with rags, in a Northern community, thus making our enemies say these are the men whom Radical rule would place over the Southern white men. The South knows us. It does not shrink from our rags, because it used to keep us in them. There is not much fear, however, that the movement will continue, and I do not wish to see among us the creation of that detestable class from whom we are now so free—tramps.

We will never change our relations to the white people until we become more economical, stick to our employment, and live within our means. If you do, people will respect you. Other races, notably the Jews and the Quakers, worse situated than you are, have fought their way up. The question is, will the colored man be as good a servant to himself as he was to his master? We must be truthful and non-

eat. We are religious, and want to shun the wrath to come, but what we need is absolute truthfulness of character. A lie is only intended to deceive, and when it ceases to fulfill its purpose it is of no value to the liar. Slavery taught us to steal, but we know it was wrong, and destroys the motive of those around to acquire anything. The pulpit must not keep us on the highway of Apocalyptic vision, but on the rock of practical righteousness. I want, when I lay down my life, to say that I have seen my people once ignorant, now intelligent; once degraded, now elevated; once despised, now honored. I see the elements at work for us, and in every bar of iron, every ship and locomotive, the electric wire and the telephone, here are certain signs of the ultimate success of our race in this mighty nations.

Our veteran cotemporary, the editor of the St. Louis Christian Advocate, in the issue of May 14 commenting on the negro emigration, says:

But what will these grave prognosticators say when they learn—should it ever come to their ears—that already these negroes are returning to the South in detachments as large as went to Kansas. Last week a number—some say 78 others say 140—passed down on one boat, and, as they passed, they gave Kansas a twofold worse name than they had ever given to the South, declaring their prospects for oppression and suffering there were greater than ever before, and that the mass of those who had gone would return just as soon as they could. What will these ove-joyed writers say to that? These negroes are their witnesses, and we say nothing as to their credibility. But what sensible man supposes that it 100 or 500 000 of them were to leave the South permanently their places would no soon be supplied by other laborers? Is not labor, like other exchangeable things, regulated by the supply and demand? Besides, two or three fifths of those who have lately gone to Kansas, because of their youth or extreme age, are unable to support themselves, and must be supported by others; and we are entirely willing our Northern friends should assist.

Some of these papers have sneered at an intimation, early given in this paper, that political intrigue had much to do with this exodus; but, if put to the test, we will undertake to prove that men have been hired and paid to go into the South and labor to induce the negroes to leave. We do not write at random, or without knowing what we write about.

There is but little cause for any great joy or great grief over these matters. In the very necessities of the case they will sooner or later adjust themselves, or be adjusted by the necessities that press us. The negro is not a white man; the white man is not a negro, and in the end it will be ascertained that it is more difficult to regulate the labor question among the whites than among the colored. It avails nothing for people to take leave of their common sense, and talk and write as many are doing.

The Plan of Episcopal Visitations for 1879 were published last week. It will be seen that Bishop Pierce has a large and laborious district, from which we infer that his health is decidedly better. Bishops Palne and Kavanaugh have small districts—the former three, the latter four Conferences. Owing to advancing years, it is due them that their burdens should be lightened. As usual, our patronizing Conferences are thrown together—Alabama and Mississippi at the same date, and Louisiana one week in advance of them. This we greatly regret, but perhaps it could not be helped. We have thought it would be advisable to hold some of the Conferences in the spring, instead of crowding them all into four months. They might, with advantage, be distributed through eight months of the year, and thus avoid hurry, over work of the Bishops, and give the representatives of the various church interests a chance. By such a distribution our episcopacy would not need strengthening for several quadrennial periods. There would be some inconveniences attending this plan for awhile, but things would soon adjust themselves. As to the finances, it makes little difference when the Conference is held, provided it be uniformly at the same season of the year. Where the vicious custom of leaving the collections and the raising of the preachers' salary till the end of the year prevails, it does make a difference. But with more systematic and uniform methods, the whole year being embraced, there would be little trouble.

For the past three months the congregation of the Carondelet Street Church, of this city, have been worshiping in the basement, while the upper part of the house has been undergoing repairs. The auditorium has been freshly frescoed, the walls being painted in oil, the organ has been removed from the gallery and placed in the recess back of the pulpit, and the pulpit has been remodeled and brought out several feet in front. The appearance is very beautiful, and everything is in excellent taste. The outside of the house has also been cleaned and painted, and put in perfect order. Some changes have also been made in the lighting of the house, and in a number of minor details. Last Sunday services were conducted up stairs, and all seemed delighted with the work of renovation and improvement. The pastor, Rev. Dr. Walker, informs us that the work has cost about $2,500.

Rev. J. M. Beard, pastor of our church in Algiers, Fifth District of New Orleans, informs us that the church edifice has been painted, outside and in, that new fences have been built, and that everything is now bright and clean, from the foundations to the spire.

Rev. James A. Ivy, agent of the Southwestern Bible Society, returned on Monday last from a trip through the northern part of Louisiana. He reports the District Conference at Delhi as a pleasant and profitable meeting. Rev. C. W. Carter presided. The country appears to be prosperous. Considerable interest was manifested in the Bible cause. Rev. B. F. Alexander has been appointed presiding elder of the Delhi district by Bishop McTyeire, in the place of Bro. Cobb, deceased.

The trial of Dr. Talmage by the Brooklyn Presbytery has come to an end, and the charges against him were not sustained. And here the matter ends, although it will be long before the scenes and disclosures of the trial will be forgotten.

The second open-air reunion of the New Orleans Sunday-School Association will be held at the United States Barracks on Saturday, May 24. The exercises promise to be very entertaining and instructive.

See notice on the eighth page of the commencement exercises of East Mississippi Female College. But for our quarterly meetings we should try to be there. It will be an occasion of rare interest.

We take this summary of Publishing House business, says the Nashville Christian Advocate, from the Nashville Daily American of May 11:

From June 1, 1878, to May 1, 1879, the aggregate amount of business done was $100 000; cash receipts, $107 977. The interest on the bonded debt has been paid regularly, as well as all the running expenses. There are abundant evidences that the house will be amply able to pay the interest on the $300 000 of four per cent. bonds, and provide a sinking fund. Under the present management the business has steadily increased.

Of the $79 000 of the $300,000 of Indebtedness unprovided for, and to be provided for, $40,000 is in bonds, the remaining $39 000 being a debt for which the creditor has no security.

The circulation of all the publications has increased to a gratifying extent. The circulation of the Christian Advocate has increased from 7 000 to 12,348; the Sunday-School Magazine to 13,500; Little People to 75,000; the Visitor to 30,000; Lesson Quarterly to 111 000.

An edition of 45 000 of the new song book—"New Life"—was sold in April, and another edition is being rapidly disposed of. It is the work of Prof McIntosh. The management of the house have adopted the sensible policy of paying as they go, and making no new debts. There ought not to be any trouble about counting the subscriptions to the $79 000 in bonds required to close the transaction of converting the $300 000 of indebtedness into that amount of four per cent bonds, and it ought to be done by the friends of the house within the next two months, so that it will not be forced to ask further indulgence of its creditors.

Several of our leading business men have already made subscriptions to the loan.

Periodicals.

—The Theological and Homiletic Monthly for May has a fine table of contents. This publication, under the conduct and editorship of Dr. Sledd, is steadily improving, and should be largely patronized by our preachers and people. It is an enterprise that reflects honor and credit upon our church. Table of contents: 1 Dogmatic Theology, by Bishop David S. Doggett, D. D. 2 The Election of Grace. 3. Responsibility. 4. God a Postulate of Reason, by Prof J. P. Lacroix. 5 The Demands of the Pulpit and Press, by Rev. J. E. Edwards, D. D. 6. The Three Poorest Sermons, by Rev. C. F. Deems, D. D. 7. The Death of Joseph, by Rev. Paul Whitehead. 8. A Study in Isaiah, chapter 53, by Rev. E. E. Hoss. 9. Immediate Effect of the Word, a sermon by Rev. Lee Rosser, D. D. 10 Exposition of Matthew, chapter 28; 18-20, by Rev. J. H. Brunner, D. D. 11 Saul—Who is Called Paul—Acts, chapter 13, verse 9, by Dr. Lange. 12. Editorial Miscellany.

—Vanderbilt Austral is the title of a neat monthly, published in the interests of the students of Vanderbilt University, Nashville, Tenn. Like all college folk, the Austral enjoys an annual vacation, and is only published from September to June inclusive. We wish it a brilliant and useful career.

—The Southern Cultivator for May has been received.

—Frank Leslie's Sunday Magazine for June opens with The Story of a Tenement House, and then follow articles in such numbers that we cannot give the titles. This number closes the fifth volume, and contains an index and title page, so that subscribers can have the volume bound. It will make a valuable and entertaining book.

—The Magazine of Art for May abounds in choice illustrations of scenery, and some of the most celebrated works of art. The articles on art subjects are well written and very instructive. The Magazine of Art is published by Cassell, Petter & Galpin, London, Paris and New York. Price, $2 75 per annum.

—The Southern Musical Journal for May has been received. This publication is one of the best in its line, always filled with music of the choicest kind, and with musical literature. Published by Ludden & Bates, Savannah, Ga.

MARRIED.

SHELBY—STONE.—At the residence of the bride's mother near Port Gibson, Miss., April 23, 1879, by Rev John A. B. Jones, Mr. Wm. L. Shelby, and Miss Mollie C. Stone.

COLLINS—GATES.—At the residence of the bride's father, Mr. J. H. Gates, May 13, 1879, by Rev. J. M. Wrems, Mr. J. W. Collins to Miss C. M. Gates, all of Clarke county, Miss.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES

of the ADVOCATE will be mailed when desired, to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO.—Fruit jars Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets $15 $18. Equal in looks and usefulness as French China. 19

CRESCENT INSURANCE COMPANY. The statement of this reliable old company will be seen on this page. It is one of the best in the South; well managed, and its officers are gentlemen of high standing in the community.

LEATHER AND SHOE FINDINGS.—Do you want leather and shoe findings, or do you wish boot, gaiter and shoe uppers? If so do your business with Messrs. Winteler & Ricks, gentlemen we have known for years. You can trade with no better firm, and their prices are in keeping with the times. In another notice we will speak more at length about these gentlemanly gentlemen; in the meantime give them a trial order. See advertisement.

HARDWARE.—We call attention to the advertisement of Rice, Horn & Co., 89 and 91 Camp street. This house is so well known that it is unnecessary for us to do more than refer our readers to their advertisement. We have for a long time purchased goods of them, and can assure our readers, who may deal with them, that they will do what is right.

CITRATE OF MAGNESIA.—The attention of our readers is directed to the advertisement of the Effervescing Magnesia, manufactured by A. Rogers' Sons, at 193 Spring street, New York, the use of which is doubtless familiar to most of them. For sale by all druggists.

SCHILLINGER ARTIFICIAL STONE PAVEMENT. This pavement is considered the best now in use. Our readers wanting anything in this line should drop in and see F. Jahncke, 208 and 210 Delord street. See advertisement.

DRY GOODS.—To those wanting anything in the dry goods line, look in at E. H. Adams & Bro., 592 Magazine street. This is the best house in that part on of the city to do business with. See advertisement.

SCHROEDER'S GARDEN, CARROLLTON. This delightful resort is situated upon the bank of the Mississippi river, below the terminus of the Carrollton road. The place has long enjoyed the reputation for its elegant breakfasts and dinners at prices extremely liberal. Call up and get a delicious meal from that estimable lady, Madame Schroeder. The place has been greatly improved since last year.

We call the attention of our readers to the new advertisement of Messrs. Montgomery, to this issue. Read it and learn the way to the largest and cheapest furniture establishment in the country. Examine and price their goods. Buy your goods from a house that has been long established and expects to stay. These gentlemen do not consider it any trouble to wait on visitors whether they wish to purchase or not. Those who wish to purchase will find it to their interest to examine their stock before purchasing elsewhere.

COMPLETE CARRIAGE FACTORY.—Messrs. Anderson, Harris & Co., northwest corner of Hamilton and Liberty streets, Cincinnati, O., are now commencing one of the most extensive and complete carriage manufactories in the West. The establishment is supplied with every facility for turning out the very best grades of what is known in the trade as "cheap work," but which is cheap only in point of price. Many of the vehicles made by the firm being superior in style, finish and durability to those made in some factories that pretentiously claim to do "fine" work only. Their line comprises buggies, phaetons, carriages, and in fact, vehicles of every description, and they keep a large stock on hand from which the purchaser may be supplied at once, or, if he prefers, they manufacture promptly to order. Send and get their revised price-list.

PARTIES interested are referred to the advertisement of Henry Otis, 74 Magazine street. We have been informed by the proprietor that the recent fire will cause no interruption in the business. This establishment was the largest of its kind in the South, giving employment to 12 people. Mr. Otis succeeded in a short space of time in establishing an extensive business, furnishing all the sugar and cigar boxes used in the tropical countries. It is his intention to rebuild by the fall a factory which will be the most perfect in the South.

THE following endorsement, from Edwin R. Heath, respecting the Quichua Coca of Peru, will be read with interest:

AN ENDORSEMENT.
The Following Certificate Speaks for Itself.

NEW YORK, Nov. 18, 1878.

I, Edwin R. Heath, Ex-Secretary of Legation near Santiago, Chili; J. P. Root minister, have spent eight years in Chili, Peru and Bolivia, and have had excellent opportunity of testing Coca and seeing its effects on the human system. Our miners (native Peruvians) haul but two meals in twenty-four hours, and from ten to fifteen minutes rest to chew Coca, every three hours, they work ing for twenty-four consecutive hours. Their health was perfect, entire freedom from all injuria that proved so fatal to foreigners and others not using the Coca, and with no deleterious effects to themselves.

I have tested the bitters of the Quichua Co a Co., and find the Coca well represented, and recommend it as a tonic of the highest medicinal value. For six years I had charge of the medical department of the Pacasmayo C. & M. R. R. S. latitude in Peru, and speak of malaria knowingly.

(Signed) EDWIN R. HEATH,
Medical Supt. of the F. C. de P. C. & M.
Pacasmayo, Peru.

TOURISTS, ATTENTION!—The tide of summer excursion travel that for two or three years past has set toward the resorts of the Northwest, with its grand scenery of mountain, lake and river, its numerous charming retreats and cozy nooks will this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular Great Jackson Route. The time has been reduced one day, and with no change of cars to Chicago, and but one change to points beyond, a trip to the great Northwest is now made with as much ease, and in as short a time as formerly, to Hadon Springs or the lake shore villages. Already considerable fathers are securing accommodations, at desirable points of rest, for wearied mammas and charming daughters (worn down by their efforts in the cause of charity during the past, more than usually exciting season,) and besiege the ticket offices for choice sections in the sleeping cars. In another week the travel will have fairly started and we predict for the Great Jackson Route a business it will ill fit its best efforts to accommodate. Sale of excursion tickets will begin on May 20. They will be good to return until November 1, thus giving ample time to enjoy the summer and fall seasons. Full information, with descriptive circulars and guide books profusely illustrated, in the highest style of the printer's art, may be had on application to A. D. Sheldon, tic et agent, 22 Camp street, corner of Common.

MANUFACTURE OF SHOT.—On the fourth of July, 1808, Philadelphia inaugurated an enterprise, to the founders of which the Quaker city owes a deep gratitude, and to which may be indirectly attributed the existence of a large portion of the prosperity which that city at present so eminently possesses, as being the center of manufacturing industry of the United States. That enterprise was the building of a large shot-tower, which was the first erected in America, towering 165 feet. Here the workmanship and materials are of the very highest order. The foundation extends twenty-five feet under ground, and the supporting walls are thirty-two inches thick, while the entire structure is in formly, compactly and substantially built. In the year 18 5 the original Mr. Spurrs died, and left the works under the control of his nephew who bore the same name, and had for nearly twenty years been connected with the business. By him it was conducted until very recently, when he, too was pulled away from his scene of labor, and the charge devolved upon his son, the present proprietor. With regard to the Philadelphia shot, the opinion seems to be almost unanimous that for accuracy it is unsurpassed. The reason of this is the attention which is given to every stage of the manufacture, from the inception of the process to the packing of the article, the shot receives the closest scrutiny, and the utmost precision is observed in order that perfect uniformity may prevail. The establishment is capable of making twenty tons per day. The manufacture of bullets is carried on in a separate building, where they are moulded in brass matrices, the machinery used in their production is adapted to mould balls as accurately as the shot is made in the tower. We could write a column on this excellent concern, but, as the space is limited, we have got to make the article equally so. With pleasure we refer our readers to their advertisement, and in conclusion we would say, give them the preference in buying, for we are convinced you can do business with a more honorable house, and their prices are as low as any concern in the country. Messrs. Norton & Manning are the agents at this point. gentlemen well and extensively known throughout the South as reputable and straightforward merchants. Send them your orders.

OFFICE OF THE
Crescent Mutual Insurance Co.
New Orleans, May 17, 1879.

THIRTIETH ANNUAL STATEMENT.

The trustees, in conformity to the amended charter, submit the following statement of the affairs of the company on the thirtieth of April, 1879:

Fire Premiums	$165,168 05	
Marine Premiums	21,051 22	
River Premiums	69 326 25	
		$255,543 52
Net earned premiums	$224,143 52	
Less reinsurance	413,716 40	
Less return premiums	5 626 57	
	19,342 97	
		204,800 55
LOSSES.		
Fire losses	$36 038 94	
Marine losses	9,537 36	
River losses	28 576 05	
	$73,952 35	
Taxes, expenses, discount, profit and loss, less interest, rents, salvage, savings, &c.	36,442 66	
		110,395 01
Net profits		$94,405 54
The company have the following assets:		
Bills receivable	$31,481 83	
Loans on bond and mortgage	30,175 00	
		$61,656 83
Loans on call	$92,552 44	
Cash on hand	48,521 02	
		141 073 66
Real estate		100 08 18
City bonds, bank and other stock		94,662 58
Premiums in course of collection		25 097 82
Suspense account and stock fractions		14 158 62
		$496,257 59

The foregoing statement is a true and correct transcript from the books of the Company.

THOS. A. ADAMS, President.
HENRY V. OGDEN, Secretary.

Sworn to and subscribed before me, this seventeenth day of May, A. D 1879.

ALFRED INGRAHAM,
Notary Public.

The Board of Trustees this day resolved after paying ten per cent, in cash to the stockholders, and carrying to profit and loss $15,746, on account of the Mechanics' and Traders' Bank stock held by this Company, and also a further sum for shrinkage in values, to declare a dividend of twenty per cent. in cash on the net participating premiums, payable on Monday, the sixteenth of June next.

TRUSTEES.

Thos. A. Adams,	Sam'l H. Newman,
Sam'l H. Kennedy,	John Phelps,
Adam Thomson,	Henry Abraham,
Victor Moyer,	Joseph Bowling,
Edw'd J. Gay,	Simon Hernsheim,
Simon Fox cholmer,	Joseph B. Walz,
R. H. Post,	Edward Chainey,
John E. King,	Fred'k Camerden,
Joseph W. Stone,	George Martin,
Alf. st Moulton,	D. C. Torrey,
Edward Nalle,	George W Seuzell,
Paul E. Mortimer,	John V. Moore,
W. H. Conger,	Henry M. Preston,
Reuben G. Rush,	John M. Parker.

MISCELLANEOUS.

DO YOU WANT A FIRST-CLASS
PIANO OR ORGAN?
No doubt you need one, and you will consult your interests by calling at
LOUIS GRUNEWALD'S
14 to 22 Baronne Street, Grunewald Hall,
and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.
THE BEST is ALWAYS THE CHEAPEST.
SHEET MUSIC at half price.
Everything in the music line to suit everybody.
ADDRESS,
LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

SAVE FROM $2.00 TO $10.00
BY BUYING YOUR
RAILROAD TICKETS
AT
GUEDRY'S
TICKET OFFICE,
31 ST. CHARLES STREET, under St. Charles Hotel, N. O.
F. E. GUEDRY, Agent.

WHEELER & PIERSON,
(Successors to Darcy & Wheeler and Pierson & Hewes)
CLOTHING AND FURNISHING GOODS,
Nos. 13 and 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25
6 Shirts for $9 | Collars $1,50 per Doz.
Liberal reduction to Clergymen.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices in our
WHOLESALE DEPARTMENT.

WHITE.
Fresh Nainsooks, Organdies, Swisses, Jaconets, Satin and Dotted Swisses, Checked and Striped Muslins, Brilliants, Indian Twills, Linen Lawns and Cambrics, Victoria and Bishop Lawns, Piques, Wm S. Terry's Damasks, Union and Pure Linens, Cloakings, Cottons, Diapernings, Towelings, Sheetings, Pillowings, Spreads, Curtains, Tidies, Splashers, Washrags, Towels, Napkins, Hosiery, Gloves, Embroideries, Laces, Ties, Bows, Cuffs, Collars, Handkerchiefs, Fans, Ribbons, etc, etc.
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Thoughts for the Month.

FIRST WORKING OF COTTON.

If rains have impacted the soil, it is well to give a light working by the time the cotton is half up. A light V shaped harrow with the front tooth out, run directly over the drill, does very nice work in such case—kills young grass, breaks the crust and gives the plants an opportunity to come through and promotes their health and growth by giving the air access to their roots. If "sliding" is preferred and the land is in good order, a similar harrow with all the teeth in may be run on each side of the drill. It may be run very close to the cotton without injury to the latter and the "chopping out" is greatly facilitated by the loose condition of the soil around the plants and by the fact that no dirt has to be pulled away by the hoe, as is the case when the cotton has been sided by a shovel or looser. It, however, from any cause the land is hard, a deeper tilling implement had better be used for siding; a subsoil plow for instance, or long narrow looter, or even a narrow shovel. Siding with a turn plow or bar next to cotton answers very well in some soils, but unless very great care is exercised in chopping out the plants are very apt to fall down in loose sandy soils. A half-sweep, that is with one instead of two wings, may be advantageously used in some cases. It can be run about as near the cotton as a rooter, and the wing will cut and cover up the grass in the middles.

If the stand of cotton is thick, the hoes should follow the plows pretty closely and thin out as much as is safe, bearing in mind that cotton will always "die out" to some extent more so, however, when crowded than when not. If it is decided that the hills shall be the width of a hoe apart, chop with a wide hoe, so as to leave good room between plants for subsequent hoeings, that sore shins may be escaped. Let the hoes run very shallow, simply scraping off the crust.

Second working of corn will be next in order. It will be large enough now to bear some "dirting" and a shovel is very good for the work. If manure is to be applied—run close with a turn plow throwing dirt away from corn, drop manure on each side of hill and with next furrow reverse the plow and "dirt" to corn at the same time. This is an excellent plan of manuring, if the corn is not over knee high. The middles may be broken out with shovel or sweep, according to hardness and fineness of soil—save time if you can, but never let weeds or grass get a strong foot-hold. Peas should be planted in corn at this working. If the rows are six or more feet apart they may be dropped in the last but one furrow in breaking out the middles. If the drills are five or less feet apart and the hills of corn three or more feet in the drill, the seed may be put between the hills of corn.

SWEET POTATOES.

Slips of the old fashioned yam and Spanish should be set out whenever they are ready, and circumstances favor. Of the slow maturing varieties, the early plantings are much the most reliable for a crop. Don't wait for rain, dip the roots in a mush of clay and cow manure, press the dirt firmly to the *lower* parts of the roots, and finish off with loose earth on top; do this late in afternoon and very few plants will fail to grow—make hills eighteen inches or two feet apart if you wish large potatoes. From the early settings vines may be cut, in latter part of June, which planted out make the very best *seed* potatoes and in low latitudes, the best for table uses in late winter and spring.

CITRAS.

Give light workings with sweep and hoe, sufficient to keep down grass and weeds, and if there are missing hills fill out with plants taken from other hills; they are quite easily transplanted.

GROUNDPEAS.

should be kept clean and dirt thrown up under the ends of advancing branches. Loose soil for the young fruit stems to penetrate, is the point to be secured; dirt on the stems is objectionable, though it is desirable for the latter to be near the ground that the fruit stems may penetrate it.

GERMAN MILLET

may now be sown to advantage. The land must be rich and should have been plowed and re-plowed, harrowed and re-harrowed until in the finest possible tilth. May be sown in drills or broadcast—the first preferable, that it may be cultivated. A half bushel seed will plant an acre broadcast—a peck will answer for drilling. Successive sowings every three or four weeks should be made of this extremely valuable forage crop.

SUGAR CANE, RICE, &c.

Keep clean and well cultivated, but avoid all dirting until it has "tillered" sufficiently after that it may be "dirted" freely.

PEANUTS, &c.

must be well cultivated. It is very much of a grass, and being naturally a warm plant, will not bear a hard dry soil. It must have good filth.

APPLICATION OF ASHES. Ashes are so valuable a fertilizer for most all soils, especially for light, dry and sandy soils that they can hardly be applied amiss, put on at almost any season and in almost any manner. They are highly valuable as a top dressing for grass land, for small fruits, for instance, if applied alone, and likewise form a most effective ingredient in the compost heap. Twenty bushels of leached and ten of unleached ashes, form a good dressing for grass lands. Experiments at the Maine State College farm show that ashes were more lasting in their effect on grass, than any other fertilizer applied. The soil was a strong clay loam. We have been general rather than definite in speaking of the quantity of ashes to be used per acre. Before having been leached, wood ashes contain about eight and one half per cent. of potash, but the leaching takes out nearly all the potash, possibly one or one and a half per cent. may be left, and some other soluble matters. It is true that a few soils may be so changed with potash that crops growing on them will not be markedly increased by an application of ashes of a quantity above specified, but as also stated most soils will be grateful for their presence. Planter and Grange.

TO GET RID OF RATS WITHOUT POISON.

A German paper gives the following method of doing this: "Having first for some days placed pieces of cheese in a part of the premises, so as to induce the rats to come in great numbers to their wanted feeding-place, a piece of cheese is fixed on a hook about a foot above the floor. One rat leaps at this, and of course remains suspended. Hereat all the other rats take sudden fright, and at once spill their house-keeping. Perhaps Yankee rats are not so easily frightened.

CRAB-APPLE JELLY. Cut Siberian crab-apples to pieces, but do not pare or remove the seeds. The latter impart a peculiar pleasant flavor to the fruit. Put into a stone jar, set in a pot of hot water, and let it boil eight or nine hours. Leave in the pot all night, covered closely. Next morning squeeze out the juice, allow a pound for pint, and manage as you do currant jelly. Should the apples be very dry, add a cup of water for every six pounds of fruit. There is no finer jelly than this in appearance and in taste.

GREEN TOMATO PRESERVES. Eight pounds small green tomatoes. Pierce them with a fork; seven pounds sugar; four lemons the juice only; one ounce ginger and mace mixed. Heat all together slowly, and boil until the fruit is clear. Take all from the kettle in a perforated skimmer, and spread upon dishes to cool. Boil the syrup thick. Put the fruit into jars and cover with hot syrup.

SEED WAFERS.—One half pound of sugar; one-quarter pound of butter, creamed with the sugar; four eggs, beaten very light; enough flour for soft dough; one ounce caraway seeds, mixed with the dry flour. Mix well; roll into a very thin paste. Cut into round cakes, brush each over with the white of an egg, sift powdered sugar upon it, and bake in a brisk oven about ten minutes, or until crisp. Do not take them from the baking-tins until nearly cold, as they are apt to break while hot.

RAISIN CAKE. Take one and one-quarter pound of light dough; a teacup of sugar; one of butter; three eggs; a teaspoon of carbonate of soda; one pound of raisins; nutmeg or cinnamon to the taste; bake one hour. Let it rise before being baked.

RED CAMELLIAS. We are indebted to the Rev. George Henshaw, for the inspection of some camellias with a much more marked bluish tinge than we remember to have seen before. At first we were inclined to think the color due to bruising of the petals, but the inspection of a young uninjured bud in which the blue color was deepest negatived this notion. Another suggestion was that the change in the color might be due to the presence of oil in the soil, as in the case of the hydrangea, but it is always disproved by the fact that scarlet and blue flowers occurred on the same stalk. The tint is slaty blue, most apparent over the veins of the petals, but in some cases becoming diffused over the distal half of the petal. Flowers of a similar tint occur amongst those recently brought over from America by Mr. Hovey.—Gardener's Chronicle.

TO PREVENT CHURNS OVERFLOWING.—Take the body of the churn and cut a groove around the inside of the mouth, about three inches from the top and three eighths of an inch deep, and then remove half the thickness of the wood, making a shoulder all around; then take the cover and cut it to fit nicely inside, and you have now done away with the necessity of cloths, tubs, pans, etc., heretofore required to save the cream flowing over.

MACARONI WITH EGGS.—Break half a pound of macaroni into short bits; cook tender in boiling, salted water. Drain well; put into a deep dish and pour over it a cupful of drawn butter in which have been stirred two beaten eggs and two teaspoonfuls of grated cheese, with salt and pepper. Open the macaroni to allow the sauce to penetrate the mass. Pass more grated cheese with it.

BALSAM OINTMENT.—Two ounces of balsam fir, two ounces of mutton tallow; two ounces of beeswax and two ounces of scrapings of turpentine must be simmered together and well stirred then strained through a bit of coarse muslin, into a tin box or white-mouthed bottle that can be kept close from the air. This is one of the best ointments that can be procured for burns, cracked hands, fall-outs on the fingers, and is equally good for wounds upon horses and cattle.

JELLY CAKE FRITTERS.—Cut a stale sponge or very plain cake into rounds with a cake-cutter. Fry to a nice brown in sweet lard. Dip each round in boiling milk, to soften it and get rid of the grease. Lay upon a hot dish and spread with sweet jelly or jam. Pile neatly one upon another, send around hot, sweetened cream to pour over them.

LEMON CAKE.—Three eggs, and one and one-half cups sugar, one half cup butter, one-half cup milk, two and one-half cups flour, one-half teaspoon soda, grated rind and juice of one lemon.

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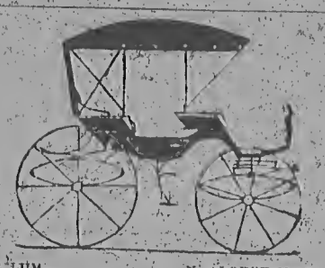
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This, the Boston Patent Beater, has been successfully operating for the past fifteen years in all the principal cities in the United States, and has a world-renowned reputation as a carpet cleaning machine.

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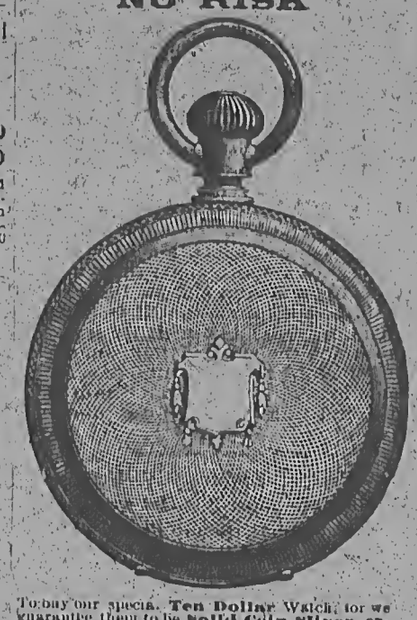


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Scientific.

—Mr. Edison's American electric light patents are just announced. They are essentially the same as those published in the English and French papers some few weeks ago, and relate to the lamp where the electricity is converted into light. By means of a new alloy of some of the refractory metals, and a very delicate arrangement called a thermo-static regulator, Mr. Edison claims to obtain a light which is steady, pure, economical and reliable. Of its steadiness and purity there can be no doubt. The economy and reliability, however, remain to be tested. All of the previous incandescent lamps have used so much electricity as to be very expensive, and great difficulty has been experienced in regulating the quantity of electricity that should go into them. If the new alloy will give a great deal of light with little expenditure of force, and if the thermo-static regulator is sufficiently delicate to govern the lamp, and not too delicate for the unscientific to manage, then the Invention is a success, and Mr. Edison will have added a very bright leaf to his laurel crown.

—Noiseless ware is a novelty in china, introduced by Mr. Vernon, of Scotland. It consists in providing at the base of the article a groove, in which is riveted a strip of India-rubber. This strip is so formed that it projects beyond the groove, and effectually prevents the article from scratching any smooth substance on which it may be placed, insures the greatest quiet when the article is being moved about, and renders it less liable to that slipping from trays that now and then causes much grief at meal-time. At the Royal Hotel, Glasgow, Mr. Vernon has placed on exhibition quite an elaborate selection of wares; and of particular interest is a display of shipping ware placed on a rolling table, the surface of which is partly plate-glass, partly finely-polished wood, and partly cloth. The table is set a-rocking, to indicate the conditions of a cabin table in a storm at sea, but the ware persistently refuses to budge. The value of this simple invention for ship crockery will be apparent.

—Oppolzer, of Vienna, in a recent number of the Astronomische Nachrichten, publishes a new discussion of the observations supposed by Leverrier to indicate the existence of an intra mercurial planet, adding to them a few others. His results in the main confirm those of Leverrier, giving him a period of 15 8 days, and a distance from the sun of a little more than eleven millions of miles, with an inclination of about 7°. He concludes that neither of the objects seen by Watson or Swift can be *this* Vulcan; and finally points out that, if the elements are correct, the planet must cross the sun's disc on March 19, between 6 and 11 A. M., Berlin time. As nothing has been heard of such a body having been seen, it is perhaps safe to conclude that it did not come to time.

—India is said to possess a convenient tree, called the "kapas," which is used as a telegraph post. When cut down, its branches partially removed and stuck in the ground, it rapidly takes root, thus checking the ravages of the white ants, and becoming a living telegraph post.

—The School of Art Needlework is an institution in which a large and influential class of Philadelphians take a deep interest. It is one of the many outgrowths of the Centennial Exhibition, and it is destined to have a beneficial effect upon social art development.

—Iridescent glass, now so much in fashion, is obtained by exposing it when strongly heated to the fumes of chloride of tin; if very deep colors are required, some nitrates of baryta and strontia are added to the tin.



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Persons desiring further information will correspond with me at Summerfield, Ala.

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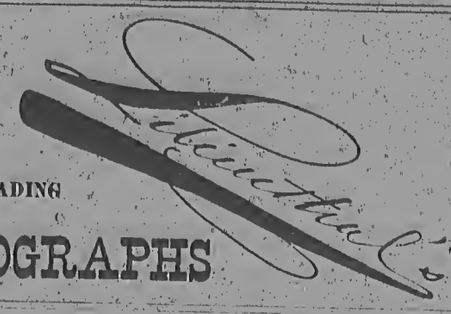
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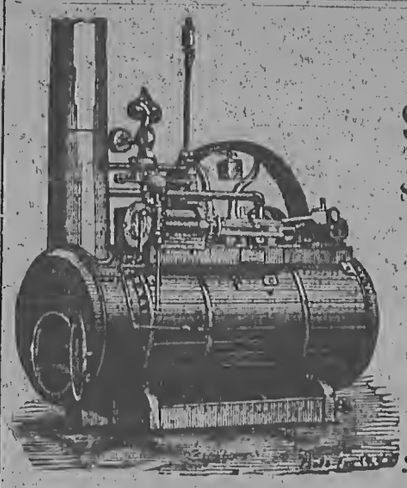


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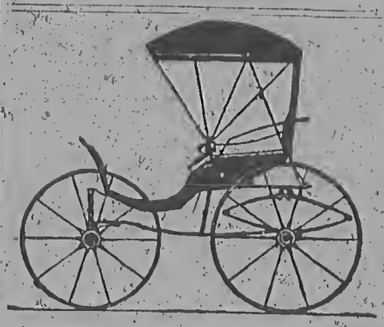
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All Kinds of Laundry and Toilet Soaps.

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PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing is possible. Sold everywhere or sent by mail for eight letter stamps.
I. S. JOHNSON & CO., Bangor, Me.

MISCELLANEOUS.

PERFORATED
VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with
CARDNER & CO.,
Patentees and Manufacturers,
183 CANAL ST., NEW YORK.

COAL.....COAL.....COAL
B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel.
Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

The Stewart Stove
WITH LATEST IMPROVEMENT,
Is now the
LEADING STOVE OF THE AGE.

There can be no failure in its perfect operation. Will outlast and consume less fuel than any other Stove made.
Can be had for coke, coal or wood.
Hot water attachments for bathing, etc., can be attached with but little extra cost.
Pieces to repair old Stewart Stoves constantly on hand.
J. H. CAMPMAN,
133 Poydras Street.

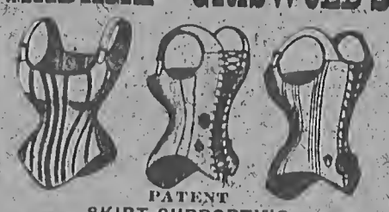
ROSES (Size 8 1, 14 for $2, postpaid. Budding & Grow-ing Roses, Plants, by mail. Catalogue free. J. T. Phillips & Son, West Grove, Chester Co., Pa. eow

BOOKS ESTABLISHED 20 YEARS
New Books furnished; Eastern prices; Stationery etc.; Special attention to mail inquiries and orders. Oldest Theological Sunday School and tract Depot west of the Mississippi.
J. W. McINTYRE *Agt.*, 719 Olive St., St. Louis, Mo. eow



WIRE RAILING
AND
Ornamental Wire Works.
DUFUR & CO., No. 26 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

LADY AGENTS WANTED FOR
MADAME GRISWOLD'S



PATENT
SKIRT-SUPPORTING
CORSETS,



BRANCH OFFICE:
No. 44 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

CAUTION:
Before purchasing look for Stamp and Trade Mark.

DR. S. C. KRAM,
MANUFACTURER OF THE
SURE CURE TRUSS,
N. W. cor. Fifth & Elm sts., Cincinnati, O.
THE BEST TRUSS IN THE WORLD!

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE Truss all that its name implies—a sure cure for all the ills attendant upon rupture. It is a light Truss, no springs, strong elastic in back, vulcanite rubber pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office. No. 1 Plastic Trusses, the best manufactured, warranted, at $4 for single, $4 for double. Examinations free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

MARSDEN'S
PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

DR. S. H. P. LEE'S
LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

[TRADE MARK.] DISSOLVES
STONE AND GRAVEL
In the Kidneys, Liver and Bladder. It is now for the first time given to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western	22	23
New York, good to creamy	30	—
Coffee, ₩ lb.:		
Rio, fair	13¾	13½
Rio, good	14½	14¾
Rio, prime	14¾	15
Candles, ₩ lb.:		
Star, best brands	11	11½
Corn Meal, ₩ bbl:		
Best, K, D	2 25	— —
Cheese, ₩ lb.:		
Factory	7	7½
N. Y. cream and English dairy	10	11
Fish:		
Mackerel, extra No. 1, in bbls	— —	16 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 50	— —
XX	4 00	4 25
XXX	5 37½	5 62½
Choice XXX	5 87½	6 00
Choice family	5 70	5 80
Fruits:		
Dried apples, ₩ lb	3	3½
Dried peaches, ₩ lb	5½	— —
Raisins, ₩ quarter box	80	85
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	1 5
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	23	25
Coal, in barrels, best	16	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	25	— —
Fair	28	— —
Prime to choice	32	35
Golden and Receet strups	— —	— —
Half bbls 50, and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	4¾
Ordinary	6¼	6¾
Fair	6¾	6¾
Prime to choice	7	7¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6	—
Keller's magnolia	3½	— —
Keller's olive	4½	— —
Starch, ₩ lb.		8
Salt, in sacks:		
Fine	1 4	1 45
Coarse	90	95
Sugar.		
Good fair	5½	— —
Prime	5¾	— —
Choice	— —	6¾
Yellow clarified	6½	7¾
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15½	— —
Pepper	12½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2½@ 3	
Medium	3½@ 3½	
Good to fine	3½@ 4½	
Low leaf	4½@ 5	
Medium	5½@ 6½	
Good	7 @ 8	
Fine	7 @ 8	
Selections	9 @10	

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	49	— —
White	53	— —
Mixed	46	— —
Oats, ₩ bushel:		
St. Louis	36	37
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	— —	80
Hay, ₩ ton:		
Prime	— —	17 00
Ordinary	— —	— —
Corn Feed:		
Whippoorwill	1 80	— —
Mixed	1 70	— —
Clay	1 60	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	— —	— —
Shoulders	4¾	— —
Sides, clear rib	5¾	— —
Sides, clear	5¾	— —
Hams, sugar-cured	9½	9¾
Mess Pork, ₩ bbl	10 62½	10 75
Dry Salted Meat:		
Shoulders	3½	3¾
Lard, ₩ lb.:		
Choice, in kegs and pails	7½	7¾
Choice, in tierces and barrels	— —	7½

ESCULENTS.

Potatoes, ₩ bbl	2 00	2 50
Onions, ₩ bbl	2 00	2 25
Apples, ₩ bbl	— —	— —
Cabbages, ₩ box	3 55	3 75

WOOL.

Burry	8½	12½
Louisiana, clear	18	21
Lake, clear	21	22

BAGGING STUFFS.

Bagging:		
India		
Jute	10½	11
Ties, Arrow, best, per bundle, 20 lbs and buckles		2 15
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 50	5 00
Young	2 50	3 50
Ducks	2 50	3 50
Geese	4 00	5 00
Turkeys	16 00	18 00
Eggs, ₩ dozen:		
Western	9	10
Louisiana	9	10

THE GREATEST BLESSING.—A simple pure, harmless remedy, that cures every time, and prevents disease by keeping the blood pure, stomach regular kidneys and liver active, is the greatest blessing ever conferred upon man. Hop Bitters is that remedy, and its proprietors are being blessed by thousands who have been saved and cured by it. Will you try it? See other column.

An international industrial exhibition is to be opened at Arnheim, in Holland, on June 15 and will continue to October 1. It will comprise brick-making machinery; building materials of artificial stone; water power engines of two and three horse power; incombustible safes; machines for working iron and wood; hempen cables; carriages; silver ware, water meters; sewing machines and apparatus for the electric light.



LAME BACK.
WEAK BACK.

BENSON'S CAPCINE
POROUS PLASTER.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by physicians, Druggists and the Press.

The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

Every one suffering from Rheumatism, Lame Back, or Weak Chest, should use the Capcine. Cramps, or any local pain or ache should use the Capcine. Put on Plaster and be relieved at once. Price 25 cts. Sold by all druggists.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, MONDAY, May 20, 1879.

COTTON.

The rather exciting New York telegrams had a corresponding influence on our market, and factors are claiming a further improvement of ⅛@⅛c., which has restricted the sales thus far to 1,000 bales, partly at an advance of ⅛c., which appears to represent the prevailing view. Middling can hardly be bought under 13c, and we hear of 12⅛c. offered for low middling.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	11⅝	11⅝
Ordinary	11⅞	11⅞
Good ordinary	12⅛	12
Low middling	12⅛	12⅛
Middling	12⅞	12⅝
Good middling	13⅛	13
Middling fair	13⅜	13⅛

Sales to-day, 900 bales. Market strong.

MOVEMENT AT PORTS.

Receipts at United States ports, week ending Friday, May 16, 1879

	Saturday,	Sunday and Monday,	This week last year.
New Orleans	239	1,189	3,096
Galveston	601	767	1,372
Mobile	725	571	1,675
Savannah	461	417	2,[illegible]
Charleston	44	180	1,734
Wilmington	5	24	559
Norfolk	689	491	2,282
Baltimore	16	.....	105
New York	46	.....	2,689
Boston	329	279	1,284
Philadelphia	.....	143	278
Other ports	.....	.....	900
Total	1,053	.....	19,405

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	11.35@11.67	11.50@11.51
February	.....	.....
March	.....	.....
April	.....	.....
May	13.37@13.39	13
June	13.38@13.40	13.05@13.06
July	13.54@13.57	13.24@13.25
August	13.68@13.69	13.35@ 3.36
September	13.41@13.42	13.04@13.05
October	13.24@13.25	12.99@12.1[illegible]
November	11.72@11.73	11.59@11.60
December	11.5[illegible]@1..65	11.48@11.49

Tone of the market steadier. Sales, 174,300 bales.

TEACHING CHILDREN TO PICK THINGS UP.—We know a man who is quite particular about keeping everything in its proper place. We heard him say that he acquired this habit through the training of his mother. When a boy, even as far back as he could remember, his mother always made him pick up and put away his playthings after he had got through with them. He was often allowed to get out all the materials he wanted for a good time In bad weather the kitchen was often at the disposal of himself and brother, but they always understood that everything was to be cleared up at the close of the play. No doubt there is a difference in children, for we have known boys of the same family, of nearly the same age, brought up in all respects as nearly alike as possible, yet one of them was always careless, and became a careless easy man, while the other was extremely particular in all the de ails of his dress, sports and work Still granting this diff rence, which many would call a natural difference, we believe a persistent training in early childhood would make an orderly man out of the most careless child.

MISCELLANEOUS.

TUTT'S PILLS,

SYMPTOMS OF A
TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, Fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness with fitful dreams, Highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose of which effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. L. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to increase the Appetite, and cause the body to Take on Flesh; thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its normal functions and for this purpose no remedy has ever been invented that has as happy an effect as TUTT'S PILLS."

Sold Everywhere. 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from *nervous depression*,

LOSS OF VITALITY *feebleness of constitution, the enervating effects of climate*, and especially

IN SOUTHERN LATITUDES to the low vitality and nervous prostration which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JEREMIAH BLACK, the Hon. T. S. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. BOREMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise [illegible] pages] on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address DRS. STARKEY & PALEN, 1[illegible] Girard St., Philada.

$57.60 AGENTS' PROFIT per week. We will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. M. CHESTERMAN, 317 Fulton street, New York.

Religious Notices.

EAST MISSISSIPPI FEMALE COLLEGE COMMENCEMENT.

WEDNESDAY, June 4.—Anniversary of the Castalian Literary Society.

THURSDAY, June 5.—Musical Concert.

FRIDAY, June 6.—Calisthenic Review.

SUNDAY, June 8.—Commencement of Religious Services.

MONDAY, June 9.—Alumnæ Anniversary.

TUESDAY, June 10.—Commencement Day, and Annual Meeting of Board of Trustees.

Examinations and especial addresses throughout.

REV. J. T. HEARD,
REV. J. M. WEEMS,
REV. B. CARRADINE,
Conference Committee.

MAY 20, 1879. J. W. ADKISSON, Prest.

TO THE PREACHERS OF THE WOODVILLE DISTRICT.—*My Dear Brethren:* Please send me a correct list of all your local preachers and lay delegates to the District Conference, to be held at this place some time in July.

J. S. PARKER.

GREENSBURG, La., May 5, 1879. 20

THE District Conference for Homer District, Louisiana Conference, will be held at Arizona, May 26 30.

20 J. H. STONE, P. E.

THE Annual Camp meeting at William's Camp Ground will commence on Thursday night before the fifth Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors, especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.

W. W. RICHARDS, Secretary. 17

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Apr. 12, 13
Orrville	19, 20
East Selma	26, 27
Uniontown	May 3, 4
Uniontown circuit	10, 11
Clifton	17, 18
Selma	24, 25
Perryville	29
Brush Creek	June 1
Lower Peach Tree	7, 8
Spring Hill	21, 22
Choctaw Corner	28, 29
Rembert Hills	July 5, 6
Marion	19, 20

The District Conference will be held in Marion, beginning at nine A. M., July 18

17 J. W. RUSH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Algiers	March 30
Louisiana Avenue	April 6
Moreau Street	13
Felicity Street	20
Carondelet Street	May 4
Plaquemine and Grosse Tete, at Rosedale	17, 18
St Charles Avenue	25
Baton Rouge	June 1
Lafourche	8

16 LINUS PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington, at Waxia	Apr. 26, 27
Opelousas	May 3, 4
Vermillionville and Plaquemine Brulee, at the Junction	10, 11
New Iberia	17, 18
Pattersonville and Morgan City, at Morgan City	24, 25
Franklin	31, June 1
Abbeville, at Prairie Grego	June 7, 8
Lake Charles	11
Sugartown	14, 15
Indian Bayou, at Conlee's-to-cho	21, 22

The District Conference will meet at Vermillionville, June 26, at ten A. M.

16 J. D. HARPER.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

(COMPLETED.)

Whittington, at White Plain	May 31, June 1
Ebenezer, at Ebenezer	June 1 4
Amite City, at Magee's	7, 8
Covington, at Oak Grove	12
Pearlington, at Logtown	14, 15
China Grove, at Hopewell	21, 22
Wolf River mission	21, 22
Mount Carmel, at Columbia	2 21
Westville, at Fairmount	28, 29

District Conference at Pearlington, beginning on Friday, June 13, at nine A. M. Bishop Keener is requested to preside.

19 JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Forest, at Grange House	May 31, June 1
Walnut Grove, at Hillsboro	June 14, 15
Rankin	23, [illegible]
Trenton at Raleigh	July 5, 6
Fannin	1, 13
Brandon station	19 20
Leaf River	26, 27
Newton at Pleasant Valley	Aug. 2, 3
Carthage, at Liberty	9, 0
Prairie at Holly Bush	16, 17
Union at Buntyn's Spring Cam. Ground	23 24

Inquiry will be made, during this round, as to the number of "CHRISTIAN ADVOCATES" and other church papers that are being taken in the several pastoral charges in the district. Pastors will please be ready to answer.

Question 14 will be asked this round.

19 WILLIS LEITH, P. E.

MERIDIAN DIST.—SECOND ROUND.

Wayne circuit, at Salem	Apr. 12, 13
Waynesboro circuit, at State Line	16
Chickasahay mission, at Henderson's	19 20
Meridian	26, 27
Shubuta circuit, at Decatur	May 3, 4
Enterprise circuit, at Spring Chapel	10, 11
Enterprise station, at Quitman	17, 18
Shady Grove mission, at Oak Grove	24, 25
Philadelphia circuit, at Philadelphia	31 June 1
Marion circuit, at Marion	June 7, 8
DeKalb circuit, at DeKalb	14, 15
Paulding circuit, at Hopewell	21, 22
Spring Hill circuit, at Lauderdale	28, 29

The District Conference will meet at Lauderdale station, Friday morning, June 27.

16 R. J. JOHNS.

—The Rev. Dr. Bushnell, Presbyterian, who has been doing mission work in Africa during thirty-five years, in the course of an interesting address last week, said that the Moody and Sankey hymns were sung at all the mission-houses and schools by native choirs.

SUNDAY-SCHOOL UNION DEPOSITORY.

With a full line of *Question Books, Catechisms, Hymn Books, Class Books, Library Books, Rewards*, and everything needed in the Sunday-school. Send for Catalogue.

Also sankey & Bliss' Gospel Hymns and Sacred Songs, Teachers' Bibles, Concordances, Bible Dictionaries, Commentaries, etc., at the Depository, 112 Camp street.

LATHROP & WILKINS.

T. W. BOTHICK,
UNDERTAKER,
OFFICE, 673 CAMP STREET
STABLES, 672 MAGAZINE STREET.

Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. 8p

NEAR-SIGHTEDNESS.—It is a peculiar fact that myopism, or near-sightedness is exclusively an attendant of civilization, never being found among savages, and rarely among the peasantry of any country. Investigation shows that the region of the macula lutea, or "yellow spot," opposite the pupil of the eye, has the greatest precipient power, but is peculiarly liable to disease, and that in myopic persons this part of the eye may become congested, resulting, perhaps, in partial or even total blindness. Statistics show that the liability to this disease is greatest in colleges; that is, in village schools less than one per cent. of the pupils are myopic, in city schools about twenty-one per cent. and in colleges as many as forty per cent. The disease increases with age, and an hereditary tendency towards it is often found in children.—Boston Transcript.

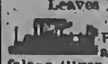
A fine statue of Captain Cook, the celebrated navigator, has been unveiled at Port Jackson, Australia, in the presence of a crowd of people estimated at from sixty to seventy thousand. It was commenced in 1868, and cost $28 885.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS.—The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public, and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.



For Washington Opelousas, Port Barre Simmsport, Churchville, and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply on board or to

LORD & MOREAKE, Agents, 46 Camp St.
GEO. D. HITE, Agent, 4 Tchoupitoulas St.

P. S.—Connects closely with Boats for Bayou Des Glaize and Barges for Bayou Boeuf.

1879. 1879.

EXCURSION ROUTE!

NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS ANCHOR LINE,



The fine passenger steamers of this line will leave New Orleans on TUESDAYS, THURSDAYS and SATURDAYS, at 5 o'clock P. M., during the season, connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.

Passengers and baggage transferred from steamers to railroads FREE OF CHARGE.

Through and Excursion tickets for sale on board the boats and at the office of the company.

J. B. WOODS, General Agent.
No. 148 Common Street.

"The Washington City Route."

BALTIMORE AND OHIO R. R.

THE SHORTEST, QUICKEST AND ONLY DIRECT ROUTE TO

Washington & Baltimore,

With direct connections for

Richmond, Lynchburg, Norfolk and the Southeast.

Philadelphia, New York, Boston AND THE EAST.

PULLMAN PALACE CARS,
RUN THROUGH WITHOUT CHANGE
Between the Principal
WESTERN AND EASTERN CITIES.

For Through Tickets, Baggage Checks, Movement of Trains, Sleeping Car Accommodations, etc., apply at Ticket Offices at all Principal Points North, South, East or West.

E. R. DORSEY, Asst. Gen. Ticket Agt.
L. M. COLE, Gen. Ticket Agt.
THOS. P. BARRY, Western Pass. Agent.
THOS. R. SHARP, Master of Transp'n

Mme. DEMOREST'S

GRAND OPENING

OF THE

SPRING STYLES,

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New Basques, Polonaises, Princess Dresses, Walking Skirts Trains, etc., for Ladies' and Children's Dresses, also Boys' Clothes, Gentlemen's Underwear, Infant's Patterns, etc., furnishing economy, practical utility, artistic accuracy and fashionable elegance.

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Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic etc., and because during a great number of years it has proved itself to be a

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THE PIANOS I KEEP.

Every Piano sold by me has stood the test of time—from ten to fifty years. A first-class house like mine cannot experiment at the expense of its patrons with untried or unreliable instruments. Being thoroughly familiar with the construction of a Piano, I am positive of their durability and reliability. I sell my Pianos with the understanding that if in ten or more years a defect in their construction under fair usage should show itself,

The Money Paid will be Cheerfully Refunded.

THE CHICKERING PIANOS,

Have been before the public for fifty-four years, and their reputation extends over the whole world. A six octave Piano of this make, forty-seven years old and perfect in every respect can be inspected in my store. Their superiority over all others is now universally acknowledged.

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Constructed on entirely new and patented principles which insure their retaining their original brilliancy of tone for a life time, and their standing longer in tune than any other Piano. Those excellent Pianos have been sold here during the last ten years and not the least defect has ever occurred. Their new Uprights are real models of perfection.

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Are good, reliable and well made Pianos, of excellent tone, and with elastic touch. There are over 1000 of them in this city, and not a defective or worn out one among them.

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Superior to Mineral Waters, Seidlitz Powders, Etc.

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The New Remedy made from the Leaves of the South American Coca Plant.

An excellent cordial prepared expressly for popular use, and presenting in an elegant form all the wonderful health giving properties of Erythroxylon Coca.

It is a Sovereign Remedy for Disorders of Digestion, Chills and Fever, Nervous Weakness, Sick Headache, Neuralgia, and all other Nervous or Muscular Fatigue.

Convalescents from Fevers should use COCA BITTERS, as it gives IMMEDIATE STRENGTH and HASTENS RECOVERY.

For Sale by all Druggists.

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HAS NO EQUAL.

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China, Crockery, Glass,

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CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS.

Viz: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 2 After-Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.

Variety, Novelties in House-Keeping.

TEA SETS all prices and quality.

GOBLETS, TUMBLERS, BOWLS, CAKE STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS, LADLES, WAITERS.

CHAMBER SETS White, Band, Fancy—all prices.

TIN CHAMBER SETS, FOOT TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CREAM WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS to contain 5 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs Hyatt's Hair Restorer, and there are scores of living witnesses in St Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5 to accompany the order and balance to be paid when machine is delivered.

[illegible] Olive St., St Louis, Mo

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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Will be sent from date to January 1, 1880, for $1.

To all Ministers of the Gospel and widows of deceased traveling preachers:

One Year	$1 00
Six Months	50
Three Months	25

BROKEN STRINGS.

There is no minstrel ripe in years,
But, as his song he sings
Feels musingly across his harp
To find some broken strings.
The early songs that from his lyre
His youthful fingers flung,
Have lost their first Promethean fire
Since love and life were young.

The world may listen to the strains
Which from each harp-string floats,
But still unto his ear remains
A discord in the notes.
And still his heart, unsatisfied,
Seeks yearningly in vain,
To find the music which has died,
And mend the broken strain.

O world! that listens, when too late,
Unto the voice which sings,
And loves the music, when the years
Have shattered many strings,
But little owes the bard to you
For praises from your tongue,
Who heard not when the harp was new,
And love and life were young.

—Scribner.

NEWS OF THE WEEK.

DOMESTIC.

BALTIMORE, May 21.—The twenty-third biennial convention of the Christian Associations of the United States and British Provinces assembled this morning. The convention was called to order by the First Vice President, Thos. J. Walker, of Toronto. Speeches were made by distinguished divines from different parts of the world.

Reports to the convention state that the Christian Associations in the South are in better condition than ever before. Arrangements are being made for State Conventions in Georgia and Alabama.

SELMA, May 22.—The cotton caterpillar has appeared in two different points in Dallas county, the earliest ever known.

WASHINGTON, May 23.—After quite a long debate on the yellow fever bill, in which Messrs Conkling and Edmunds were the chief opponents, and Messrs. Lamar, Harris and Blaine took the lead in supporting it, the Senate passed the measure by a vote of thirty-four to twelve. This very clearly foreshadows the passage of the bill by the House of Representatives at this session.

The bill is not much changed by amendments from what it was when reported by Senator Harris, of Tennessee, some weeks ago. The penalty on a vessel for violating a State quarantine law is reduced from $5,000 to $1 000, and the time of operation of the bill is limited to four years. The terms of the bill as passed are quite broad.

The National Board of Health are empowered to make sanitary regulations for States which have none and at ports and places where the State quarantine regulations are deemed insufficient by the National Board of Health. They may make regulations which, when approved by the president, shall be binding. Blaine spoke and voted for the bill. He urged that the disease of yellow fever was not peculiar to the South, and that no part of the country was safe. Edmunds, in order to fight the bill, fell back on the strongest States rights views, and spoke of the State as a "sovereignty."

WASHINGTON, May 23.—The May returns to the Department of Agriculture show that the average wages of labor, without board, in yearly employments, have declined from $21 29 per month to $20 26 or 4 8-100 per cent. during the past year. The general tone of correspondence is hopeful of a revival of industry, and the surplus of unemployed labor is growing less. Good labor can generally find employment at fair prices. Many are idle because they will not accept the reduced wages offered.

BALTIMORE, May 23.—The International Christian Convention has adopted a report of the Executive Committee recommending the second Sunday in November next be made a day of special prayer for invoking God's blessing on the association; and also recommending the holding of parlor conferences and the raising of $22 000 for use in the West and South among colored young men, railroad men, Germans, commercial travelers and colleges, and for work at the central office. Subscription to the fund called for were made by States with very encouraging results.

LOUISVILLE, May 24.—The General Assembly of the Presbyterian Church South convened to-day at nine A. M. A number of reports were read from standing committees, and the action of the Assembly thereon was almost unanimous. There was no discussion of special interest. The afternoon and night sessions were taken up in the same way. About half past nine nothing remained upon the Moderator's docket, and he, in a solemn manner, dissolved the Assembly.

WASHINGTON, May 24.—In the House the post route bill was passed, and the Warner silver bill taken up and passed by a vote of 114 to 97. The following is a summary of its provisions: It fixes the weight of the standard silver dollar at 412½ grains; authorizes owners of silver bullion to deposit the same at any mint, to be formed into bars or standard dollars; makes the charges for coining such bullion the difference between its market value in New York and the legal tender value of the coin; makes subsidiary silver coin exchangeable at the Treasury for legal tender money to the amount of $20; makes the standard silver dollars legal tender in all payments at their nominal value; requires the Treasury to pay out silver coin without discrimination, the same as gold coin, in liquidation of all kinds of coin obligations against the government. Authorizes the issue of certificates to depositors of gold and silver coin or bullion; also authorizes the issue of certificates representing coin in the Treasury in payment of interest on the public debt, both classes of certificates to be receivable in payment of duties on imports.

The certificates for bullion deposited are to be for its average market value in coin, of like metal, during the preceding week, in New York and San Francisco. Gold and silver bullion deposited is to be coined to full capacity of the mints, in connection with other coinage, and if the bullion deposited for coinage does not amount to twenty millions of dollars per month the Treasury is to purchase sufficient silver bullion to coin that amount. The act is not to be construed as authorizing the coinage of silver, except into standard dollars.

BALTIMORE, May 24.—At to day's session of the international convention of the Y. M. C. A., an address was made by S. P. Roland, of Detroit, upon the condition of State and provincial organizations. A permanent auditing committee was appointed and a report adopted, providing for a special committee in each association to facilitate Christian work among railroad employees, decided to call a meeting of the latter in Altoona, Pennsylvania, at suitable time, for conference.

The business of the session was closed by the selection of Cleveland, Ohio, as the next biennial meeting of the convention; the time to be fixed by the executive committee.

NEW YORK, May 24.—William Lloyd Garrison died at eleven o'clock, to night.

FORT GRIFFIN, May 26.—Indians are raiding the vicinity of Blanco Canon, running off stock, and making toward Pecos River. Stockmen are pursuing, but owing to inferiority of strength dare not attack.

FOREIGN.

HONG KONG, April 9.—The news of the veto of the anti-Chinese bill by President Hayes elicits various and conflicting comments. The Americans throughout China express satisfaction at the rejection of so summary a plan for disposing of the questions at issue. The European residents merely evince surprise, having in most cases anticipated different action. The Chinese take contrary views, even among themselves.

In the immediate neighborhood of Hong Kong, which is the port of emigration and where the friends and relatives of the Chinese now in America reside, much gratification is shown. An idea appears to prevail that future persecutions are impossible, but there are no indications of an increase in the number of departures. Around Shanghai the populace is apparently indifferent, and the officials are reticent. Private advices from Pekin warrant the supposition that the veto will not be received with unmixed pleasure. It is reported on good authority that the government had prepared for the contrary result, and intended to take advantage of the bill as a precedent for strong measures here.

CITY OF MEXICO, May 15.—The country is quiet, but politicians are very active. It is feared Cabinet intrigues and dissensions will interfere with the success of the proposed international exhibition.

SIMLA, May 21.—Among the stipulations of the treaty between the government of India and Afghanistan, is the cession of Ali Kheyl (Peiwar Pass,) Lundi Khotal (Khyber Pass,) and the Pisheen Valley beyond Quettah. The British will restore Candahar, Jelalabad and ultimately Dakka.

PARIS, May 22.—The Committee on Technical Questions, appointed by the Darien Canal Congress, has abandoned all projects except that for a canal via Nicaragua, with lock, and that for a canal to connect Lemon Bay with the port of Panama. In its report, to be presented on Friday, the committee will ask Congress to decide finally between these two routes.

The Tariff Committee has adopted a report urging an average increase of fifty per cent. on duties on cotton threads.

HAVANA, May 23.—The political condition of Hayti is reported precarious. The government is importing muskets and powder. Business is very much depressed. Several failures have occurred at Port-au-Prince.

A passenger on the French mail steamer from Vera Cruz says that a severe earthquake occurred at that port on the morning of the sixteenth instant.

LONDON, May 24.—The Times, in its leading editorial, states, that according to the treaty with Yakoob Khan, the British will retain the Kuram, Sibi and Pishin Valley as assigned, not annexed territory, and will hand the surplus revenue over to Yakoob Khan, who will also be guaranteed a subsidy of £120,000 yearly.

LONDON, May 26.—A dispatch to the Daily News, from Madrid, announces that Premier Campos intends to introduce a bill for the abolition of slavery in Cuba, and to provide for free Chinese labor.

LONDON, May 26.—Lord Cranbrooke, Secretary of State for India, announced in the House of Lords this afternoon that he had received a telegram from Major Cavagnari, stating that he had that day signed a treaty with the Ameer of Afghanistan.

Appropriations Made by the Board of Missions,

M. E. CHURCH, SOUTH, MAY, 1879.

China Mission	$15,606

DISTRIBUTED AS FOLLOWS:

Salary of Rev. J. W. Lambuth, Superintendent	$1,500
Salary of Rev. Y. J. Allen, D. D., employed and paid by the Chinese government for literary and educational work done with the approval of the board.	
Salary of Rev. W. R. Lambuth, M. D.	1 200
Salary of Rev. A. P. Parker	1.200
Salary of Rev. C. F. Reid	1,200
Salary of Rev. W. W. Royall	1,200
Salary of Rev. Dean (C. K. Marshall)	300
Salary of nine native preachers	828
Salary of five personal teachers	408
To buying land and building boarding school in Soochow	1,500
One boys' boarding school at Soochow twenty pupils	800
Two day schools at Shanghai	150
One day school and house at Kat ng	85
Two day-schools at Nan siang	150
One day-school at Soochow	75
One chapel at Wangdo	25
Three chapels at Kading	60
Three chapels at Nantsiang	30
Two chapels at Tsingpu	45
Three chapels at Soochow	75
Two chapels at Kwunsan	50
Rent of one dwelling at Soochow	125
Repairs on mission property	400
For building two residences in Soochow	2 000
Dr. Allen's Magazine	500
For the purchase of wood-cuts for Magazine	50
To defray expenses of Rev. J. W. Lambuth to United States and return	1,000
Contingencies	800
	$15,606

City of Mexico Mission.

City of Mexico	$5 285
Leon	1. 20
Cernavaca	1,551
Cuantla	1,380
Tejuca	1,616
Orizava	1 411
Oaxaca	1,650
Additional	500
To purchase wood-cuts for Evangelista Mexicano	50?
Total expenses of City of Mexico Mission	$ 4 985
Mexican Border Mission	$12,000
Expense of teacher to mission-school at Laredo, under charge of Rev. J. Norwood	150
Expenses of mission-school at Laredo	600
Total expenses of Mexican Border Mission	$ 2,750
Brazil Mission	$5,800
Indian Mission (on grounds)	9.000
To assist in building church at Eufaula, I. T.	300
Echota Mission (Indian,) Holston Conference	325
German Mission Conference	4,000
Florida Conference	4,000
Western Conference	1.5.0
Denver Conference	2.0.0
Montana Conference	1,000
Colombia Conference	1,500
Los Angeles Conference	1 700
Yuba City Church	300
Salary of secretary	2 500
Printing, traveling and office expenses	2,500
Treasurer's expenses	200
Total of appropriations	$ 9,9 6.

MISSIONARY APPORTIONMENTS.

The amounts apportioned to the Annual Conferences for foreign missions, for the year 1879–80, are as follows:

Baltimore Conference	$4,750
Virginia Conference	7 464
Western Virginia Conference	1,248
North Carolina Conference	6,993
South Carolina Conference	8 492
North Georgia Conference	6,744
South Georgia Conference	4, 92
Florida Conference	936
Alabama Conference	5,8.6
North Alabama Conference	4.500
Louisiana Conference	3,990
Mississippi Conference	4,248
North Mississippi Conference	4 2.0
Memphis Conference	6 000
Holston Conference	3,48)
Tennessee Conference	3,22.
Kentucky Conference	4,992
Louisville Conference	6 000
Denver Conference	250
St. Louis Conference	2,736
Southwest Missouri Conference	2,730
Missouri Conference	6 244
Western Conference	500
Little Rock Conference	3,000
Arkansas Conference	1,500
White River Conference	1,500
Indian Mission Conference	125
Texas Conference	2,160
North Texas Conference	2,214
East Texas Conference	1,752
Northwest Texas Conference	2,076
West Texas Conference	1,248
Columbia Conference	250
Los Angeles Conference	125
Pacific Conference	750
Illinois Conference	1,258
German Mission Conference	504
Montana Conference	100
Indiana Conference	100
Total apportionments	$ 20,252

Notice Please Read.

Please read. In the present condition of the missionary treasury it is essential that all available funds be put into the hands of the treasurer as soon as possible. Outstanding drafts fall due during the summer months, and will not, cannot, wait until the returns are made from the Annual Conferences. Brethren who have made collections will relieve the strain upon the treasurer by remitting to him *at once* all funds in their hands. Those who have been accustomed to make their returns at the sessions of the Conferences will find the receipt of the treasurer as good as the cash for that purpose.

Will not those who have made collections consider the growth of the mission work, the increased demands and the enlargement at home, and urge their people to greater liberality, not submitting to the restraints of the assessment?

If all will make their collections in a generous spirit, moved by the love of the Lord Jesus Christ, and report without delay to the treasurer, J. W. Manier, Nashville, Tenn., we may be able to meet all claims upon us.

The presiding elders can aid very materially in the matter by bringing the attention of the people, as well as the official members, to the question of missions at each of their quarterly meetings.

There ought to be many in our church provoked to good works by the examples of the South Carolina preacher who donated $1 000 last winter to the cause of missions, and of the Georgia brother who lately gave $2 500 to build a church in China. Surely these are not the only two in all our vast numbers who are blessed with the ability to give. Are they the only two who have the heart, the grace of liberality after that sort? I believe not. There are others who, if they understood the matter, would contribute largely to relieve our cause of its pressure. May the Lord incline all the people to give freely!

A. W. WILSON,
Missionary Secretary.

A Tract Society for China.

We have been kindly supplied with the following minutes of a meeting of the Board of Trustees of the Chinese Tract Society, held on November 29, at the Deanery, Shanghai, the following being present: the Right Rev. Bishop Russell, the Right Rev. Bishop Scherer-schewsky, the Very Rev. Dean Butcher, Dr. E. C. Lord, Dr. J. Edkins, Dr. Suvoong, Rev. W. Muirhead, Rev. J. W. Davis, Rev. J. M. W. Farnham, Rev. J. W. Lambuth, Rev. Woo Hoong-biok, Rev. Bau Tsih-dzu, Rev. Two Sing-z, and Rev. Wong Jung-ya.

The Rev. J. M. W. Farnham, chairman of the Provisional Committee, took the chair, and invited the Right Rev. Bishop Russell to offer prayer.

Copies of a constitution, prepared after careful examination of the constitutions of the British and American Tract Societies, were handed round, which the Provisional Committee submitted to the Board of Trustees, to be by them discussed, amended and adopted as the constitution of the Chinese Tract Society.

At the request of the chairman, Dr. Suvoong read a succinct account of the steps that had been taken, with a view to the organization of this society, which, it is hoped, will in course of time be a great national institution, like the Tract Societies in Great Britain and America.

The chairman read a letter, from the Rev. Dr. Stevenson, secretary of the American Tract Society, in which the writer gave warm and hearty sympathy to those who proposed to organize a Tract Society for China, and made several valuable suggestions relating to the nature of the constitution needed by such an association.

It was then moved, and carried—that we do now proceed to the formal organization of the Chinese Tract Society, in accordance with the prospectus issued by the Provisional Committee.

The following officers were elected: President, Right Rev. Bishop Russell; first vice president, Right Rev. Bishop Scherer-schewsky; second vice president, Rev. J. W. Lambuth; corresponding secretaries, Rev. J. M. W. Farnham and Dr. Suvoong; recording secretaries, Rev. J. W. Davis and Rev. Bau Tsih-dzu; and treasurer, Rev. W. R. Lambuth, M. D.

It was resolved that the Publishing Committee shall consist of four foreigners and four natives, representing the following constituencies: 1. Presbyterians and Congregationalists. 2. English and American Episcopalians. 3. Baptists. 4. Methodists.

The following were elected in the order named: Rev. J. Edkins, D. D., Right Rev. Bishop Scherer-schewsky, D. D., Rev. E. C. Lord, D. D., Rev. F. L. Baldwin, D. D., Rev. Pien Sing-z, Rev. Yen Yung-kiung, Rev. Kau Jin-kwie and Rev. C. K. Marshall.

Dr. V. P. Suvoong and Rev. Wong Jung-ya were elected to act in connection with the president, treasurer and secretaries, as the Executive Committee.

The constitution already submitted to the board was referred to the Executive Committee, to report upon at the next meeting, and the meeting was adjourned to the following Monday, closing with prayer by the Rev. W. Muirhead.

The board met, as arranged, at the Deanery on Monday, December 2, and, after a full discussion of the proposed constitution, it was amended and adopted.

An art critic, who has an unfortunate habit of occasionally indulging in more wine than his health demands, recently determined, one day after luncheon, to pay a professional visit to a private art collection. Arrived in the first room, he found himself opposite a large mirror. Mechanically he drew out his pocket-book and therein wrote, "No. 1.—Study of the head; an old tope. Fuddled condition excellently rendered; most likely a portrait. Seem to be acquainted with the original."

Field Notes.

MOUNT STERLING, ALA., MAY 15, 1879.

MR EDITOR: The Butler circuit has ten churches, most of them inferior buildings; about five hundred names on our registers; one half of these are nominal members of the church; sadly deficient in family religion; not more than one dozen family altars in the charge; five Sunday schools, using our own literature; an excellent day-school at Mount Sterling, and one at Butler; no parsonage; the pastor rents a house; the circulation of the ADVOCATE is increasing.

Yours truly,

W. H. WILD.

IOLA GRIMES COUNTY, TEXAS,
May 16, 1879.

Glad to see, in your excellent paper, "Notes from the Field." Though we live out in this land of the far West, we love to hear from "across the river." We want to know what is going on among the old folks at home, and we hope this column will have many contributors—on post's—living news from the churches wherever the ADVOCATE circulates. These notes from the field, as the revival season sets in, will grow more interesting still, and we hope soon to read "good news from home."

Already the revival season has begun with us. The church is being revived, many sinners are under conviction, and all are trying to lead a new life. This is not the result of protracted services, but of the preaching of our pastor at his regular appointments. The prayer-meetings are better attended, the class meetings are growing in interest, and many of the church members have gone to *work* in earnest for a revival.

Crops are backward and inferior, owing first to protracted drought, and second to two immense floods of rain, April 23 and May 5.

J. W. BILLINGTON.

MORRIS, ALA., May 19, 1879.

DEAR BROTHER: We held our second Quarterly Conference, for New Castle circuit, May 10 and 11. It was a meeting of great success. Our presiding elder, Bro. Ghrie preached with great acceptability. We have a parsonage on foot for this work; we located the place. Bro. Self, one of my local preachers, gave us two acres of land, a beautiful location, for the parsonage. We appointed a building committee to go ahead with the work; so we are going to have a parsonage. This is my first year here. We have a very pleasant little work; a good corps of local preachers (seven;); my people are a people that care for the preacher.

Yours fraternally,

JOHN T. WILKINS, P. C.

MANSFIELD, LA., May 19, 1879.

MR. EDITOR: Our first quarterly meeting was held at Patrico chapel on last Saturday and Sunday. Preachers present: Randel, Armstrong and the pastor. The pastor reported thirteen accessions, four baptisms, and the work in an improving condition. Parcels of ground here has been donated at three different places, four acres in a place to build churches on. The mission was more fully organized by the appointment of Boards of Stewards and Trustees. There was one baptism and two accessions to the church. Attendance good; preaching good; and dinners good.

JOHN PUER.

Loganasport mission.

MANSFIELD, LA., May 19, 1879.

Received three more Sunday-school-scholars into the church yesterday. This makes nine accessions in all this year. No special meeting has been held, but the church is greatly revived. All the social meetings are well attended; $131 raised to pay off a debt on the parsonage. Quarterage collections above the average. God has greatly blessed us.

J. L. BOWDEN, P. C.

FRANKFORT, ALA., May 20, 1879.

DEAR BROTHER: I received your paper, and like it very much, and will do all I can for it. We are having a revival of the old class-meetings. The Sunday-school interest is looking up—from one to four schools. Our District Conference meets May 23, at Cherokee, Ala. Rev. D. N. Patterson, a local preacher of this circuit, died May 17. We take on this circuit twelve Nashville, one St. Louis and three NEW ORLEANS CHRISTIAN ADVOCATES.

Your brother,

C. O'NEAL, P. C.

FARMERVILLE, LA., May 20, 1879.

MR EDITOR: All the business part of Farmerville was burned on the thirteenth instant; but one store left; health good; farmers have good crops; darkies at their post; don't know anything about going off; we are trying to preach a full salvation through the merits of Christ; we have carried the Bible to one thousand families; have appointed three camp-meetings; have charge of two circuits, and prospect of doing much good. We are laboring, and expecting and praying the Lord to help us.

C. B. PARVIN.

WOODVILLE, MISS., May 20, 1879.

The Methodist and Presbyterian congregations united heartily in a Sabbath afternoon prayer-meeting. Laymen who never did so before led the services, and are deeply interested. Attendance is becoming larger, and people somewhat serious. We are praying for gracious results. A Woman's Missionary Society of twenty-five members is at work. The Advocate of Missions, taken by seven families, furnishes stirring reading; a fine paper.

J. P. DRAKE, P. C.

WATER VALLEY, MISS., May 22, 1879.

Since my last I have been partially round the district; find preachers working diligently, and hopeful of revivals; several camp meetings contemplated, and good results anticipated. Money is scarce, and finances, in some parts, are far behind, while in some charges they are as good as usual. Crops of every kind are promising—a little too much rain in some sections. Political excitement rising; parties getting ready for the approaching campaign.

THOMAS Y. RAMSEY.

GAYLESVILLE, ALA., May 22, 1879.

I have been at home with a sick family for three weeks; but the Lord has been good to us in sparing our dear little boy. He had a severe attack of pneumonia, and for almost two weeks was at the point of death. There has been much sickness among the preachers and their families within the Guntersville District, North Alabama Conference, the present year; more than for the past two years. Our God will do right.

W. E. CLIFTON.

TALLASSEE, ALA., May 23, 1879.

We have on the Tallassee mission two churches—Tallassee and Tabitha chapel—with a membership of about 275. Up to date forty-one have united with the church since Conference, in December. Some join almost at every service. We have here (Tallassee) a young men's prayer-meeting, at which some of the recent converts lead in prayer. Mr. W. E. Sistrunk has presented the church with a new carpet, and has since joined the church himself. We are going to repaint and put a new roof on our church at Tallassee this summer.

JOHN R. PEAVY.

WATER VALLEY, MISS., May 23, 1879.

ADVOCATE received this morning. It is like the visit of an old friend. I indorse heartily your editorial on "Our Domestic Missions." I have long been satisfied that the present plan is not the best. Better fall back on the old plan. Make both foreign and domestic connectional. We have charges in the North Mississippi Conference, as self-supporting circuits, that ought to be missions; good preachers on them, starving. The presiding Bishop says we must not make appropriations to them or we shall injure the foreign work, sustain the one, but not at the expense of the other.

THOMAS Y. RAMSEY.

BROOKSVILLE, MISS., May 23, 1879.

The outlook on the Brooksville circuit is rather encouraging; congregations large; Sunday-schools beyond our most sanguine expectations; growth in Quarterly Conference; quarterage pretty well up; the parsonage repaired; repairing and making our church building comfortable; health of the country good; the farming interest moderately good; rather too much rain; some croakers; others hopeful; the town is improving; hopeful class of young people in the church.

J. F. EVANS.

MARION, MISS., May 26, 1879.

MR. EDITOR: As we read the cheering words from various fields, old Marion circuit would ask a small space for the pleasure of those who would like to hear of her prosperity. We are now tolerably well organized; nine appointments; nine Sunday-schools, all our own; bought a parsonage, partly furnished it. Two weekly prayer-meetings and four monthly. ADVOCATE highly esteemed and gaining ground. Some improvement on church edifice. Health and crop prospect good.

Yours as ever,

G. M. GILMORE.

The Christian Advocate.

THURSDAY, MAY 29, 1879.

For the New Orleans Christian Advocate.

THE TWO HOMES.

TRANSIENT.

Fair was our home—no harm could venture there,
The sacred boundary of a father's care;
And there no smile or sigh or penal fear,
But from a mother's love drew sweetness dear.
Hope gave us pledge of every joy and mirth,
And wove us buds too fair to bloom on earth;
From rose and myrtle bower, from sylvan shaft,
The beauteous fairies danced, the elfins laughed;
Grand, in our simple thought, each pleasant thing,
A snow-flake winter, and a floweret spring;
And men were perfect all, and bliss was nigh,
For guileless were our hearts, our fancy high,
And life was long, long joyance—death was rest—
Eternity was Heaven, forever blest.
O Memory, guard our Home! Unchanged abide
That sanctuary where our hearts may hide,
When wrong or woe have driven from all beside!

Fairer that Home where Hope with eager eyes
And folded plume waits by the eternal skies!
She only knows that poet's magic dream,
Or prophet's glimpse may ne'er so fair beseem.
Yet muses she: "That Heavenly Home, how grand,
Unspoiled, unsullied, from the All-perfect hand!
How beauteous from the stair of life to rise,
As gems from dust, or stars from clouded skies!
All vanished thought restored, all wavering fast—
O bliss! to be our perfect selves at last!
To feel each sweet affection warm again;
Without one throb of wrong, one thrill of pain!
In saint and angel natures to be hid!
The good and great in endless phase unfold—
And God in all, to actuate and inspire,
And raise our rapturous love to holier fire!
To fear no change, no tempter fiends to roam,
And bear the spirit from that blissful Home!"

From the Work.

ROCKY MOUNT, ALABAMA.

MR. EDITOR: The second Quarterly Conference of Rocky Mount circuit, Union Springs district, met at Athens, Montgomery county, Ala., on the tenth instant, O. R. Blue, presiding, J. L. Skipper, preacher in charge. The Conference was, indeed, a very pleasant and agreeable one, well represented by men who manifested every evidence that they were in full sympathy with the grand and noble cause of the religion of Jesus Christ. Under the head of Miscellaneous Business the parsonage subject was introduced and agitated, and after a hearty appeal from the preacher in charge a subscription, amounting to $275, was raised in the Conference for this noble enterprise—*a home for our preacher*. Is it not enough to touch the sympathy and move to action every man, woman and child in the universe. The man of God *appreciated* and well cared for—a demonstration of *life—a home for our preacher*. The preacher in charge has that genuine mixing up sort of spirit that was so characteristic of old fashioned Methodism, and, when *thorough* and *genuine*, never fails nowadays to speed the blessed gospel and build up the church, fully alive to his *pastoral* duties. Bro. Skipper has the confidence of his entire membership, and may God abundantly bless his labors this year. Mr. Editor, the outlook is certainly promising.

J. A. GIDDENS.

RAMER, ALA., May 13, 1879.

LIVINGSTON MISSION, MISSISSIPPI CONFERENCE.

MR. EDITOR: I came on the Livingston mission in January, and I have been able to fill my appointment up to this time, and I must say that I have been agreeably disappointed in the work. Notwithstanding, I found the work very much disorganized, and the church in a cold, backslidden state, which I think was caused by their not having a preacher among them for some time. I find the people very kind and hospitable, and very much pleased to have a preacher sent them. I think the church is improving, and I look for a good time. I have twelve appointments, with a membership of about two hundred and sixty persons. My congregations are good and increasing, which gives me encouragement, and by the "grace of God" I feel hopeful of success. There are two flourishing Sabbath schools in the work.

J. C. WILLIAMS.

PORT VINCENT, LA., April 30, 1879.

Anti-Social Drinking Pledge.

The evil of intemperance, from the alarming proportions it has assumed, and the potent and ruinous influence it now exerts, numbering, as it does, among its promoters some of the first men of the land, has become one of the important social and political questions of the day. Every department of society has suffered from its blighting effects. This is, however, but a necessary result; an evil touching one must run, like an electric shock, through the whole.

Much has been said against intemperance; in truth, so much that little is left to say; and the man who enters the lecture field must go over an idle harangue of words, which have little more effect than beating the air. A ceaseless warfare has been waged against it in almost every conceivable manner, and from almost every possible point. But the goal is still in the distance; the victory so much longed for, and for which so many have assiduously labored, is still to be won. Much good, we will not deny, has been accomplished by temperance movements. Having been a laborer in the lecture field and the council room, we know whereof we speak when this assertion is made. I have in my mind's eye a hoary-headed man of fourscore years tottering down to a drunkard's grave, snatched from so terrible a fate, and, I hope, shown the way to peace and life by the humble efforts of the Friends of Temperance.

The rich rewards which seemed so near when these movements were inaugurated have, when approached, melted into air. Prohibition has, in many instances, been resorted to, but the otherwise potent arm of the law has failed to eradicate this evil, has failed to reform the inebriate, or stop the pernicious traffic. This has been a source of surprise to some; it cannot be to those who reflect. Man is not a machine, whose moral nature is furnished with a crank to be turned at the will of a human agency. It is the prerogative of God's grace to reform the drunkard; and that only can reform him effectually. It may be that those animated by a desire to do good, have become enthusiasts in their zeal. The law may reform manners alone; it wants the assistance of Christianity to reform morals.

While we would not be understood as discouraging efforts in the cause of temperance, on the contrary it is the object of this paper to promote it, as will be seen in the sequel, still we say the church is the best temperance organization the world has ever seen. Indeed, it is the only one which can effect the ultimate end of all these efforts—the salvation of the drunkard. The cause of temperance is no new issue. It is as old as revelation. The Bible is pre eminently a temperance book. How vain and idle, then, are the bickerings of those who say it is neutral on this great question, when we turn its sacred pages and read its fearful warning: "Wine is a mocker;" and hear, added its denunciation of the man who puts the bottle to his neighbor's mouth. Never, since the anathemas of an angered God were hurled at a guilty race, has the cause of temperance been without an existence, and never, while God's word stands, will it be without an advocate.

The trouble, as we have endeavored to show, with all side issues has been that they aim too high, and attempt to reach their point by a visionary policy. It is thus that what is a partial and really a compensating success is regarded as an absolute failure. Neutralization is the only correct and feasible policy for a social organization; we can hope to accomplish no more than the means in our hands will compass.

A healthy state of society is a necessary condition to the elevation of any people. Without it laws are migatory, and Christianity grows in influence according as its status rises from a lower to a higher standard. Remove evil influences from society, and Christianity will finish its work of reforming individual character. Social drinking has strewn the strand of social life with the wreck of many a noble nature; it is the greatest source of drunkenness; it is the foster mother of intemperance.

These facts, together with advanced ideas and efforts already made in several cities, suggested to a few friends and myself the practicability of an "Anti-Social Drinking" movement. This we began by having printed a card pledge, to be signed and retained by the signer, as in the Murphy pledge. The card (one of which I inclose) reads as follows:

"ANTI-SOCIAL DRINKING PLEDGE."

"Convinced of the great evil of the social drinking of intoxicating beverages, I do hereby solemnly pledge myself neither to drink such beverages at the invitation of others, nor invite, or otherwise induce another so to do."

This is not a temperance society, but merely an association of persons who pledge themselves that, although they may drink themselves, they will not lead others into the habit, by inviting or accepting their invitation to drink.

The movement is attended with little trouble or expense, and will, we hope, do good. Although but a short time has elapsed since we began our work, we have already seen its fruits, and few to whom we have offered this pledge refuse to sign it.

H. MELAND DUBOSE.

BRUNSWICK, MISS.

Passing Away.

MR. EDITOR: I have been watching with no little solicitude the remaining elements of the original Alabama Conference. There was Charles McLeod, Asbury Shanks, Theophilus Moody, A. C. Ramsey, A. S. Dickinson, and myself. McLeod and Shanks were the very picture of health and physical soundness—large and manly in appearance, and every indication bid fair for a long life. Moody was tall and slender, and, although physically stout, yet he possessed that sallow complexion frequently found among those reared up in the pine country near the coast, and to the casual observer indicated feeble health. Ramsey was rather under medium size, slender and delicate, and indicated physical inability for the rough and hard labor then demanded. Dickinson and myself were built rather on the pony order, and might endure a good deal of hardship and toil. Not one of us had possessed early educational advantages; we were fresh from the rural walks of life, and, as I believe, soundly converted, and I have no doubt called of God to the work of the ministry. We had everything to learn, and we were ready and willing to learn. It was not said that bonds and imprisonments awaited us, but it was said that large circuits, bad roads, swollen streams and rough lodgings, with very small pecuniary compensation, awaited us, and so it was. Yet none of these things moved us. Under the leadership of such men as R. L. Kennon, E. V. Levert, Ebenezer Hearn, James H. Millard and others, we moved ahead, and perhaps accomplished as much with our original capital in getting people converted, and laying the foundation for the future growth of the church and Methodism, as any class of young men that ever Alabama produced. (Of course I except myself.) Oh! how I loved those young preachers. And what a feast of marrow and fat things we enjoyed when we met at camp meetings and Conferences, and recounted our labors and triumphs! I never heard, or heard of, a single complaint against one of those brethren in an Annual Conference for dereliction of duty or imprudence in conduct. Charles McLeod was the first to go from labor to reward. Some years after he was followed by Asbury Shanks, and now comes the intelligence that Theophilus Moody is no more. And yet that once delicate A. C. Ramsey lives to note his death, and with A. S. Dickinson and myself to meditate on the past, and, I trust, sweetly anticipate the future. An incident in Bro. Moody's ministry prompted this communication. In 1833 the writer had charge of Pickens circuit, Alabama Conference. In the fall we had a camp meeting near Fayette Courthouse, at which several of those young preachers were present, and among them Bro. Moody. He preferred to preach at night, and in this he was gratified, and labored very successfully. Our meeting increased in interest every day. On Sunday night Bro. Moody had read his text, and was making his way into his sermon; very suddenly it seemed that every dog upon the ground, and they were numerous, got into a commotion, the preacher had to stop for quiet; about this time it was announced that a lady had fainted in a tent near by. About the time quiet was again restored a child took a spasm in the altar near the pulpit, which drew the preacher to a halt again—the sequel! At the close of that sermon there were a dozen or more souls converted in ten minutes. But Moody is gone safe home.

J. MATTHEWS.

CHAPPELL HILL, April 25, 1879.

Conscience

MR. EDITOR: It appears to me that the subject of "the conscience" is often mystified instead of elucidated by speakers and writers. If my understanding of its nature and office be correct, it is plain and easy of comprehension.

In our intercourse with each other here in this mundane mode of existence we have been placed under the necessity of resorting to physical means to communicate our ideas and exchange our views, and influence each other to this or that course of action. Although we are immortal spirits, the All-wise Creator has deemed it best for us to inhabit awhile mortal bodies, and use physical means to act our several parts as long as we remain in this present state of being. To convince a person of a truth, or induce him to an act, we are compelled to employ physical means—we have to make some signs or speak some language. Our spirits can reason with each other only through means of the physical senses. The spirit of our human being cannot communicate with, act upon, or influence the spirit of another, except through some of the fine physical senses. But it is very different with the Spirit of God. The Holy Spirit does not need physical means to communicate with our spirits—it does not have to address us audibly through the sense of hearing, nor visibly through the optic nerves. The Spirit of God acts upon, influences, moves our spirits directly, immediately, silently and unawares, without any physical medium whatever to prompt us to certain courses of action, and restrain us from certain others. And that is what I understand to be "the conscience."

D. W. FOSTER.

NEAR VILLA PLATTE, LA., May 4, 1879.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

PITTMAN SAUNDERS was born in Franklin county, Kentucky, November 28, 1813; was married to Miss Mary P. Sedberry at Wetumpka, Alabama, March 7, 1844, and died of yellow fever at Lake, Mississippi, September 27, 1878. He joined the church in early life, presenting himself a living sacrifice to God, and the gift that was then placed upon the altar was not subsequently withdrawn, but was guarded there through the remaining years of his life, until the fire came down and consumed it. He was a man of many beautiful traits of character, prominent among which was his exceptional unselfishness. This was apparent to all who came within the circle of his influence. Kind, gentle, modest; he was an agreeable companion for both young and old. The religion of Christ was the comfort of his life, and the solace of his dying hours. On his death bed his bible was his constant companion, lighting up his passage through the "valley and shadow of death."

MRS. MARY P. SAUNDERS, was born at Fayetteville, North Carolina, August 19, 1827, and died of yellow fever at Lake, Mississippi, September 27, 1878. She gave her heart to God and her life to the church while she was young, and her love for God and zeal for His cause increased as she advanced in years. She loved the church, and her love manifested itself in her constant attendance upon its ordinances, in her cheerful obedience to its laws, in her liberal support of its institutions and in her bountiful hospitality to its ministers and friends. She was to her husband a help-meet indeed, and to her children all that maternal solicitude could suggest.

MISS FANNIE M., daughter of Pittman and Mrs. Mary P. Saunders, was born in Wetumpka, Alabama, March 7, 1845, and died of yellow fever at Lake, Mississippi, September 28, 1878. Her character and life were most singularly beautiful and complete. A devoted, self-sacrificing daughter and sister, a faithful child of God, a zealous Sunday-school teacher. She will be sadly missed both in the broken home circle and in the church, which she joined in early life. She knew not that father and mother had passed over the river until she met them on the eternal shore. What a meeting!

HUGH G. MCFARLAND was born in Newton county, Mississippi, March 20, 1841; was married to Miss Bessie, daughter of Pittman and Mrs. Mary P. Saunders, at Hillsboro, Mississippi, October 29, 1874, and died of yellow fever at Lake, Mississippi, September 10, 1878. Although comparatively young he had made for himself an enviable reputation as a business man of integrity and real worth. He was affectionate and kind in his family, warm and constant in his attachment to his friends, enterprising and useful as a citizen and an honored member of the Presbyterian Church. He had filled the office of Deacon in his church for several years, and about one year before his death he was advanced to the office of Ruling Elder.

MRS. BESSIE MCFARLAND was born at Wetumpka, Alabama, October 29, 1849, and died of yellow fever at Lake, Mississippi, September 27, 1878, crossing over just in advance of her parents. She was a Christian lady, and a highly honored and useful member of society, as well as of the Presbyterian Church, having wisely transferred her membership from the church of her parents to that of her husband.

MARY S., daughter of H. G. and Mrs. Bessie McFarland, was born September 29, 1875, and died of yellow fever at Lake, Mississippi, September 25, 1878.

CHARLES H., son of H. G. and Mrs. Bessie McFarland, was born August 15, 1877, and died of yellow fever at Lake, Mississippi, September 25, 1878.

The Churches at Lake had no more highly honored and useful members to transfer to the church above than the ones whose names appear in the above lines.

It may be safely said of those of them who had reached adult age: "These all died in the faith;" and of the dear little ones the Master says: "Of such is the kingdom of God."

WILL H. LEITH.

AT THE first Quarterly Conference of Hogtuchitto mission, Mississippi Conference, on the twenty-ninth of February, J. Nicholson, Dr. Herrin and Rev. R. Haven were appointed a committee to write an obituary notice for the NEW ORLEANS CHRISTIAN ADVOCATE of our beloved brother, Rev. JOHN SAMPLE, M. D., long an efficient local elder and member of that body. Bro. Sample was born in Cecil county, Md., August 5, 1806, and died in Summit, Miss., of heart disease, on the twenty-fourth of December, 1878. The committee have no means of ascertaining the time of his conversion in Louisiana, when quite a young man, nor the date of his becoming a minister in that State, but that he was a zealous preacher, a good physician, a useful citizen, an affectionate husband and father, a great lover of the itinerant as well as of the local preachers, with whom he delighted to co-operate, and who always found a warm reception to the hospitalities of his interesting, pious family, ever ready to aid and cheer him in arduous labors. But he has gone from us, and we miss his service and counsel. Our loss is his eternal gain. Although of a robust constitution, he had an affection of the heart, very troublesome of recent years, and he anticipated sudden death, and for several years was more devoted to the one thing needful; while he mourned over some delinquencies, he seemed to pray more, and passed a more meek and quiet spirit, and scarcely ever read else than the Holy Scriptures, watching for the coming of the Master; hence when death came it found him with the harness on. The circumstances of his death were as follows: He had attended the session of the Mississippi Conference as a lay delegate, in whose proceedings he took a deep interest. After adjournment, on the twenty-fourth of December, started homeward, where he was expected on the twenty-fifth; stopped at Summit to enjoy the company of his son, Dr. Sample and family, for the night, and after highly enjoying their society he retired to his room quite well, but in a few minutes was attacked with a paroxysm of his heart affection, and before a neighboring doctor arrived for consultation he breathed his last, and was conveyed a corpse to his family on Christmas day, about twenty miles in the country. O! how sad a meeting to the mourning loved ones. May God sustain them in their bereavement. In behalf of committee.

J. NICHOLSON, Pastor.

MRS NANCY RHODDY departed this life on the twenty-second day of April, 1879. She was born in Washington parish, La., January 26, 1811. Was married the first time, in the year 1827, to Mr. Harvey Day, and was married the second time, in the year 1847, to Thomas H. Rhoddy.

She was converted and joined the Methodist Episcopal Church in 1841. From that time until her death she was an humble, devoted and consecrated Christian. In the death of our dear sister we have lost one of our best members.

Her entire life was one of consistent piety and of earnest devotion to the work of the blessed Master. Her efficiency as a worker in the church was perfectly wonderful. As long as she was able to go to the house of God she was a grand worker in the class and prayer meetings. She was a widow for many years before her death, but in every relation of life in which she was placed by the providence of God she was faithful and loving. She was confined to her house the twelve last years of her life, and was one of the greatest sufferers I ever knew; but in all her afflictions she murmured not. She always thought that God was making her pure, and holy, through suffering, for His eternal kingdom.

I saw her several times in her sickness, and always found her happy and cheerful. Her death was, indeed, a triumphant one. About one week before her departure I was with her, and as I read from the blessed word of God about the inheritance which is "incorruptible," "undefiled," and that "fadeth not away," her purified soul rejoiced in the love of God shed abroad in her heart. And, as we sang the "Home of the Soul," she exclaimed: "Thank God! I have been working for a long time for that glorious place, and I will soon be there. Bro. Parker, I am only waiting for Jesus to come and take me home."

She said the day of her death: "I am praying for a calm and peaceful moment in which to die." And God answered that last prayer of his long and faithful servant, for just about one hour before she passed away she called all her children and grandchildren to her bedside, and said: "Come and let me kiss you all good-by, for I feel like I am going to sleep, to wake up in glory." She then sweetly fell asleep in Jesus, and breathed her life away.

J. S. PARKER, P. C.

MRS. SARAH C. STEWART—On the morning of the twenty-ninth of March, 1879, in Dallas, Texas, as the sun was rising, the subject of this notice suddenly and sweetly breathed her last, in the fifty-ninth year of her age. Her mother, Mrs. Sarah L. Cecil, was long a resident of Natchez, Miss., and known and honored for her zeal and the odor of her pure life. At the tender age of ten years Sarah joined the Methodist Church, and adorned her profession as long as she lived. On April 12, 1848, she was united in marriage with Bro. Samuel M. Stewart, with whom she lived happily. She was the mother of four children, two of whom died in infancy; a grown son and a married daughter survive their mother. Her only brother, Rev. C. D. Cecil, is a member of the Mississippi Conference. Sister Stewart was a consistent Christian. Her piety was not fitful, but steady as the bright shining of a star. The main characteristics of her beautiful life were faith, truth, charity. These were the jewels that adorned her. Her faith in Christ was perfect. She was not afraid to trust Him for the present nor for the future. It held her as an anchor amidst many wild tumults and losses of an earthly character.

Her love of truth was so great that she never jested, nor did she relish any simulation or attempts to deceive, even in sport. Whatever she promised or affirmed might be relied upon, and, if deceived by one, it was a painful shock, from which she could with difficulty recover. But the crown jewel was charity, such as is portrayed in First Corinthians xiii.

For some months past she has been in declining health, but was considered convalescent the day before she died. No one thought her end was near. The evening before her death she sat with the family upon the open porch, until near bed time, engaged in conversation. The night was passed in sleep, and suddenly she was awakened by a hemorrhage from an artery in the throat, and within five minutes the silver chord was loosed, the golden bowl broken at the fountain. She uttered no farewell word, but she rests from labor, and her works do follow her.

H. A. MORELAND.

WHEN a good man dies the world is made poorer by his death, and although we know he has passed to the heavenly home, and is forever with our Lord, yet we cannot help feeling sorrowful that he has gone from earth forever. If the departed be one who has endeared himself to our hearts by the purity and beauty of his life, although we look up to heaven assured that he is there, we look up through our tears.

It is thus with many of us to-day, for we have just consigned to the grave the body of our beloved friend and Christian brother, WILLIAM R. BROWN, who died in peace at his residence in this District, March 3, 1879.

Brother Brown was a native of Mississippi, was born August 11, 1825. He became religious in early life, and was always a useful member of the church—for his life was pure and peaceful. He was one of the eight persons present who united with the Methodist Church at its organization in this Province eight years ago—was one of our best official members. He was a wise and safe counsellor, and we have none to supply his place. Our Quarterly Conference, at its late session passed resolutions testifying to his great worth, as one whose holy and useful life shall long be remembered by the surviving members of this Church.

During the late civil war Brother Brown was in the Army of Northern Virginia, was wounded in one of its battles, and that wound caused his death at last.

His funeral was attended by the largest congregation of Americans I have ever seen in this Province. He was buried with Masonic honors. Thus, in four short months, he has gone to join his beloved friend, Col. H. Strong, to whom he was united in bonds of friendship such as rarely ever exist among men who are not of kindred blood. They are together now in that

"Blessed fold, no foe can enter,
And no friend departeth thence."

J. K. NEWMAN.

SANTA BARBARA, Prov. Sao Paulo, March 21, 1879.

MY dear friend MRS. WILLIE BOYNTON was a daughter of Mr. and Mrs. G. W. and E. A. Creagh. She was born near Suggsville, Clarke county, Alabama, on the sixteenth of July, 1845, and died in Wilcox county, Alabama, on the fifteenth of March, 1878, of Chronic Bronchitis. She joined the Baptist Church while a school girl and ever lived a Christian. On the nineteenth of April, 1877, she was happily married to Mr. M. A. Boynton, but lived only a short time to enjoy the love of a devoted husband. Her health was gradually failing several years before her death, and with what patience she seemed to bear the many physical afflictions she had to endure. Only a few of her most intimate friends knew the noble traits of her character, and very few were capable of appreciating her great wealth of mind; she was indeed a woman of talent. She left a little babe five weeks old, who survived its mother only two months. Little Willie Abigail sleeps sweetly with her mamma.

N. M.

MRS SARAH E HESTER daughter of Moses and Nancy Cain, was born in Wilcox county, Ala., July 22, 1852; moved to Louisiana in 1873; was married to Mr. James Hester October 25, 1877; and died at her home in Union parish, La., January 17, 1879, in full assurance of a blissful immortality. She professed religion in the fall of 1873, and connected herself with the Methodist Church. Her conversion was bright, joyous, and she shouted aloud the praises of God. From that hour to that of her death she remained true to the vows of the church. Her end was triumphant. When asked in regard to her future prospects, she calmly said: "I am willing, yes, more than willing, to die, if it be God's will." Then, calling her relatives and friends present to each she spoke a few parting words, and enjoined upon them to meet her in heaven. She then requested that they would sing: "Jesus, my all in heaven is gone," with the old chorus: "We'll cross the river of Jordan." Although fast passing away, yet with wonderful strength she raised the hymn, and joined in the singing, ceasing only to shout aloud the praises of God, and exclaiming: "I'm going to my blessed Jesus." When all had ceased singing, she inquired for the writer, and being informed that he was at Conference, she asked if any one present could pray. A Christian brother and friend promptly responded in prayer. He read two chapters of the word of God, then offered up prayer in her behalf. As a last request, she asked all to kneel in silent prayer in behalf of her little first-born (just twenty days old), that it might be raised up in the nurture and admonition of the Lord. She was rational to the last, frequently exclaiming: "I'm not gone."

Thus passed away our beloved sister, victorious over sin and death. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

J. F. PATTERSON.

REV. R. M. STEWART, died at his home near Redland, Louisiana, April 12, 1879, of typhoid pneumonia, aged thirty-nine years.

Brother Stewart was a native of Kentucky. He went from his native State when young to Iowa, with his father and mother, Rev. William and Mary Jane Stewart, from Iowa to Missouri just before the war between the States. At the commencement of hostilities he entered the Southern army and remained until the close of the war, serving in Gen. Parson's brigade, Missouri troops. A year or so before the war he was married to Miss Angeline Jamison, daughter of Rev. Mr. Jamison, a Baptist minister. During the war his wife and only child died, and at the close he settled in this parish (Bossier), in 1867 was again married, being united to Miss Mary E. Walker, of this parish, with whom he lived happily until his death.

The writer knew Rev. R. M. Stewart intimately for eleven years, and knew him to be a kind husband, indulgent father, true friend and pious Christian. He was ever ready to help the suffering and needy.

Brother Stewart was a local preacher, was licensed to preach under the ministry of Rev. H. O. White in 1871, I believe. He was not what the world calls a successful minister, but he had a strong influence for good those around him for good. He leaves many friends and relatives to mourn his death.

A FRIEND.

Rev. W. Oliver Booth, a minister widely known and respected for more than fifty years in the Wesleyan ministry, died at his residence, Oakfield-road, Hackney Downs, London, recently, and was followed to the grave by his wife, who died suddenly two days after.

The Christian Advocate.

THURSDAY, MAY 29, 1879.

SAFE-FOLDED.

BY CAROLINE LESLIE.

Oh, it is hard when o'er the face,
We scarce can see for weeping,
The little, loving baby face
That last, still shade comes creeping;
Full hard to close the tender eyes,
And fold the hands for sleeping.

Yet, when the world our own would claim,
It doth not greatly grieve us;
We calmly see, as days go by,
Our little children leave us,—
And, smiling, heed not how the swift,
Soft-footed years be cave us.

Oh, mother-hearts! I count you rich
Beyond mere earth-possessing,
Whose little babies never grow
Away from your carressing—
Safe-folded in His tender arms,
Who gives again, with blessing.

—Sunday Afternoon.

Mexican Border Missions.

BY A. H. SUTHERLAND, SUPERINTENDENT.

Seeing Bro. Graves' letter of the eighth ultimo, and being acquainted with the cordial response to his request for books, and not remembering of having seen, for nearly a year and a half, any other notice of, or communication from, the missions in the "Nashville," and, knowing that they are also a part of the work of the Methodist Episcopal Church, South, of which said Advocate professes to be the special organ, I have thought it worth while to also speak a few words.

Silence in the columns of the Advocate has not implied inactivity along the border. We have hardly had time to talk or write, so great has been the growth of the work on our hands. Souls are being converted, and preachers are being raised up all over the country.

In correcting a small mistake or two, made by Bro. Graves, I am led to give a few incidents. He states that the Rev. Crecencio A. Rodriguez, of San Antonio City, was the neighbor and convert of Tafolla; whereas, it is the Rev. Jose Policarpio Rodriguez, of Bandera Mexican Mission. Bro. Polly Rodriguez (the last named so known altogether) is a very interesting character, and of much more than ordinary abilities and energy for a Mexican. He owns one of the loveliest places and farms in west Texas. For many years before the civil war he was a guide to the United States troops on this frontier, and many and thrilling are the incidents of frontier life and Indian warfare he can relate. But God has converted him soundly and thoroughly to Himself and service; and now, the daring guide and Indian fighter may be seen threading the same mountain-paths and passes, an humble Methodist circuit-rider, carrying the gospel to his own countrymen. Now he tunes his voice to another chorus, leads another band, which takes up the march to another and a better country, no more to danger and to death. He has an old mountain pony, gray with age, but still strong and active, on which he has chased many a band of Indians; but now he submits to jog quietly along with his master to his preaching-places. Is not that pony also converted? Many have been the trials and triumphs of this truly zealous man. His home, once equally the place of the *mass* and the *dance*, was converted immediately into a house of prayer. He being at home, I suppose no morning or evening has passed since his conversion without a chapter from the Bible, a hymn of praise, and a prayer to God through the one Mediator.

Much opposition did he receive from his own family, who pronounced him crazy. Some community interest, a day or two afterward, called all the neighborhood together, when, as usual, he was unanimously elected president of the meeting; but his heart was so full of the "one thing needful" that he asked permission, before proceeding to business, to make a general confession to them of his past conduct. He stated to them that he had been accustomed to consider himself better than they, and had been dictatorial; but as God had forgiven him, he hoped they would also, as he now considered himself no better than they—that he had been a great sinner, but hoped that they would come to the same willing and waiting Saviour. Like young converts frequently, he was surprised to find that everybody did not see the matter as he did; and that, instead of manifesting gratification, they voluntarily retired, leaving him alone, saying that he had turned Protestant, and was crazy. But his was not a fire that could be quenched; and his course has been straightforward, many having answered his call to repentance and a better life. The word that the Spirit used to fully bring him out from Rome, and to Christ, was spoken by a young Mexican preacher, Bro. Armendariz, and is St. John xiv, 6. What a weapon with which to war the saintism of Rome! Many scores have been saved by that verse.

Crecencio A. Rodriguez, of San Antonio, is perhaps the most astute Mexican preacher we have. He is truly an intellectual and eloquent man, and has done great good for the cause among his countrymen. Six months before we had a missionary in San Antonio, or vicinity, I spent several days on the San Antonio river and the Calmuas creek, which are thickly populated by that people. At that time (June and July, 1875,) I could speak but little Spanish, but could read it, and sing several hymns. As I went from house to house, in my carriage, selling and distributing Bibles, books and tracts, I remember well going up to a house that was being erected, and where there were many Mexicans congregated. The *dueno* (owner) came out, to whom I sold a Bible, donated a copy of "*Noches con los Romanistas*." (Evenings with the Romanists,) and for whom I sang a hymn or two, sitting in my carriage. God touched his heart. I explained my mission, and told him that before long we would have a preacher of their own nation to come and preach the gospel to them in their own language. A short time ago he told me that as I said these words he offered up to God a silent prayer that he might be the preacher! His prayer was answered. From that moment, as few men have ever done, he dedicated his attention and all his energies to the study of those two books. For a Romanist, what two books could be more useful? The Bible the guide to God, and "*Noches*" the guide from Rome to the Bible. He devoured and digested the arguments and doctrines of both, saying nothing to his family, friends or priests, until he was fully convinced of the truths of Protestantism, and that Rome was a gross apostasy and idolatry. He then carefully prepared a list of questions for the priest, and propounded them to him at his next visit. These questions he could not answer—no priest could have answered them. Being pushed to the wall, he became enraged, and left the house with his bitterest anathemas upon it, never to return. From strength to strength Bro. Crecenclo has gone on, and will yet doubtless make his mark as an able defender and propagator of the faith among his people.

Let us take a glance at the growth of Protestantism among that people since. At that time, and for a year after, there was no member of the church among the Mexicans of either city or vicinity; but since June, 1876, over three hundred souls have been brought into the church, and among and from them God has raised up eight preachers, of whom seven are in the itineracy, and the other is a faithful local preacher. Behold, what hath God wrought! For thirty years these people had been surrounded by Protestantism, and yet were almost entirely ignorant of its existence and doctrines. But now, when they "hear in their own tongue" the "wonderful works," and love of God, they are found in many instances willing to accept the word.

Bro. Polly Rodriguez (the first mentioned) is the only other Mexican preacher among us who understands the English language, and Bro. Tafolla has provided him with copies of "Watson's Dictionary" and "Institutes," as he received two copies of each.

Now, as Bro. Graves succeeded so well in securing donations of books to a good cause, we are going to venture in the same direction. We would not object at all to having sent us any good works on Romanism, either by Protestant or Romish authors—the latter especially desirable—for, as we know the Protestant arguments, we now want the Roman Catholic teachings. We want to sustain our charges by their own witnesses. We have collected a good many of their works in Spanish, and find many "variations," but if any one has any of their standards to give away, in a good cause, we would be most happy to be the recipient. This is not *exactly begging*, but giving an opportunity to do good in a quiet way. We are sent to war against the mightiest of all false systems, and the church has never provided us literally any arms. We have done the best we could with the weapons that our short means could command. So send along any books on Romanism, *pro* or *con*, that you may be able to spare. But along with them, and even without them, send us your prayers, that our work may accomplish that whereunto it is sent—that the thousands who lie buried in the ruins of Rome may be rescued.

Address me always, San Antonio, Texas. Any such works sent to the Rev. Joseph Norwood, Laredo, Texas, would be just as gratefully received.

—Nashville Christian Advocate.

Something Like Stewardship.

Nothing is made more clear in the Bible than that Christians are stewards; all they have is committed to them to be used to the best advantage for the Lord; and yet, perhaps, no doctrine of Scripture is less regarded. Many Christian men and women, some of them in official positions in churches, seem to think it no wrong to spend money for things that are of no service either to the Lord or themselves; nay, upon things that are hurtful, and consequently condemned by Scripture. Of such expenditures are all those for intoxicating drinks, tobacco, unnecessary finery and evil or doubtful amusements.

Other Christians, though they may make no unnecessary expenditure for their own gratification, yet hoard the wealth which they do not need and never expect to need, and perhaps add annually to it.

Neither of these classes think they are doing any wrong or breaking any commandment, because they leave out of view altogether the fact that they are only stewards of what God in his bounty has entrusted to their care. Neither class is called to an account by or suffers in the estimation of the world, but both will unquestionably be called to a strict account at the last day. Jesus will reckon with all His stewards, and they who waste their talents, and they who bury them, will doubtless be judged together in the way set before us in the parables of Scripture. The Lord may say that thousands of heathen were perishing day by day who might have been reached by His gospel if His stewards had been faithful. And what answer will they make?

We do not believe that any one should give the money needed to feed, clothe and educate his family, provided that is done with a due regard to economy; but we cannot see that any one who spends money on unnecessary and, it may be, hurtful things, can vindicate his stewardship.

In like manner a man is not required to give to missions the capital necessary for carrying on his business, but a due proportion of his profits should go to the Lord's cause, and if capital becomes superfluous let the superfluity go.

There are many demands on the Christian to whom the Lord entrusts wealth, all of which should be met in the measure of their importance, but the three-fourths of the human race who are perishing in ignorance of the gospel of Christ have, it appears to us, a master claim, which has been laid upon His followers by the Lord Himself.

Wherever this claim is met in any adequate measure by wealthy men, the joy of Christians generally is great, and it is with the utmost pleasure that we state the following cases.

The last number of the American Missionary, the organ of the association of that name, which is chiefly occupied with the evangelization of the freedmen of the South and the Chinese of the Pacific coast, announces that a heavy debt which hung over the association has been paid, or provided for, and that it has received, in addition to its ordinary contributions last month, a check for $10,000 from Moses P. Page, of New Hampshire, not for its ordinary expenditures, but to be used in future work, the desire of the donor being to extend and increase the society's usefulness. Some generous friends of the African race also have combined to erect an institution in Austin, Texas, to educate colored youths. Already an eligible site of eight acres has been secured, and $10,000 toward the erection of buildings.

Another and still larger sum has been offered to this society by an English Christian, to induce it to begin a mission in equatorial Africa, being part of a magnificent scheme planned by the donor for the evangelization of the regions discovered by Livingstone, Baker, Stanley and others.

As this scheme is something unique in the history of missions we shall briefly describe it.

Robert Arthington, of Leeds, England, has laid out in his own mind, with the aid of the best obtainable information, a zone of about twenty degrees in width, with the equator in the middle, extending across Africa. This he has divided into fields for the different missionary societies, giving each ample verge. Some of these fields are already occupied by English and Scotch societies, and in order to induce other societies to occupy the remaining fields of this zone he offers large help to them.

We have already mentioned his offer of $5,000 to the American Board of Commissioners for Foreign Missions to induce them to occupy a portion of this zone, and now he offers $15,000 to the American Missionary Association for a like purpose. He has already given $25,000 to the English Church Missionary Society, and a like sum to the London Missionary Society, for missions commenced in the regions discovered by Livingstone, and he gave the English Baptist Missionary Society $5,000 to help begin a mission on the River Congo. Let us recapitulate these gifts for Africa of Mr. Arthington.

SUBSCRIPTIONS PAID.

Church Missionary Society	$25,000
London Missionary Society (Congregational)	25,000
Baptist Missionary Society	5,000
SUBSCRIPTIONS OFFERED.	
American Board	5,000
American Missionary Association	15,000
Total	$75,000

We have little doubt that any of these last-named societies accepting his money and going vigorously to work would get still further help from him.

This is what we call something like stewardship.

Who will second Mr. Arthington? Daily Witness.

Religious Intelligence.

—The Presbyterians contributed for various purposes last year an average of $14 60 per member; the Congregationalists, $8 80.

—Upward of $35,000 has been raised toward a memorial of Mrs. Tait, wife of the Archbishop of Canterbury.

—The new French Protestant daily paper is to be started in Paris April 16, with Mr. Leon Pilatte, of Nice, as editor. Its title is to be *Le Reformateur, Anti-Clerical et Republicain*.

—In China there are four hundred Christian workers from abroad, three hundred churches, and thirty thousand communicants. In the Pacific Islands there are seventy thousand church members.

—The London Missionary Society is about to send out two more missionaries to join its Tanganyika (Africa Mission.) and the Secretary, Dr. Mullens, will go himself to Zanzibar for the purpose of organizing and guiding the mission.

—It is stated that no translation of the whole of the Bible exists in the Zulu language. The Book of Genesis was translated by the Bishop of Natal into Zulu in 1861, portions of the psalms in 1850, and the New Testament in 1866.

—The Biennial Conference of the Evangelical Alliance of the United States will be held in St. Louis, beginning October 28, 1879. There will be addresses on topics under Christian doctrines, Christian life and Christian work.

—There has been an extensive revival among the Baptist Churches of South Wales, chiefly as the result of Miss Sheppard's preaching. The converts were so numerous in some instances as to require a whole day to baptize them.

—The American Board announces the receipt of $52,797 toward the liquidation of last year's debt, an unexpectedly large amount. Among the donations was one of $1,000.

—The Society of Friends has only 14,000 members in Great Britain, and has a very small annual increase. Last year only 160 new members were added. The Society is nevertheless very active.

—In the last twenty years, the American Bible Society has sent 40,000 volumes of Scripture to Mexico and aided in distributing many more which were sent from London. The British Society has wrought on a still larger scale.

—The Most Rev. Bishop Medley, of Fredericton, was elected Metropolitan of Canada, at the House of Bishops, held in the Synod Office at Montreal. There were present the Bishops of Fredericton, Nova Scotia, Ontario, Quebec, Algoma, Niagara and Montreal.

—There are now in France about 26 Baptist Churches with several associated village preaching stations. Of these, five are aided by the Baptist Missionary Society, and seven are connected with the American Baptist Union. The total membership is nearly 800, and there are nearly 500 Sunday scholars.

—More work for the world by missionaries. The king of the Belgians, lately being in England, took the pains to express to a deputation of the Church Missionary Society, his thanks for the valuable assistance rendered by Dr. Baxter of that society to Belgian explorers in Central Africa.

—Three centuries after the advent of Christ there were about 5,000,000 Christians, and at the end of the sixth century there were about double that number. The gain in the United States alone during the last twenty-five years is estimated to have equalled the result of all these centuries.

—A bronze colossal statue of Dr. Livingston has been set up in Glasgow. It represents the heroic missionary explorer as in the act of addressing an audience, with the Bible in hand, and is a "remarkably faithful" likeness. On the panels of the granite pedestal of the statue are alto-relievos, illustrative of the life and work of Livingston.

—The whole population of a village in Southern Africa have abandoned caste and abjured their idols, which they have removed from the temples. They profess Christianity as they have themselves learnt it, without any human instruction, from the study of a single gospel and a few tracts which were left among them by an itinerating merchant.

—A Student's Missionary Society has been formed in connection with the Theological College of the Presbyterian Church of England, for the purpose of promoting among the students an interest in missions and of raising funds for mission work. Monthly meetings will be held, with papers and addresses.

—The London Society has sent out two young men to re-enforce the Tanganyika mission. Dr. Mullens, the secretary, is to go to Zanzibar to assist the new missionaries on their way and further to organize the mission. The Rev. Arthur Dodgshun, with the caravan, has almost reached the lake, after encountering numerous difficulties.

—At a recent missionary meeting in Philadelphia, an Episcopal clergyman said that "in India there were 188,000,000 persons and only 900 missionaries; in China 430,000,000 and 300 missionaries; and in Africa 205,000,000 persons to 400 missionaries. During the great walking match in New York $51,000 was taken, while the whole amount given by the Diocese of Pennsylvania in twelve months for missionary purposes was only $55,000."

—Says the Advocate of Missions: "The recent contribution of a thousand dollars, by the King of Siam, to establish a female school in Bangkok, really marks an era in the history of missions. Everything, indeed, indicates the ripeness of the heathen world for change. Yet this change must come gradually, must come slowly. We must not grow impatient, or precipitate measures. The steady, faithful preaching of the gospel by the missionaries is bearing fruit. Let the church pray for a revival of the missionary spirit."

—In New Zealand there are 496 ministers, distributed among the denominations as follows: Church of England 186; Presbyterian Church of New Zealand, 57; Roman Catholic, 62; Presbyterian Church of Otago, 48; Wesleyan Methodist, 74; Congregational, 13; Baptist, 14; Primitive Methodist, 16; United Methodist, 12; Lutheran, 8; Hebrew, 5; Church of Christ, 1. These are the government figures for 1879. It will be seen that Anglicanism leads with 186; Presbyterianism next with 105; and then Methodism with 102. Leaving out the Hebrews, Protestantism towers over Roman Catholicism by the proportion of 429 to 62.

—The Rev. Dr. Shedd writes from Hamadan, Persia, a very interesting letter about a movement among the Jews of that place. One of the oldest colonies of Jews in the world is found at Hamadan. Their ancestors were carried captive by the Assyrian king twenty-five centuries ago. For months past the colony has been agitated by the question: "Is not Jesus the Messiah?" Four of the chief men, the heads of one thousand houses (about five thousand people,) have, after long trial been publicly baptized, and many others are asking to confess Christ. As in the days of the Apostles, all the city is moved, and one Nestorian helper is day and night beset with Jews seeking instruction in the New Testament.

—The annual reports from Ceylon show that the number of native Christians is now 6,370, and the communicants 1,512. The baptisms last year were—adults, 194; children, 217. There are 373 native agents, 222 schools and 9,500 scholars; also 140 Sunday-schools, with 2,600 scholars. The native Christians contributed to religious purposes last year Rs. 13,321, and from European friends there was received Rs. 45,081, making some £2,500 raised in the Island. One-half of the adult baptisms were in the Kandy Singhalese Mission, and 89 of these in connection with the itineracy, respecting which the Rev. S. Coles writes to the Church Missionary Society: "I doubt if ever there was before such a promising mission, whose progress and development was retarded from lack of men."

The Additional Home Bishoprics Fund has given £5,000 for the new see of Southwell.

Our Young People.

THE WISHING-CAP.

Dolly, here's a wishing-cap!
I'll tell you all about it;
I've only just to wear it, and
Be careful not to doubt it.

Tom my read aloud, last night,
About a little fellow
Who had one that was just like this,
Black velvet, trimmed with yellow.

Won't papa be surprised when I
Tell him his cap for smoking
Will give him anything he wants!
He'll think, I'm only joking.

Now dear, what shall we wish for, first?
I'd like a little pony,
So you and I could ride about,
Our own two selves, dooney.

Why don't it come? You naughty doll,
I wish I hadn't spoken!
You've doubted the dear wishing-cap,
And now the charm is broken!

—C. L. H., in Wide Awake.

To-Morrow.

"I will do it to-morrow."

"It should be done to-day. No one knows what to-morrow will bring."

"But, Uncle Granville, Aunt Jane wants this weeding finished. The weeds grow so fast this warm, damp weather they need to be pulled up root and branch."

"Your Aunt Jane wanted the weeds pulled yesterday."

"Yes, sir; but I was cleaning the cellar yesterday."

"The cellar ought to have been cleaned the day before. You are a day behind in all your work, and you have been so ever since you came here."

"Why, uncle! I try to work fast."

"You *do* work fast, but you are never ready to begin on time. You can finish the weeding to-day and set the plants to-morrow, but you must expect some inconvenience from counting to-morrow as better than to-day."

This remark troubled Enston Davis. He feared he should be deprived of some pleasure by his procrastination; but after his uncle left him, he became so much interested in his work that he quite forgot the warning, and lay down to sleep that night without a misgiving as to the morrow. The next morning he awoke early, and looking from the window congratulated himself upon the weather as being favorable for transplanting. In a week's time no one would know whether it was done to-day or the day previous.

He, however, had reason to remember the delay. He was busy at work when he saw the family preparing for a drive, and was told that they were going to the lake for a day's fishing.

"I am sorry you are not ready to go with us, but those plants must be set," said his Aunt Jane, with a real sympathy for the boy, whose sad good bye and tearful face made her half repent leaving him at home.

"It is a great inconvenience to be a day behind, but we can't wait for you to catch up," remarked his uncle as they drove away, while Enston looked after them regretfully.

Such a long day as followed! There was time to accomplish far more than the prescribed task. Some good resolutions were formed, and many anticipations of better times indulged. When the party returned in the evening, and Mr. Davis requested his nephew to assist in dressing the fish which had been caught, the latter put aside the book he was reading, and in which he was greatly interested, without a word in regard to waiting.

"Enston, I have seen a man to-day known by the name of 'Old To-morrow,'" said the uncle as they worked together. "People say he never was known to do anything until the day after time. He had a good farm given him by his father, but he was always behind with his work. He never got his seed into the ground in season; so, of course, he lost the best part of the time for the growing of his crops. He was behind with haying and harvesting, and his apples often froze on the trees. If there was a break in the fence, he let it go till his own or his neighbors' cattle trespassed on his fields; and in the fall, when his sheep needed folding he left them out till some of them died from exposure or were buried under the snow. He was always going to do all these things to-morrow. What kind of a farmer should you call such a man?"

"A poor one, of course, uncle. A farmer needs to keep everything right up to the mark."

"Yes, he does; but no more than others. If you lose a day, you may run after it all the year, but you will never overtake it. Old To-morrow was on his way to the poor-house this morning. He mortgaged his farm and saw it sold at auction, all because he put off till to-morrow what should be done to-day. People all say he was a kind-hearted man, but that didn't save him from the natural consequences of his shiftless habits. He bought too late to take advantage of the market, and sold too late because he waited for the day which never comes."

"What day was that?" asked Enston.

"To-morrow," was replied.

"But to-morrow does come, uncle."

"Never, my boy. What we talk of as 'to-morrow' will be to-day when it comes. We live only in the present, and a day lost is lost forever. Many a general of a great army has sacrificed thousands of lives because he delayed to move his troops until to-morrow; and there are thousands of men in our country wretchedly poor because, when they were boys, they acquired the same habit which kept you at home while we wanted you at the lake. Present opportunities are real and golden; future opportunities are unreliable and shadowy."

"Then I take the golden and leave the shadowy," exclaimed Enston. "When I am a man, nobody shall call me 'Old To-morrow.' But I know lots of boys who put off things just as much as I have, and need to make up for lost time just as much as I did. I can tell you, though, there'll be one less after this. I'll look out for every to-day, and then I shall make sure of every to-morrow."—Mary Dwinnell Chellis, in Well Spring.

Patches and Heroes.

"Three! four! five! How funny!" cried the girls. "Hurrah!" shouted the boys. What were they counting? Yes; the patches on poor little Constance's dress. She heard every word, and the boys' loud laugh. Poor little heart! At first she looked down, then the tears came with a great rush, and she tried to run home.

"Cry-baby!" said the boys.

"Don't want her to sit next to me," said Ella Gray.

"What right has she to come to our school?" whispered proud Lily Gross.

"There! don't mind a word they say!" exclaimed Douglas Stewart, leaving the group of rude boys and trying to comfort Constance. "Let me carry your books," he continued. "Cheer up!" It is only a little way to your home, isn't it?"

Constance looked up through her tears to see the bravest boy in the school by her side.

"I live in the little house under the hill," said Constance. "It isn't like your grand house."

"No matter for that; it has pretty vines and climbing roses, and it's a very nice house to live in," said Douglas. "I dare say you are happy there."

"Yes; I don't want to come to this school again," said Constance, softly.

"Oh, things will be all right in a day or two," said the boy, kindly. "Never mind them just now."

They had been talking of heroes a little while before; they had been wishing to be like Alexander, Cesar and Napoleon. There was not a hero among them except this same Douglas Stewart, who dared to stand out before all his schoolmates and befriend this poor, forlorn little girl.—S. S. Visitor.

PRAYING AND DOING.—"Bless the poor children who haven't got any beds to night," prayed a little boy just before he lay down on his nice warm cot on a cold, windy night.

As he rose from his knees, his mother said: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what then are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own; what are you willing to help the poor?"

The boy thought again. "I'll give them half my money; I have seven peonies. I'll give them four. Wouldn't that be right?"

A LESSON OF TRUST.—Some time ago a boy was discovered in the street, evidently bright and intelligent, but sick. A man who had feelings of kindness strongly developed, went to ask him what he was doing there.

"Waiting for God to come for me," he said.

"What do you mean?" said the gentleman, touched by the pathetic tone of the answer, and the condition of the boy, in whose bright eye and flushed face he saw the evidence of fever. "God sent for father, and mother, and little brother," said he, "and took them away up to his home in the sky, and mother told me when she was sick that God would take care of me. I have nobody to give me anything and so I came out here, and have been looking so long in the sky for God to come and take care of me, as mother said he would. He will come—won't He? Mother never told me a lie."

"Yes my lad," said the gentleman, overcome with emotion. "He has sent me to take care of you."

You should have seen his eye flash and the smile of triumph break over his face as he said: "Mother never told me a lie, sir; but you have been so long on the way."

What a lesson of trust; and how this incident shows the effect of never deceiving children with idle tales.

THE DOLLS OF JAPAN.—The dolls of Japan are quite an institution, and are the funniest things imaginable. They look so like real babies and children that I have often been deceived when I have seen them in the arms, carried about the streets. Besides playing with dolls at New Year's time, and any other when they choose, there are two days set apart in April for what is called a "Doll's Festival," and all the girls, and even big women, make a great time of it. They take them out to walk and visit and get new dresses for them, and treat them just as tenderly as if they were live children. You may think it funny for women to do this, but the poor Japanese women have a very aimless life, and I think playing with dolls is about as harmless a way for them to get pleasure as they could find.—Mrs. Pruyn, in the Companion.

Scene in a debating society: President—We will take the ayes and noes on the previous question. Member—A word or two, Mr. President: Friends, Romans, Countrymen! lend me your ears. President—Order, sir! We will take the eyes and nose first.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, MAY 29, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Foreign Missions.

The true foreign missionary is the highest type of Christian manhood. The sacrifices demanded are peculiar and greater than those of ministers in the regular pastorate or on domestic missions. These are generally among people of their own race, and are surrounded by a Christian civilization. They are under the protection of just and equitable laws, and they are citizens of the country in which they live. They do not have to contend with idolatry, with long established and cruel superstitions. They everywhere find some sympathy and support from those among whom they labor, and, however meager, they are always near the base of their supplies. The foreign missionary is an exile from his country, home and kindred, a stranger in a strange land, and frequently subjected to peril, and nearly always to persecution in some form. He does not go as a mere tourist to see strange countries, to gratify curiosity, or to seek for adventure. He goes to grapple with the power of darkness as it is enthroned in heathen ignorance, and with the fanaticisms of religious error. He must acquire foreign languages and dialects, and toil on patiently and bravely amidst all manner of dangers and discouragements. However well supported by strong missionary boards, and however exempt from physical want, still the sacrifices of the missionary and his family are very great.

It takes a certain order of capacity, and a certain greatness of character, as well as varied and manifold attainments, to make a good foreign missionary. It may not be necessary that he be in every respect equal to a Coke, or a Judson, or a Carey, but he must be a Christian man of great force of character, of abundant resources in himself, well trained and cultured in learning and science, and, above all, a man wholly devoted to the work of Christ. It must be such a man as has sacrificed to make, and who cheerfully makes them. As the Conferences and home work become crowded, and as the support and facilities of going abroad improve, the offering of men for the foreign work will become more abundant. Those who have the matter in hand must pick their men, and women, also, with care. This is necessary, not only that we may have effective workers in the field, but that the church at home may be rallied to their support. This depends greatly upon the interest felt in the missionary, and the people must be convinced that he is worth supporting.

Our greatest, strongest and best men are needed for this work—men who are known and honored by the whole church, and who can draw the thought; conscience and sympathies of the whole church after them in their distant missions. For the devoted men already sent abroad we have only words of commendation and praise. We do not reflect upon them when we say that men suitable for foreign missions are not particularly plentiful, and that they should be sought among the best men we have.

As the foreign missionary is the embodiment of all that is noblest in Christian character, so the cause itself is the queen of all the enterprises that appeal to our Christian liberality. It seems to lie farther from us than other religious interests, and yet it is the one to engage our deepest attention. It is the highest exhibition of Christian duty and benevolence. The command is plain to go into all the world, and, as the light of the world and the salt of the earth, Christians must cover the earth with gospel truth. It is not material to this question of duty whether missions have accomplished much or little, or whether the knowledge of the glory of the Lord will ever cover the earth. It must be drilled into the conscience that Christ requires this of us: that we give the gospel to all men. Not much can be done until this conviction of duty is fastened in the mind of the church. And this conviction is as yet very feeble, and far from universal among us. It is not likely to be found except in the most enlightened of consciences, and the most spiritual of souls.

There is a higher and perhaps more powerful principle than the mere sense of duty. If we could look upon these distant people as Christ looks upon them, with the pity and love which He feels for them, our maximum of endeavor would be put forth at once. But, in fact, this deep agonizing for people in other parts of the world is exceedingly rare. The measure of our missionary spirit is the measure of the Spirit of Christ that is in us. To bring even Christian souls up to this broad and strong love would seem to be the most difficult of the achievements of grace. Our giving expresses the measure of our love for the lost—perhaps even more. If we had love enough, nothing could restrain our prayers and our giving. To be denied the privilege would be accounted a great sorrow. As things are with us, there is but little worthy the name of missionary zeal. Many barely suffer the appeals, and, under protest, respond languidly. Put the average church member on his defense, and he will say that other interests require all he is able to give, or that his money will do more good in other channels of benevolence. He needs a conscience awakened and instructed by the Spirit of Christ, and a love broader than the neighborhood in which he lives. What we ought to give for missions is so much over and above what we are giving for other objects, and the amount that we are giving should greatly exceed what it is.

Selfishness and covetousness are about equally in the way of all religious objects, but foreign missions have this in addition: that they are regarded as last and lowest in the scale of importance. We shall become a missionary church when all this is reversed, and when conscience and love are brought up to the loftier plane of the cross of Christ. Our leaders and instructors should aim at this. The need of the people is more light in regard to their duty, and a glowing love kindled from contact with the heart of Christ.

The Progress of Islam.

It is well to open our eyes to the fact, and let the zeal of the disciples of Mohammed shame and incite us to greater activity in spreading the gospel. We are hopeful that this Islam movement will prove only a means of transition from grosser forms of error to the purity and blessings of the Christian faith. The Christian Union says:

From the statistics recently published in the Christian Union, it will have been observed that nearly one-fifth of the whole of the dwellers on earth are disciples of Mohammed. As the Empress of India, Queen Victoria sways her scepter over nearly 50,000,000 of these, the Sublime Porte only exercising sovereignty over some 21,000,000, and that including those in Asiatic Turkey, Egypt, and the tributary States of Northern Africa. The followers of Islam have always been noted as propagandists. The tendency is not less strong to-day than it was in the times of the Prophet, except that the methods are changed. While the decadence of the Porte, Mohammedanism has lost much of its power as a system, and is now being propagated as an individual creed. The fire and sword of the Prophet, the galleys and impaling post, have gone the way of the rack, the "Virgin" and the Smithfield stake; and converts to the Moslem faith are being won by personal endeavor on the part of the faithful, aided by modern facilities for travel.

A paper on this subject recently issued by Herr Dr. Dollinger, the well-known ecclesiastic of the Old Catholic Church, conveys some startling information. From this we learn that in Africa whole tribes formerly given to fetichism and Obeah worship now will the shout *Allah! il Allah! Mohammed rasoul Allah!* At Sierra Leone there exists a Moslem university in which are being trained a thousand pupils, whose lives will undoubtedly influence the future of the Guinea Coast. In China the adherents of the creed are becoming so numerous that but lately they attempted a revolution. Fifty thousand are reckoned to reside in Tonquin alone. It is, however, amongst the Malays and the islanders of the Eastern Archipelago, of whom not less than 18,000,000 have been converted to Mohammedanism within a very few years, that the work of proselytism flourishes. Every one converted becomes an apostle in his turn, and by persistent individual effort upon the circle around him wins new disciples to the faith.

To quote Dollinger, "Islamism knows not the Roman distinction betwixt laymen and clergy, whence it results that each follower of Mohammed feels bound to work for the conversion of infidels in person." He does it successfully, too; while in the same countries the Christian missions make relatively but little headway. Islamism is constantly preached by the unanimity of its followers. Christianity too often is scandalized by sectarian controversy and retarded for lack of concerted effort.

Rare, indeed, are the conversions of the Moslem to Christianity. Except where, as in Spain, ground has been gained by force, there has been little change of a national character. Yet there has been a change in the character of the Mussulman mind. Its fanaticism is being modified, and a noteworthy fact, as we learn from the same paper, is the undertaking of a complete translation of the Bible by said Achmet Kuan, a Mussulman judge at Ghazipoor, upon the Ganges, which he believes ought to be a rule of faith and of life for his fellow-believers. "Politically," says Dr. Dollinger, "the extension of the Mussulman belief is a grave matter for the British Empire. Religiously, it behooves us all to search thoroughly and completely for the reasons that the teachings of the Evangelists do not more obviously assert their superiority to those of the Koran."

The fault, however, is not in the teachings. Does it lie in those who teach?

One of the most shocking manifestations of fanaticism known recently occurred near Cape Cod, Mass. Bishop Haven will doubtless continue to pour out his venom against the South and against Texas, but there have been crimes in a more northern latitude within the past twelve months that cannot be equaled in their monstrous atrocity by any other section. Second Adventism is scarcely to be held accountable for this horrible child murder. The fact that it happened in New England does not necessarily inculpate the people of that region. The New York Times gives the history as follows:

Charles F. Freeman became a leader among the Second Adventists. As time passed, he came to regard it as his duty to make some great sacrifice, which should result in a miracle, and fix the attention of mankind upon the new faith. Some time ago he announced this belief to several of his fellow-worshipers. Two weeks ago, as he says, the long expected revelation of the necessary sacrifice came to him in the night. It was then indicated to him that a member of his family must die by his hand. He talked the matter over with his wife, and persuaded her not to stand in "the Lord's way," as they both considered it. They had two daughters—Bessie, seven years old, and Edith, five years old. The latter was a sunny-haired child, the pet and idol of the household. The father prayed long to know who was appointed as the victim. He says he prayed that it might be himself, but it was not so to be. After patient waiting the second revelation came, late in the night of the murder. The pet, Edith, was pointed out as the sacrifice. The father was taken aback, but dared not resist the command of God. He awoke his wife, and told her what was demanded. Then the mother's heart refused to acquiesce in the unnatural deed. She begged hard for her darling's life, but the husband was inexorable. Working upon his poor wife's fear of displeasing God, he at last gained her consent. The scene that followed is horrible beyond precedent. After Freeman had knelt and prayed that he might be spared the test of his faith, he nerved himself for murder. He felt that he was another Abraham, and that God would either stay his hand or else raise his daughter from the dead, as a reward for his obedience. Then he and his wife went into the bed-room, where their two children lay sleeping, side by side. The mother carried the eldest to her own room. Freeman turned down the bed clothes from the form of little Edith, raised the knife which he had provided for the occasion, and waited to see if God would not interpose. After a vain watch he bent forward over the child, and with great care plunged the blade into Edith's heart. There was an exclamation, and all was over. The insane father clasped his pet in his arms, and held her till he was certain life was extinct. Then he laid down and slept by her side, satisfied that he had done the will of God.

When the news of the murder was told to his fellow-believers, although staggered by such a proof of faith, they joined Freeman in holding that God would restore the child to life. There was some protest, but so infatuated was this entire following, comprising more than a score of respectable people in Pocasset and its vicinity, that they did not look upon the action as a crime, and believed, with the perpetrator, that it was done by God's command.

Such instances as are mentioned in the following extract from the Christian Intelligencer show that there are rich men who feel the obligations of their stewardship. As the money and the property of the country fall more and more into the hands of the few, it is evident that the support of religious, educational and benevolent enterprises must also largely rest upon them. Neither churches nor colleges are built now by penny or shilling contributions. The main dependence is on large subscriptions and legacies from the wealthy. So far from these large contributions from the rich restraining the giving of the poor, they rather stimulate and encourage it. A penurious rich man in any church is a financial stumbling block. Those in moderate circumstances, and the poor, look to the example of the rich, and feel that the demands upon all should be in proportion to ability. The Intelligencer says:

Last week's exchanges bring a record of Christian liberality calculated to fill the hearts of believers with thankfulness. The May number of the Record (Presbyterian) announces that Messrs. R. L. and A. Stuart, of this city, gave about a month ago $25,000 to the Home Mission Board; $25,000 to the Foreign Missionary Board; $25,000 to the Board of Church Erection, and $5,000 to the Board of Ministerial Relief, all of the Presbyterian Church. The Examiner and Chronicle (Baptist) states that within a short time eight individuals have given $142,000 to promote the permanent interests of the Rochester Seminary. Of this Mr. John D. Rockefeller, of Cleveland, Ohio, gives $38,000 for a building suitable for library, chapel and lecture-room; Mr. William Rockefeller, of New York, gives $25,000 for books, to be expended as fast as the money can be spent discreetly; Mr. Charles Pratt, of Brooklyn, $25,000 for the establishment and endowment of a Professorship of Elocution; Mr. J. B. Trevor, of Yonkers, $25,000 to endow the Corresponding Secretaryship; Mr. J. B. Hoyt, of Stamford, Ct., $25,000 to endow the Professorship of Hebrew. Besides these, Dr. Nathan Bishop gives $2,000; Mr. S. S. Constant $1,000, and Mr. Wolverton $1,000—the last three of New York. Mr. John D. Rockefeller's offer for the building led the way to the other contributions. It is a great pleasure to find rich men giving according to their means, as they are bound to do as much as other men. Very frequently, in fact commonly, it has been said that if the wealthy give largely from their abundance, men of moderate incomes will diminish and withhold their contributions, and that large gifts are an injury to an undertaking resting upon the benevolence of men. Such an argument has been often upon the lips of rich men. We have never believed it to be supported by facts, and do not now. The legacy to the American Board of nearly a million will, we believe, give a fresh and vigorous impulse to the liberality of its constituents. We are convinced that the failure of the rich to give according to their ability is one of the chief reasons why those who are not rich allow themselves to be illiberal.

The Brinkley Affair.

Our Northern Methodist exchanges have given very exaggerated reports about the matter. It is difficult to get at the exact truth sometimes, and where "Southern outrages" are concerned some of our Northern brethren do not seem to care for the truth. Those who interfere with men, and murder or wrong them in any way on account of their religious or political opinions, deserve universal condemnation and the severest punishment. Good men cannot but wish that all violators of the law may be punished swiftly, but the spirit manifested by many Northern religious editors is tenfold worse than the evils they pretend to expose. We know Rev. Dr. Winfield to be well posted and altogether truthful, and this is what he says in the Western Methodist:

The Rev. Mr. Pollard is presiding elder of the district, and the Rev. Mr. Todd was sent to take charge of the colored population in and around Brinkley. Both of them commenced operations at Brinkley, Ark. They both testified that they were well treated till the evening of their arrest by white and colored. It seems that they made their home chiefly with the colored people; and their strange conduct attracted the attention of the town marshal, who had received notice from the secret Society of Detectives to look for two men claiming to be preachers, who had been guilty of some crime, I think, in Missouri. He told several parties in Brinkley of his suspicions, and his determination to arrest these parties, which he accordingly did, telling them at the time why they were arrested. As they were going to the marshal's office to be examined Mr. Todd ran, and was several times halted by the officer, but refused to stop, and the officer fired on him, wounding him in the leg. After a brief race the officer gave up the chase. Soon Mr. Todd returned and surrendered, and a doctor was called in to dress his wound. When the parties got ready to return to Little Rock Mr. Todd again took flight and ran off, and was several days in the swamp. Exposure, with the pistol wound, caused his death. It was purely his own fault, in running from an officer of the law. Neither his political nor his religious opinions had anything to do with his being shot, or causing his death. There is not a State in the Union freer from religious or political intolerance than the State of Arkansas, I know whereof I affirm. There is not a county in the State where any man, white or colored, cannot hold and preach any doctrine he pleases, from the vaguest superstition to the most complete orthodoxy. There is not a more peaceful community in the South, or in any other portion of the Union, than we find in and around Brinkley. It was one of those unfortunate affairs to be regretted by all, and yet liable to happen anywhere.

This whole matter was fully investigated by a coroner's jury, and the coroner and jury are well known to me as men of the finest character and reputation.

A Trip to Nashville.

THE MAY MEETINGS.

The annual May meeting of the Board of Missions summoned me to Nashville—my first visit to the "City of Rocks." Leaving Vicksburg at four P. M. on Monday, the fifth instant, I arrived in Nashville on Wednesday at four A. M. My route was by way of Meridian and Chattanooga—not very direct, 'tis true, describing the two sides of a triangle—but was very pleasant, and made doubly advantageous, because of special accommodations extended by my honored Presbyterian friend, Col. George D. Lawrence, so well known to railroad fame. Nearing Chattanooga, the scenery is quite charming, especially to one who had not seen it before. On one side we look out the car-window at Lookout mountains rising in grandeur toward the skies; on the other we see the broad, beautiful Tennessee river, and the green, luxuriant valleys stretching far beyond. Chattanooga has grown rapidly but solidly, and is fast becoming in factories and foundries the Pittsburg of Tennessee. From this city to Nashville I had the pleasant company of Drs. Haygood and Potter, of Georgia—the one a member of the Book Committee, the other of the Board of Missions.

The Bishops were all present on Wednesday morning, and attended during the week not only their own meetings, but the sessions of the Book Committee and Board of Missions. Bishops Paine and Pierce looked worn and enfeebled, exciting the fear that the church cannot long enjoy their presence, wise counsels and active ministry. All the others are robust, and capable of the great toil and endurance characteristic of their office and history.

The meeting of the Book Committee, as Dr. Young remarked, "now means work." They act in every sense as a bank directory. Every item of business, all receipts and expenditures, pass under critical, business like review. They are no longer simply an advisory board, with no advice to give, but are constituent members of the commercial household, and responsible for its management. They have labored with commendable zeal and watchful fidelity. While the indefatigable agent, Dr. McFerrin, and the faithful business manager, Mr. L. D. Palmer, deserve all praise, this Book Committee will command the lasting obligations of the church. We can now rejoice in the safety of the house. The net profits from the business during eleven months, I learned, amounted to about $14,000. Nearly $230,000 of four per cent. bonds have been sold, almost assuring entire success.

The Board of Missions met on Thursday morning, and, though holding two sessions a day, did not adjourn until Monday afternoon. Reports from the foreign fields were all greatly encouraging, and increased appropriations were made to extend the work. Two young men, one from Virginia and another from Kentucky, will sail for the China mission in a few months. The missionary tone of the church is steadily improving, and the board looks for largely increased contributions during the present year. Mrs. Hays, of Baltimore, president of the Woman's Foreign Missionary Society, and other ladies in Nashville, en route to the Louisville Convention, were introduced to the board, and gave cheering reports of their work. In some Conferences auxiliary societies are being formed very rapidly. South Carolina has thirty; North Georgia, the banner, has a few more. Mrs. Hays gave pleasing testimony to the gracious reflex *spiritual* results to all engaged in this blessed enterprise.

Nashville is quite a Methodist city. Two churches in the city—McKendree and Elm Street—have an aggregate membership of sixteen hundred. The new McKendree is a magnificent structure, well worthy the leading congregation of Southern Methodism. The audience room, with a sitting capacity of nearly one thousand, in acoustic properties, choir, pulpit, altar and pew arrangements, is a model of accuracy and taste.

A grand Sunday school mass meeting at McKendree on Sunday afternoon was a special feature of the day. Its success was mostly due to the enterprising superintendent of McKendree Sunday-school, Prof. Lupton, of Vanderbilt University. The spacious audience was crowded to overflowing. Bishop Paine presided. Bishop Pierce read the Scripture lesson, and prayer was offered by Dr. Cunnyngham. Many beautiful songs from our latest book, "New Life," were sung, and addresses delivered by Rev. S. A. Steel, Dr. Fitzgerald, and the correspondent. This was followed by the "Old Ship of Zion," sung by a thousand voices, and the exercises concluded with the benediction by Bishop Wightman. It was one of the most enthusiastic, inspiring Sunday-school gatherings it has ever been my pleasure to attend.

At night I worshiped again at McKendree, and heard an excellent sermon from Rev. S. A. Steel, of Columbus, Miss. I noticed a little peculiarity in the order of worship which has been introduced by the enterprising, successful pastor, Dr. Kelley. This is the order, as nearly as can be recalled: 1. The Doxology—congregation standing. 2. Reading the Scriptures. 3. Prayer—congregation kneeling. 4. Singing—congregation sitting. 5. Preaching. 6. Singing—congregation standing. 7. Prayer—congregation kneeling, concluded with benediction.

Of the Vanderbilt, of pleasant associations formed, and many things seen and heard, I proposed to write, but this letter has already grown beyond editorial prescription.

C. B. G.

William Lloyd Garrison is dead. He was born in 1806, and for more than forty years has been known to the American people as an abolitionist and philanthropist.——A treaty has at last been concluded with the Ameer of Afghanistan, and there will be peace between him and the English.——The Zulu war continues, but there has been no very recent fighting. The end is probably near at hand.——The Russian government is pursuing the Nihilists vigorously. Death or Siberia are the penalties, and these are being inflicted upon men and women, and upon persons of every class.——Congress has passed the Legislative Appropriation Bill. Its veto by the President is expected. The Silver Bill, for account of which see our news columns, passed the House a few days ago, and is now in the Senate. After the coming veto shall be received Congress will consider what is to be done. The usual appropriations will probably be made, and then the members will go home. The country must decide between them and the President.

Tuesday, May 27, was something of a red-letter day in the way of weddings among the New Orleans Methodists. At one o'clock P. M., at the Carondelet Street Church, Bishop Keener united his son, Rev. John O. Keener, and Miss Phala Mathews, daughter of Rev. John Mathews, in the bonds of holy matrimony. The floral devices and decorations about the pulpit and altar were profuse and beautiful. A large company gathered to witness the impressive ceremony, and to congratulate the happy couple. They are to leave for the parsonage in Gleenville, Ala., in a few days. We doubt not a most hearty reception awaits them there. Miss Phala's many friends here, and especially the Carondelet Street congregation, to whom she has ministered as organist for the past two years, will give her up with reluctance. She will be also greatly missed by the Sunday-school, in which she has been a teacher for some time. May Heaven's richest blessings rest upon her and upon him to whom she has given heart and hand.

In the evening of the same day, in the same place, at eight o'clock, Rev. Dr. W. H. Watkins, of Jackson, Mississippi, officiated at the marriage of his son, Dr. J. M. Watkins, and Miss Ella McMillion. On this occasion there was also a large attendance of kindred and friends, and the rites were solemnized in the most beautiful and appropriate manner. Dr. Watkins is established in a successful medical practice in this city, and he and his bride are to remain permanently among us. We congratulate them on their auspicious and happy union, and pray that their wedded life may be long and prosperous.

Rev. J. E. Newman, writing from Limeira, Provincia de Sao Paulo, Brazil, March 24, 1879, says: "I enclose you the obituary of one of my official members, William R. Brown. He was religious from his boyhood, and has many friends living in Mississippi. He was one of the best men I have ever known in my life—one whose pure and useful life has left a deep impression for good on the hearts of all who knew him. We shall miss him very much from our American Society, but especially in our church. It is hard to give up such a man, though we know he has gone to that blessed home where we all hope to meet at last.

"The ADVOCATE for December and January has come to hand; as yet the February numbers have not been received. You can have little idea of how much we rejoiced to see the ADVOCATE once more. It was like meeting an old and dear friend. Long may you live to perpetuate its good work in the church of God. A religious paper is useful in any part of the world, but they are doubly so to those who are situated as we are in this country. They are expensive to us, costing $4 per year, yet we cannot do without them. I would write short articles for your paper, but that there is so little certainty about your getting them.

"Bro. Ransom is doing finely in Rio; a great field is opening before him. The church at home must sustain him in his work, as it grows on his hands."

Delhi District, Louisiana Conference.

Rev. James L. Wright, writing from Trenton, La., May 21, 1879, says: I herewith forward the resolutions passed, and ordered to be published.

Resolved, That we indorse and heartily recommend the literature edited by Dr. Cunningham for the use of Sunday-schools, and recommend its use in all our schools.

Resolved, That we are pleased with the conduct of the NEW ORLEANS CHRISTIAN ADVOCATE, and will continue our efforts to promote its circulation, and when requested and authorized will try to collect its dues.

There will be a copy of the memoir,

reported by the committee, sent to you for publication.

Our Sunday-School Convention did nothing, except arrange for another to be held at Delhi, on the first Wednesday, I believe, in May next.

Our District Conference was a most pleasant and profitable season.

Delegates elected to the Annual Conference: Dr. A. S. Helmick, A. W. Wailes, A. M. Morris, and C. T. Monholland, local preacher. Alternates—Joseph Gorton, T. C. Sandifer and J. Moore.

I suppose you have learned that Bishop McTyeire has appointed Rev. B. F. Alexander to the presiding eldership of our district. This pleases us exactly.

My work is somewhat promising. We think we will have good times, and a good work this year. Crop prospect very good; money scarce.

The New York Observer has an account of some very generous givings. When will people count it a privilege—the great and peculiar privilege of the rich—to give, and to give munificently? The Observer says:

The recent gift of $136 000 to the Rochester Theological Seminary has been increased by means of several donations from persons in this city to $150 000. The late Dr. Buckland, of the Seminary, left a library of about 2 000 volumes, including a valuable collection of books on church history. John H. Dean, of New York, has purchased this library, and presented it to the trustees of the University of which the Seminary is a part.

The gift of $5 000 from the Stone estate in Malden, to Fisk University at Nashville, has already been followed by a donation of $20 000 from the estate of the late R. R. Graves, of New York. The Tennessee Legislature lately attended the public rhetorical exercises at Fisk in a body, and afterward by a joint resolution warmly commended the institution.

Bishop Ames, at the time of his death, was reported to have been quite wealthy, being worth about a quarter of a million. In his will he makes provision for his family; his widow to receive a certain amount annually from the estate less the amount that she may receive from the church. Nothing was left to charitable or religious objects. We suppose the Bishop had given in his lifetime what he thought was right, or that he believed his heirs would act wisely and generously without any instruction from himself. We confess to a feeling of surprise on reading his will that there was no mention of any devisings for religious or benevolent objects. We suggest the above explanation, not that it is altogether satisfactory, but it may tend to relieve the minds of those who have been perplexed about the matter.

Rev. W. H. Morris, writing from Greenville, Ala., May 22, 1879, with enclosure for subscriptions, says: We are having a good time on Georgiana circuit this year. Some one is reclaimed or some joins the church at almost every meeting. Our congregations increase every round. Many who have not been to church for years are regular attendants. We hope to have such a time as we had here fifteen and sixteen years ago, when we received 781 members in the church. Bro. Motley is having a glorious meeting at Greenville. Bro. Boland is assisting him, and doing some powerful preaching. May the Lord speed on the good work. Yours truly,

W. H. MORRIS.

It is, of course, not necessary for us to press the subject of relief that has been proposed for our afflicted brother, Rev. H. H. Montgomery. We are advised that the three months' trip to Minnesota will cost not less than $200 and that he ought to start by the tenth of June. It is not the wish of Bro. Montgomery that the matter should be obtruded unduly upon the attention of his brethren, and we only add these lines that his friends may have more definite information as to the amount and the time. The contributions should be forwarded at once, either to Rev. R. D. Norsworthy, Canton Miss., or directly to Rev. H. H. Montgomery, Sharon, Miss.

Bro. Chamberlain's old friends of the Mississippi Conference will regret to learn of his afflictions, and we are sure he will have their prayers. The Pacific Methodist, in its account of the Santa Rosa District Conference, California, says:

On Sunday Bro. Chamberlain preached a sermon, which, for depth and clearness, is rarely excelled. This dear brother is passing under the rod. For two months of this year he was closely confined in a dark room by an affection of his eyes, which has resulted in the almost entire loss of sight in his right eye. He is also in the hands of the demon—dyspepsia. If any man in the church needs the prayers and sympathy of his brethren it is the pastor of the church at Santa Rosa.

We are indebted to J. W. Burke & Co. for a copy of their fine lithograph of "Bishop Pierce and his father." As likenesses they do not quite satisfy us, but they are likenesses. On the margin at the bottom we have the following succinct histories, the names being autographic: Lovick Pierce, born March 24, 1785 Licensed to preach December, 1804. George F. Pierce, born February 3, 1811. Licensed to preach March, 1830. Elected Bishop May, 1854. The picture, exclusive of margin, we should judge to be 12x16 inches. It will be prized by all Southern Methodism, and it will adorn thousands of homes.

The programme of commencement exercises of Whitworth Female College will be found in its appropriate place on our eighth page. The exercises will take place June 19-24 Rev. Beverly Carradine, Hon. L. Q. C. Lamar and Rev. Dr. W. H. Watkins deliver the several addresses Rev. W. H. Leith preaches the commencement sermon. There will be a good time at Whitworth—"the feast of reason and the flow of soul."

For commencement exercises of Wesleyan Female Institute, Staunton, Va., see eighth page. The time is June 15-18. Rev. R. A. Young, D. D., preaches the commencement sermon, and Bishop Wightman delivers the baccalaureate address.

Rev. W. H. Watkins, D. D., of Jackson, Miss., and Rev. James A. Godfrey, presiding elder of the Woodville District, Mississippi Conference, gave us a pleasant call this week. Church affairs in their respective works are moving on hopefully.

The ADVOCATE will be sent to new subscribers for the balance of the year to January 1, 1880, for one dollar.

Compound Oxygen Treatment.

MR. EDITOR: I see you advertise the above treatment in the NEW ORLEANS CHRISTIAN ADVOCATE. Please allow me a few words of commendation. At my instance Drs. Starkey and Palen sent a box containing two months' home treatment to a young lady friend of mine in Madison co., Miss., without charge, who has been an invalid for years. The two doctors attending warned her against its use. It was then sent to me by this lady friend. My wife being in feeble health, and having been for many years, I persuaded her to use it, which she did. She began very soon to improve in strength, and continued to improve, and passed through the unusually hot summer of 1878 and the fall, cooking and attending to all her domestic duties with more strength and less fatigue than she had done for ten years preceding. Then during the winter nursed the sick, day and night, with more than usual loss of sleep, and exposure, and effort, and all without breaking down, which she could not have done at any period during ten years past up to that time. In order to have some experimental knowledge of the effect of this treatment, I used it several times myself. In all my life I never used anything that produced so soon such a pleasant, healthful, natural ness of condition. Gave a glow of youthful buoyancy by increasing the vital forces of mind and body. It gave a compass and power to my voice that it never had before.

I believe it is one of the most important and valuable discoveries that has been made in many years, of remedial agents, for the increase of vital force and healthful condition to invalids of all classes. Now, Mr. Editor, I am no agent for these gentlemen nor their remedy—never bought it, never sold it. I want to be useful, and therefore give this voluntary testimony to a good remedy for the benefit of invalids, and its publication will be useful.

WILLIAM H. HINES

WAYNESBORO, Miss., May 5, 1879.

Periodicals.

—Wide Awake for June abounds in beautiful and spirited illustrations. Among the articles are: The Wonderful Cookie; The Poor Children's Excursion; Our American Artists; The Buckwoods Boys; Royal Lowrie's Last Year at St. Olaves; Queen Loulan and the Children; The Story of English Literature for Young People; A Remarkable Journey; Don Quixote, Jr., chapter 6.

LITTELL'S LIVING AGE.—The numbers of the Living Age for the weeks ending May 10 and 17, respectively, contain the following articles: Memoirs and Charters of the Lennox, Edinburgh Review; Cobbett, Cornhill; Biography, Travel and Sport, Blackwood; Residual Phenomena, Fraser; Count Leo Tolstoy's Novels, Nineteenth Century; Burma, Fortnightly; The Umbrella Bird, Hatter's Gazette; Science and Faith, Sir A. Panizzi; Henry James, Jr.'s Ideal of American Character and Earthborn Meteorites, Spectator; Uphill Work, and Historical Casuistry, Saturday Review; with further chapters of Jean Ingelow's "Sarah de Berenger;" Jerome Bongrand's Heresy, a tale about priests; and, among other poetry, Tennyson's "Defence of Lucknow."

For fifty-two such numbers of sixty four large pages each (or more than 3 000 pages a year,) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., publishers.

—Scribner's Monthly for June has: The Fine Arts at the Paris Exposition, illustrated; Haworths, illustrated; Brazil, 2; The Mediterranean of America, illustrated; Hope; The University of Berlin, illustrated; Mennon; With Stonewall Jackson, illustrated; Her Reproof to a Rose; A Narrow Street, part 1; Was it Love or Hatred? Lawn Planting for City and Country, illustrated; Mr. Nechus Peelers' Conditions, illustrated; Summer and Winter; Piercing the American Isthmus, with maps; Invocation; Some Aspects of Matthew Arnolds' Poetry; Madame Bonaparte's Letters from Europe, first paper; Edison and His Inventions, illustrated; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

MARRIED.

TUCKER—WESTBROOK—At the residence of the bride's mother, in Franklin county, Miss., May 11, 1879, by Rev J Nicholson, Mr J N Tucker and Miss Perdue J W e brook.

HORN—GLIDER—At the Methodist Episcopal Church, South, Pushmataha, Choctaw nation, Ala., May 1, 1879, by the Rev Alex Hood, Mr W N Horn to Miss May P Glider.

ODOM—HUGGINS—On the twenty second of May, 1879, at the residence of Dr. Huggins, in Wayne boro, Miss., by Rev W B Hiles, Mr John W Odom to Miss Ella Huggins, all of Waynesboro, Miss.

KENNADY—JACKSON—At the residence of the bride's mother, by Rev G W Hartsfield May 14, 1879, Dr. Robert W Kennady and Miss Carrie E. Jackson, both of Sabine parish, La.

BEARD—ROBBINS—March 18, 1879, by the Rev J W Shores, Mr Walter M Beard to Miss Mary Sue Robbins, all of Barnes county, Ala.

Publisher's Department.

While we continue to shut our best columns against fraudulent advertisements from the ADVOCATE *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES of the ADVOCATE will be mailed when desired, to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE air of perfection, cleanliness and homelike comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3.50 per day.

W. C. SHEPARD & Co.—Fruit jars Mason pints, $1; quarts, $1 25; two quarts, $1.50 per dozen; American China dinner sets $15 $18. Equal to looks and usefulness as French China. 19

BELLS—When ordering a bell for your church, see that it comes from Meneely's Foundry, located at West Troy, New York. Catalogues free.

COOPERAGE.—If you want to do business with a thoroughly reliable cooper, one who has been engaged in coopering here for many years, call on or write to Philip Hirsch, 50 to 60 North Peters street. It will pay to perhaps his card on this page.

SAVE FROM $2 TO $10.—Travelers, call at Guedry's and get your railroad tickets for the North, East and West. This is no charlatan concern; He will do just as he says. Save your money by buying your tickets from him. See advertisement.

VALUABLE WORK.—We are in receipt of the "Right Hand Record and Ready Reference" from the publisher, H. P. Husband, New Haven, Conn. This book will be valuable for those who are advertising largely, as it gives a full and inaccurate list of all legitimate newspapers, dailies, weeklies, etc., with their circulation.

ORNAMENTAL WIRE WORKS.—Dufur & Co., 36 North Howard street, Baltimore, are probably the largest manufacturers of wire railing and ornamental wire works in the South. Their advertisement elsewhere will give you an idea of what they manufacture. These gentlemen we have known for years as reputable and straightforward merchants.

COTTON GIN.—The attention of planters is specially directed to the advertisement of "Pratt's Improved Revolving Head Cotton Gin." The many advantages in using this gin are obvious and well known in communities where they have been tried. We heartily commend Messrs. Wolfe & Co., the genial agents, to those who may have occasion to transact business with them, as clever and reliable gentlemen.

MILLINERY EMPORIUM, HAIR WORK, ETC.—Do any of our lady readers want a becoming bonnet, at prices that will astonish you for cheapness? If you do not, run your eye over G. T. Schilling's advertisement on the sixth page, and probably you may find something that you may require. If so go right straight there, and buy what you want. He is clever, and bright as a new schilling.

"TELL me how to woo thee." "Oh! I don't like to; but if I must, why, the first step is to buy a fine fan of E. H. Adams & Bro., No. 791 Magazine street. The second is like it only it's one of their unrivaled parasols. I send you there because they keep only first-class goods and never take advantage of the inexperienced."

LITHOGRAPHER AND ENGRAVER.—J. S. Rivers, whose card appears on the fifth page, is so well and favorably known here that we hardly deem it necessary to allude otherwise than in a cursory manner to his facilities for doing anything in the lithographing and engraving line. He is recognized as one of the foremost and most substantial in his line here, and enjoys a very large and steadily increasing patronage through his close attention to the wants of his patrons, and the superexcellence of his goods. Patronize this reliable gentleman.

BEE CULTURE.—For the successful cultivation of bees, both for profit and pleasure, there is a book written by A. J. Cook, and for sale by Lathrop & Wilkins, 112 Camp street, New Orleans, which is worth its weight in silver. It is now in its third edition, has been enlarged revised, and is beautifully illustrated. It treats of all the phases of bee culture upon the most modern principles. No bee raiser can afford to do without it, for with its valuable directions it will enable him or her to almost double their past results. It is elegantly printed and bound, and costs only $1 25 postage paid. For sale as above. Messrs. Lathrop & Wilkins will receive subscriptions for the American Bee Journal, postage paid, $1 50 per year.

A LADY'S ENTERPRISE.—The readers of our paper have become familiar with the name of Madame Griswold, whose attractive corset advertisement has been in our paper for some years and many of our lady readers doubtless know the excellence of her manufacture. This lady, by her energy, skill and good judgment, has built up within a few years a large business, and an enviable reputation for the quality of her goods. If you want to make a nice income correspond with this estimable little lady. Lady agents wanted.

TOURISTS, ATTENTION!—The tide of summer excursion travel that for two or three years past has set toward the resorts of the North west, with its grand scenery of mountain, lake and river, its numerous charming retreats and cozy nooks, which this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular great Jackson route. The time has been reduced one day and with no change of cars to Chicago, and but one change to points beyond, a trip to the great North west is now made with as much ease, and in as short a time as formerly, to Beadon Springs or the lake shore villages. All ready considerate fathers are securing accommodations, at desirable points of rest, for wearied mammas and charming daughters (worn down by their efforts in the cause of charity during the past more than usually exciting season,) and besiege the ticket office for choice sections in the sleeping cars. In another week the travel will have fairly started and we predict for the Great Jackson Route a business it will tax its best efforts to accommodate. Sale of excursion tickets will begin on May 25. They will be good to return until November 1, thus giving ample time to enjoy the summer and fall seasons. Full information, with descriptive circulars and guide books profusely illustrated, in the highest style of the printer's art, may be had on application in A. D. Sheldon, 116 d agent, 22 Camp street, corner of Common.

EVERY TWENTY MINUTES TO THE LAKE.—The Spanish Fort and Lake Railroad inaugurates to-day a change of schedule, which will be very convenient to the public. Capt. F. S. Williams, who will be remembered by a great many of our readers as the former efficient superintendent of the Jackson Railroad, which position he occupied for many years, and discharged with entire satisfaction, is now the superintendent of this favorite road. He intends doing all in his power to make the Spanish Fort the place of resort for the ladies and children of this city. The pavilion is set apart for the use of the patrons of the line, and is well provided with seats and swings for their accommodations. Spanish Fort is the most delightful portion of the whole lake. The fare is only 5 cents for the round trip. See advertisement.

GENUINE SINGER SEWING MACHINES.—In another column of our paper will be found the advertisement of the Singer Sewing Machine Company warning the public against purchasing spurious machines sold as the Singer. It seems the great popularity of the Singer machine has caused many manufacturers to imitate it, but imitation machines can very easily be detected by the bungling and inferior work upon them. As an evidence of the great popularity of this machine they sold, in 1878, 356 412 machines, which is very, heavy advance on previous years' sales, and is surely an indication of the future of this great manufacturing company, of which Mr. S. E. Rundle is the popular and highly-respected agent of this State.

THE following notice will be read with interest, respecting the Gardner Seat, manufactured by Messrs. Gardner & Co., 183 Canal street, New York:

IMPORTANT NOTICE.

The decision of the Judge, May 9, as to the "Gardner Seat" is not final, having been given on an application for a temporary injunction. Under the rule of the court we were not prepared at that time to meet the defences of the defendants. We are, however, amply prepared to prove that ours was the first practical seat; those seats which preceded it being imperfect inventions, and, although patented, were at once abandoned as impracticable before we gave the public the combination known as the "Gardner Seat." We are satisfied that we can maintain our patent at the trial of the case, and, therefore, notify the trade not to be misled by the circulars of our adversaries, representing as final a step of the case when they had only at a temporary disadvantage only. We shall look to all purchasers of the defendants or other manufacturers than ourselves of "Perforated Veneer Seats" as infringers, and shall hold them damages.

Although the court has seen proper not to grant us an immediate injunction, it has sustained us in one of the most valuable claims in our patent, namely: the staple claim, relating to "Concave" of seat; and which alone makes the seat desirable and preferable to all others. In fact, without which the seat is of little value, as a flat board seat is hard and ridged, and would be discarded.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants, the tenderest chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel).

FEELS YOUNG AGAIN.

"My mother was afflicted a long time with Neuralgia and a dull, heavy inactive condition of the whole system; a shade, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over seventy years old. We think there is no other medicine fit to use in the family." A lady, in Providence, R. I.

"Brown's Bronchial Troches," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Irritation, and giving relief in Coughs, Colds and the various Throat Troubles to which Singers and Public Speakers are liable. Twenty-five cents a box.

THE cordial reception that Dr. F. Wilhuft's Anti-Periodic or Fever and Ague Tonic has received at the hands of the medical profession in Louisiana certainly proves that it is an excellent remedy, and that the composition of it, as published by its proprietors, Wheelock Finley & Co., of New Orleans is indorsed by them. Against Chills and Fever, Bilious Chills and enlarged spleen there is no better remedy in the world. For sale by all Druggists.

MAGNER'S Cundurango contains no alcohol, is the vegetable substitute for Calomel acts as specifically in regulating the liver, removing biliousness, cleansing the blood, etc., and is sure to remove any derangement of the biliary secretions, and thereby prevent disease.

MISCELLANEOUS.

DO YOU WANT A FIRST-CLASS

PIANO OR ORGAN?

No doubt you need one, and you will consult your interests by calling at

LOUIS GRUNEWALD'S

14 to 22 Baronne Street, Grunewald Hall,

and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.

THE BEST IS ALWAYS THE CHEAPEST.

SHEET MUSIC at half price.

Everything in the music line to suit everybody.

ADDRESS,

LOUIS GRUNEWALD,

Grunewald Hall, New Orleans.

SAVE FROM $2.00 TO $10.00

BY BUYING YOUR

RAILROAD TICKETS

AT

GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, under St. Charles Hotel, N. O.

F. E. GUEDRY, Agent.

WHEELER & PIERSON,

(Successors to Darcy & Wheeler and Pierson & Hewes)

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | Business Suits $12 to $25

6 Shirts for $9 | Collars $1.50 per Doz.

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices to suit.

WHOLESALE DEPARTMENT.

F. F. F. F.

FIVE FANS FOR FIVE CENTS,

E. H. ADAMS & BROTHER,

HAVE NOW IN STORE

The most attractive stock of Imported Fans in the City. Attractive in all aspects—Style, Freshness, Cheapness, etc.

Prices Range from 1c. to $10 each.

Ivory Handle Japanese Fans	10 cents.
Imitation Ivory Handle, Japanese Fans	35 cents.
Large Polished Folding Fans	5 cents.
Small Polished Folding Fans	3 cents.
Large Open Fans	1 cents.
Palm Leaf Fans	1 cents.

Full Stock of Fresh First-class Dry Goods, Notions, etc., in all Departments, at Reduced Rates.

594 Magazine Street, Fourth Store above St. Andrew.

BEE CULTURE.



MANUAL OF THE APIARY

BY A. J. COOK,

Prof. of Entomology in the Michigan State Agricultural College.

THIRD EDITION.

Revised, largely and neatly re-written, and beautifully illustrated. Being now up with the times on every current topic of interest to the apiarist.

It is not only instructive, but intensely interesting.

This work is a masterly production, and the thorough bee-keeper however limited his means, can afford to do without it. It is printed in the best style on fine book paper. Price, bound in cloth, $1 25, postpaid. Address

LATHROP & WILKINS,

112 Camp st., New Orleans.

Subscriptions taken for The American Bee Journal.

MENEELY'S BELLS,

For Churches, etc., known of the public since 1826, are made only at "THE MENEELY BELL FOUNDERY," West Troy, N. Y. Catalogues free.

COOPERAGE.—PHILIP HIRSCH, Cooper, 50 to 60 North Peters street, New Orleans, has for sale empty casks of every kind and size, and solicits orders for new casks and repairing. Also, for sale, Sugar Hogsheads and Barrels, Molasses Barrels, Half Barrels and Kegs, all sizes, also, choice hogshead and barrel Hoop Poles. Contracts for future delivery solicited. Prices moderate. Satisfaction guaranteed.

JOS. B. WOLFE & CO.,

Cotton Factors,

59 Carondelet St., New Orleans.

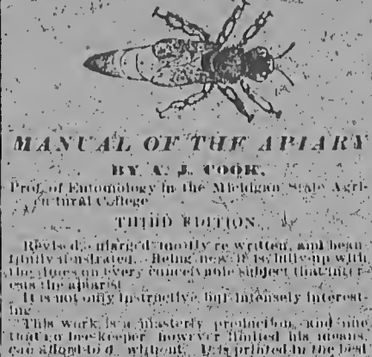
Are General Agents for

DANIEL PRATT'S IMPROVED

"Revolving Head" Cotton Gin,

PATENTED JULY 4, 1871.

Price Reduced to $4 per Saw



THIS GIN has been in use for the past six seasons, and several recent improvements have been added. It obviates all friction at the end of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same amount of seed than any other Gin in use. The Revolving Head Gin on the draft and ease of running is far ahead of less driving power, doing a great deal more work with the same time while consuming steam or animal power, than any other Gin. The seed being ginned very close the length of the staple is increased, producing cotton of this ground of a greater market value. This improved value given by length of staple, with extra production of lint, added to increased amount of wire done, more than covers the cost of the Gin in every 100 bales ginned. Testimonials sent by mail on application.

FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Co. to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO.,

New Orleans, La.

For Portland Cement, German Flags, &c.,

SHILLINGER PATENT PAVEMENT.

ADDRESS

FRITZ JAHNCKE,

Box 143 Mechanics' Exchange; 308 Dolhonde st., between Baronne and Carondelet.

"CHANGE OF SCHEDULE."

NEW ORLEANS, SPANISH FORT AND LAKE RAILROAD.

MAY 24, 1879.

Until further notice the trains will leave the corner of Canal and Basin Streets as follows:

Sunday at 6, 7:30, 9, 10, 10:30, 11, 11:30, 12, 12:30, 1, 1:30, and every twenty minutes after. Last train from City 6:30, from the Lake at 6:30.

During the week at 6:30, 8, 9, 10, 11, 12, 1, 2, 3 and every half hour after. Last train from the city at 8; from the Lake, 9:30.

T. H. WILLIAMS,

Superintendent.

J. S. RIVERS,

STATIONER,

Steam Power Printer,

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

74 CAMP STREET,

NEW ORLEANS.

The New Louisiana Remedy.

Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

Washington Avenue Drug Store,

Cor. Magazine & Washington Sts.

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl like ornament and ravishing beauty. Also Incompact Powder, an beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers city and country, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate prices. Prescriptions put up day and night. E. J. MAINHURA, M. D., druggist, Pharmaceutist and Practical Chemist.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

MAGAZINE STREET, ...

Between Jackson and Josephine Sts.

WANTED EVERYBODY TO know that LAPLACE'S INDIAN CURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, *arum triphyllum*. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at J. G. Duncan & Co. Depot in St. Louis at Richardson & Co.

Farm, Garden and Household.

TREE-TRAINING. The cutting or sawing of large branches from trees is an injury that none ever recover from, although some endure it better than others. Our fruit trees have quite enough to contend against from the violent climatic changes to which they are exposed in nearly all the country east of the Rocky mountains, without their owner and so-called "cultivator" amputating their limbs in an inquiring fruitful proposes to do—"to make them thrive and bear." A tree should be pruned as a child is trained. It must be treated when young with steady attention, and corrected before ill tendencies have hardened into the actual maturity of unyielded wood. It does not harm a child to cut its nails, or even to slap or pinch it a little if the willing legs chicks in taking further steps into some bad habit.

So with trees and vines. We can stop redundant growth that threatens to rob or choke bearing shoots, by a pinch or nip of the end on any summer day; but if we go to cutting or removing leaves, we do as much harm as if we injured a child's vitals. The tree or plant is the more delicate of the two in one respect; its vital organs are not encased, but are open, external and unprotected. This will explain why the orchardist should be very cautious in cases where total neglect for years has caused invertebrate misgrowth. Any dead branches should of course be removed; and it is best, in that case, to endeavor to remove all wood that shows signs of decay, applying to the wound as soon as the surface is dry some water-proof coating to prevent a stoppage of sap circulation by drying rom within or chemical decomposition from admission of air, and not, as usually explained, to prevent the entrance of moisture from without. Beyond this all that can be done, with due respect to the permanence of the tree, is a thinning of the shoots, and this is the best done with pruning-shears.

When the shoots are crowded, and many of them are mere wood shoots without spurs, these should be removed first, excepting all such as are growing in open air and light, where they can be developed early, till treated fruit-spurs. When, on the contrary, there are but very few wood-shoots of last year, but nearly all are old and set with fruit-spurs, they should be shortened in or, if crowded, thinned by nipping off such smaller branchlets as are too near together for their leaves to have full light. When a tree or branch shows no young wood but an excess of fruit-spurs, it indicates an obstructed circulation. Either the stem has been girdled, as through a wound or the roots have been ruptured by frost, or clogged in consequence of over-bearing. In such a case, amputation and the training of new, healthy growth from below is the only remedy, because decay has set in, or, to use a chirurgical term, mortification has taken place. It such a case a violent remedy is demanded by the presence of lethal disease.—New York Tribune.

DEPTH AT WHICH TO SOW SEEDS. The rule that seeds should be covered with their own thickness of soil is not one that should always be adhered to where early vegetation is desired. For example, peas covered in that manner will take longer to vegetate than they would have done if they had been covered two or three inches in dry weather, at least; because, we suppose, a shallow covering does not supply sufficient moisture. This is particularly noticeable in the case of seeds with hard outer husks. At one time we used to cover the seeds in only about one inch deep; but on one occasion, when part of the seed was covered in considerably deeper than the rest, a much greater proportion vegetated, and it also came up very much sooner. And since then we have always sowed deeper.

The difference appears to be due entirely to moisture. Of course, if we sow too deep, the sun's heat is less felt and vegetation is retarded; but it is just as bad to sow so near the surface, where the seeds are not kept uniformly moist. After the seed does vegetate, and the radicle penetrates the ground, there is not much, if any, difference in the progress of the plants; but an early "braid" is often an important matter. It is well to know as exactly as possible the proper depth at which to sow. With seeds that are raised artificially in boxes or pots, where they can be attended to and watered, the case is rather different. Still in their case the depth of the covering makes difference. It is not advisable, for example, to sow small seeds like primulas or cinerarias, celery and such like deeply; in fact, the practice is to barely cover them out of sight.

But we have observed that those seeds which were fairly covered always vegetate first and most vigorously. Such seeds often get washed bare by the watering-pot; hence the old plan of covering the surface of the soil with a thin layer of moss, to break the force of water, and which is a good plan with fine seeds. All small seeds should be sown on a perfectly even and level surface and covered with two or three times their own thickness of the soil; and they should be watered carefully with the finest rose. Almost all flowering annuals will bear covering a quarter of an inch deep; and some those of the size of cabbage or mustard seed and larger, may be covered a little deeper, unless the soil is heavy and tenacious. Of kitchen-garden crops, beans should be sown about four inches deep, peas not less than three inches; sea-kale two inches, asparagus one inch, cabbage, cauliflowers and turnip about half an inch, carrots and onions half an inch, spinach, beets and parsnips one inch, kidney beans two inches, and all small seeds like lettuce about a quarter of an inch deep.—London Field.

CAYENNE PEPPER FOR FOWLS.—A writer in the Country Gentleman says: "This species of pepper is found to be very beneficial for fowls, if given in moderate quantities, and, on account of its purity, is to be preferred to that kept by dealers. It is not only a preventive of disease, but promotes growth and egg production. Acting as a tonic on the system, it keeps the birds in a healthy condition, without which there cannot reasonably be expected large proceeds. The proper way to administer the condiment is in a liquid form, and this is done through the drink. Pepper is highly beneficial in the months of September and October, or during moulting season, as it not only increases the growth of feathers, but gives warmth and tone to the blood, and, too with good, nutritious food, assists in keeping up the strength of the bird. This is highly necessary at this period, for it is the most delicate one in the existence of the fowl. All medicines, however, should be given in reasonable quantities, as overdosing amounts to the same thing as undosing. Take about three pods of the finest cayenne pepper, bruise them slightly, and pour on nearly a pint of boiling water. This quantity will season a gallon of drink, which may be refilled daily, or as the fowls consume it, and will contain sufficient strength for a week for a moderate sized flock, say twenty or twenty-five birds of the small breeds. Fowls consume a large quantity of drink, and, after being once accustomed to it, rather relish the pungent flavor.

HOW TO MANAGE RUNNING BEANS.—I think I have greatly improved the old, lazy way of sticking my running beans, instead of going to the woods to get poles to stick with, and then the beans fall down at d-rot, causing the wife or daughter to scold and fret, and say that the beans were not half stuck, and speaking sharp words. Now, here is my new way of proceeding. Take an eighth inch wire, say 50 or 100 feet in length; now set a solid post in the ground and brace it firmly; insert in the top end, six inches from the ground, a two inch pin. Then insert the end of the wire into the center of this pin and set another post at the opposite end of the row. Attach the wire six feet from the ground, make it fast, and then put a wrench on the two inch pin and tighten. Plant two rows of beans four feet apart and parallel with the wire, one vine every foot along each row. Take some hard wood and make pins, eight or ten inches long, with small hole in top; take hemp twine, tie one end to pin, sticking pin fast into the ground close by the vine. Pass the twine around the wire and down to the opposite vine. Now cut the twine and tie to another pin. And so on until the two rows are finished. You have now the best stuck beans you ever saw; and your wife and daughter will bless and praise you.

THE DUCK QUESTION.—Again must we call the attention of breeders to the profit in ducks, when they are properly cared for and when there are facilities at hand for breeding them properly. Many a farmer has realized far more from breeding ducks than he would obtain from his chickens; for they are very hardy and fly remarkably well during some parts of the season. As soon as they commence to lay, the eggs should be carefully gathered and put away. As soon as a hen or a duck wants to sit, set her with duck's eggs, and let her hatch and care for the brood till they are able to take care of themselves. A hen will care for a brood of ducklings far better, ordinarily, than will an old duck. If the ducks think they have laid enough eggs and show unmistakable signs of wanting to sit, put them into a convenient coop, put one of your most vigorous young drakes with them, and they will soon be willing to sit on eggs again, which should be set under hens as fast as convenient, so as to bring as many out at a time as possible, thereby lessening the cost of attending them. A shallow tub, kept well filled with water, will afford plenty of bathing room for the ducklings until they are two or three months old, and perhaps longer.—Poultry World.

MILK ROLLS.—These rolls can be served hot or cold. They are made with one pound of flour, one ounce of butter, one ounce of sugar, a teaspoonful of baking-powder, about a pint of milk and a pinch of salt. To the flour add the salt, sugar and butter, and mix well by working with the fingers. Then introduce the baking-powder and milk and knead quickly. Cut the lump of dough into six or eight pieces; form into rolls, cut each roll slightly over the top twice, and place on a lightly floured pan, and bake for fifteen minutes in a very hot oven. When done, brush the top with the white of egg or milk, sprinkle with fine sugar, and place in the oven for one minute.

CANNED PLUMS.—Pick with a needle to prevent bursting; prepare a syrup allowing a gill of pure water and a quarter of a pound of sugar to every three quarts of fruit. When the sugar is dissolved and the water blood warm, put in the plums. Heat slowly to a boil. Let them boil five minutes not fast or they will break badly. Fill up the jars with plums, pour in the scalding syrup until it runs down the sides, and seal. Greengages are very fine put up in this way; also damsons for pies.

NURSERY POWDER.—Take one ounce of pulverized hemlock bark, one ounce of magnesia and one ounce of laundry starch; pulverize finely by laying upon a platter and grinding with a knife. Sift through a hair sieve and put into a tight box, and you have the same article, which costs you, if prepared by chemists, a dollar and a quarter per box. Any one can make a puff of swan's down or scraped linen lint, if they think it better than a pinch sifted from between the thumb and finger.

SPRING CHICKENS.—If you wish your early chicks to make fine, strong birds they must be fed often, say four times a day, giving as near as possible just what they will eat up clean at a meal. If oatmeal, very slightly wetted, is fed until they are a week or ten days old, and after that broken rice for a few weeks, they are not nearly as liable to gapes as fed on Indian meal; at least such has been the writer's experience. But the oatmeal and rice may be had very cheaply by buying an inferior quality.

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FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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DR. C. MCLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

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OFFICE OF THE

Crescent Mutual Insurance Co.

New Orleans, May 17, 1879.

THIRTIETH ANNUAL STATEMENT.

The trustees, in conformity to the amended charter, submit the following statement of the affairs of the company on the thirtieth of April, 1879:

Fire Premiums		$155,168 05
Marine Premiums		24,051 22
River Premiums		69 321 25
		$258,543 52
Net earned premiums	$224,143 52	
Less reinsurance	$13,716 40	
Less return premiums	5,626 57	
	19,342 97	
		201,300 55

LOSSES:

Fire losses	$36,038 94
Marine losses	9,337 56
River losses	28,576 05
	$73,952 35
Taxes, expenses, discount, profit and loss, less interest, reots, salvage, savings, etc	36,442 66
	110,395 01
Net profits	$91,105 54

The company have the following assets:

Bills receivable	$31,461 83
Loans on bond and mortgage	3,175 00
	$34,636 83
Loans on call	$ 2,552 64
Cash on hand	48,321 62
	1 10,873 66
Real estate	109 08 08
City bonds, bank and other stock	94,832 58
Premiums in course of collection	25,697 82
Suspense account and stock fractions	14,158 62
	$ 98,207 59

The foregoing statement is a true and correct transcript from the books of the Company.

THOS. A. ADAMS, President.

HENRY V. OGDEN, Secretary.

Sworn to and subscribed before me, this seventeenth day of May, A. D. 1879

ALFRED INGRAHAM,
Notary Public.

The Board of Trustees this day resolved, after paying ten per cent. in cash to the stockholders, and carrying to profit and loss $15,700, on account of the Mechanics' and Traders' Bank stock held by this Company, and also a further sum for shrinkage in values, to declare a dividend of twenty per cent. in cash on the net participating premiums, payable on Monday, the sixteenth of June next.

TRUSTEES.

Thos. A. Adams,	Sam'l H. Newman,
Sam'l H. Kennedy,	Jo'n Phelps,
Adam Thomson,	Henry Abrahani,
Victor Meyer,	Joseph Bowling,
Edw'd J. Gay,	Simon Hernsheim,
Simon Fuechelmer,	Joseph B Wolfe,
R. B. Post,	Edward Pilsbury,
John F. King,	Fred'k Camerden,
Joseph W. Stone,	George Garlin,
Alfred Moulton,	B. C. Jarey,
Edward Neale,	George W. Scatell,
Paul E. Mortimer,	John V. Moore,
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J. Y. H. HASKELL, Collector.
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Isaac Bloom,	Wm. A. Peale,
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H. Dudley Coleman,	W. B Thompson,
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NOTICE.

Yesterday's fire will cause no interruption in my business. All orders for Cigar Boxes and Packing cases will be executed as usual, and delivered direct from my saw mill until the Box Factory is rebuilt.

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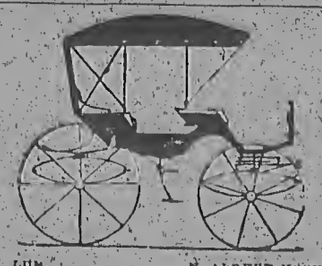
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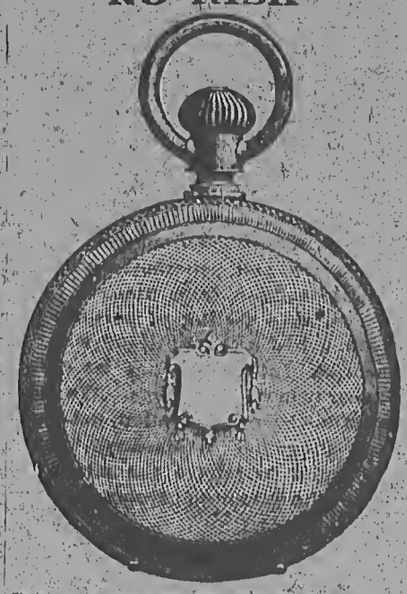
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Scientific.

COMPRESSED AIR AS A MOTOR.—The pneumatic engine which has been on trial by the Second Avenue Railroad Company on the Harlem portion of their road, from the station at Ninety-Sixth street to Harlem river at One Hundred and-Thirtieth street, has proved so satisfactory to the company that it has authorized the construction of five more engines. These are to be used exclusively on the upper part of the road, where it is proposed to dispense entirely with the use of horse power so soon as the requisite number of engines shall be procured. It was stated at the company's office that the most sanguine expectations had been fulfilled; the new engine could be run at a trifling cost, and without the noise and smoke and smell of oil which accompany the use of steam; any rate of speed which was likely to be required could be maintained, and the engine was under as complete control of the engineer as one propelled by steam, or a car drawn by horses. Some time ago two Scotch engineers, Robert Hardie and J. James, invented a system of propelling cars by means of compressed air. The invention was examined by a number of practical railroad men, who were visiting Scotland. Hardie and James were induced to visit this country, and the company was organized. Experiments have been making for a year, resulting in improvements which now seem likely to render the invention serviceable to the public. The motive power is condensed air, contained in two reservoirs, placed one under each end of a car, which is similar in construction to those in ordinary use on street railways. The air is pumped in by a stationary engine at One Hundred and-Twenty-Seventh street, and this has been so far improved that the reservoirs in the car now used are filled in a few minutes. These are of steel, and are tested up to a strength many times greater than their working pressure, and it is claimed that there is no danger of explosion. The machinery is simple, and not liable to get out of order. The air tanks of the experimental car are only sufficiently large to enable it to make one round trip between the Harlem and the Ninety-Sixth street stations; but the cars now building will be larger, and will contain reservoirs of much greater capacity, and it is claimed that there will be no difficulty in constructing them, so that the round trip from Harlem river to Park slip, can be made without replenishing.—New York Tribune.

—At Bois-le-Duc, in Holland, a skillful method of making imitation diamonds has lately been perfected, and bids fair to put many spurious gems into the market. Common glass is carbonized and so treated that it may be cut and polished into a close resemblance to the fine Brazilian diamond, which will deceive highly-skilled lapidaries, and cannot be detected by tests that have usually proved effectual. Experts in London, including Mr. Streeter, recommend the use of a small file drawn across the surface as the only infallible test. This will not injure a diamond, but is destructive to the imitation.

—Story, the American sculptor, who lives in Rome, likes to consider himself as an Italian. In his studio he has many nightingales, which sing among his marbles. He works late into the Italian twilight. At home he reads himself on a sofa after dinner, while his wife reads to him until midnight—a time when he goes to his own room, and reads to himself until two o'clock in the morning. Story was born rich, and he has never had any troubles about money.



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Persons desiring further information will correspond with me at Summerfield, Ala.

A. H. MITCHELL, President Board of Trustees.

Summerfield, Ala., March 14, 1879.

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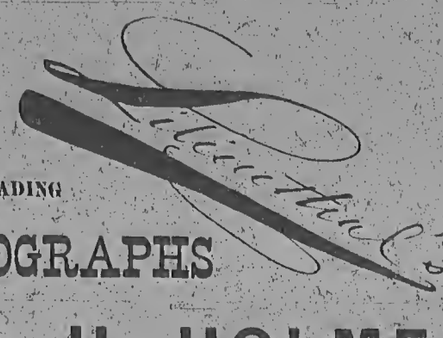
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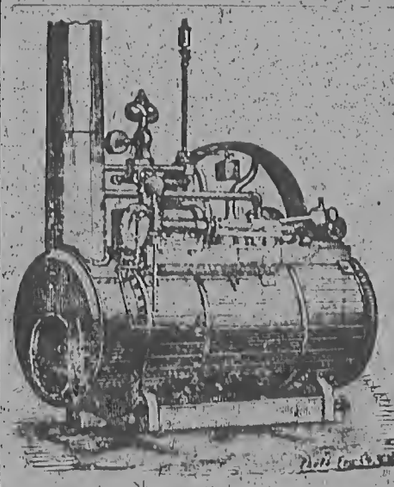
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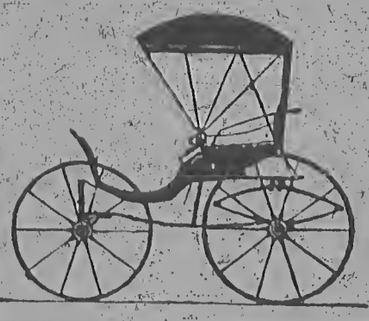
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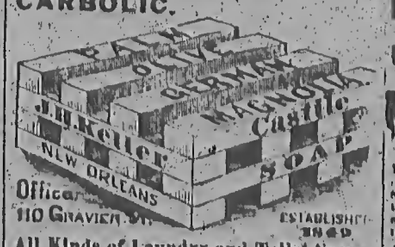
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TRADE MARK. DISSOLVES

STONE AND GRAVEL

in the Kidneys, Liver and Bladder. It is now for the first time given to the public as a cure for the most distressing kidney affections. Send for pamphlet to Depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western	20	35
New York, good to creamy	—	—
Coffee, ₩ lb.:		
Rio, fair	11¾	13¾
Rio, good	14¼	14¾
Rio, prime	14¾	15
Candles, ₩ lb.:		
Star, best brands	11	11½
Corn Meal, ₩ bbl.:		
Best, K. D.	2 85	— —
Cheese, ₩ lb.:		
Factory	6½	7
N. Y. cream and English dairy	9	10
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 10	— —
XX	4 50	— —
XXX	5 37½	5 62½
Choice XXX	5 87½	6 12½
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb.	3	3½
Dried peaches, ₩ lb.	2½	—
Raisins, ₩ quarter box	80	85
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	—
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	8	9
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	22
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	55	60
Molasses, in barrels.		
Common	— —	— —
Fair	— —	— —
Prime to choice	35	38
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	4¾
Ordinary	5½	6
Fair	6¼	6¾
Prime to choice	7¼	—
Soap, in boxes, ₩ lb.:		
XXX Palm	6	—
Keller's magnolia	3½	—
Keller's olive	4	—
Starch, ₩ lb.	2½	2¾
Salt, in sacks:		
Fine	1	1 15
Coarse	80	95
Sugar.		
Good fair	— —	— —
Prime	6¼	—
Choice	6¾	6¾
Yellow clarified	7¼	—
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15¢	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	37½	1 00
Green Imperial	80	90
Tobacco:		
Low lugs	25 @ 3	
Medium	3½ @ 3½	
Good to fine	3¾ @ 4½	
Low leaf	4½ @ 5	
Medium	5½ @ 6½	
Good	7 @ 8	
Fine	7 @ 8	
Selections	9 @ 10	

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	50	— —
White	54	55
Mixed	45	49
Oats, ₩ bushel:		
St. Louis	36	37
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	— —	80
Hay, ₩ ton:		
Prime	— —	17 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	1 25	— —
Mixed	1 50	— —
Clay	1 75	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	— —	— —
Shoulders	4½	—
Sides, clear rib	5½	5¾
Sides, clear	5¾	6¼
Hams, sugar-cured	9¾	9¾
Mess Pork, ₩ bbl.	10 75	11 00
Dry Salted Meat:		
Shoulders	3¾	3¾
Lard, ₩ lb.:		
Choice, in kegs and pails	7½	7¾
Choice, in tierces and barrels	6¾	6¾

EDULENTS.

Potatoes, ₩ bbl.	3 00	3 25
Onions, ₩ bbl.	2 75	3 00
Apples, ₩ bbl.	— —	— —
Cabbages, ₩ 100	8 00	10 00

WOOL.

Burry	9	15
Louisiana, clear	21	23
Lake, clear	24	27

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 10 ties and buckles	— —	2 10
Twine, hemp	13¾	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 50	5 00
Young	2 50	3 50
Ducks	2 50	3 50
Geese	4 00	5 00
Turkeys	15 00	18 00
Eggs, ₩ dozen:		
Western	9	10
Louisiana	9	10

POVERTY AND SUFFERING.

"I was dragged down with debt, poverty and suffering for years caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have been sick a day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost, I know it.—A Workingman."

"Well, madame," said John Newton to one who was complaining of the imperfections of others, "if there were a perfect church on earth, it would cease being so the moment you and I entered it." And that remark still, has a pertinent application for those who, we fear, wont apply it.

LAME BACK. WEAK BACK.

MERSON'S CAPCINE POROUS PLASTER.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by physicians, Druggists, and the Press.

The manufacturers received a special Award and the only medal given for porous plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

Every one suffering from Rheumatism, Sciatic Back, or Weak Back should call on the Chemist, Druggist, or any local party or else should send Ten cents for a Capcine Porous Plaster and be relieved at once. Price 25 cts. Sold by all druggists.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, May 26, 1879.

COTTON.

The news has inspired factors with increased confidence, and it is difficult to buy unless at our outside figures or a fraction more; but there is only a limited inquiry with very light offerings, and the sales reported thus far have been confined to 100 bales at full prices.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	11¼	11¼
Ordinary	11¾	11¾
Good ordinary	12⅛	12⅛
Low middling	12⅝	12⅝
Middling	12⅝	12⅝
Good middling	13⅛	13⅛
Middling fair	13⅝	13⅝

Sales to-day, 100 bales. Market dull and nominal.

MOVEMENT AT PORTS.

Receipts at United States ports, week ending Monday, May 26, 1879.

	Saturday.	Sunday and Monday.	This week.	Last year.
New Orleans	338	1,314	3,551	
Galveston	228	760	1664	
Mobile	54	123	900	
Savannah	497	831	3,317	
Charleston	80	56	295	
Wilmington		72	382	
Norfolk	4	0	1	
Baltimore			37	
New York	225		1,991	
Boston	831	14	2,217	
Philadelphia			336	
Other ports			405	
Total	2 783	3 824	19,212	

FUTURES

The position of the market at New York may be seen by the following:

Months.	To-day.	Saturday.
January	11.51@11.52	11.15
February		
March		
April		
May	13.20@13.27	12.98@13.07
June	13.30@13.32	13.08@13.09
July	13.57@13.51	13.27@13.28
August	13.55@13.56	13.3
September	13.3 @ 3.36	13.08
October	12.6 @12.25	12.04
November	11.56@11.57	10.52
December	11.54@11.55	11.41

Tone of the market steady. Sales, 139 000 bales.

An editor relates how a colored barber made a dead-head of him. He offered him the usual dime for shaving, when the fellow drew himself up with considerable promposity and said:

"I understand dat you is an editor."

"Well what of it? says we."

"We neber charge editors nuffin."

"But, my worthy friend," we continued, "there are a good many editors traveling now-a-days, and such liberality on your part would prove a ruinous business."

"Oh I neber mind," remarked the barber. "We make it up off the gemmen."

A correspondent at Portland, Oregon, furnishes this of the "Heathen Chinee:" "John" had bought a watch at our jeweler's but as it ran too slow, he took it back saying, "Watchee no good." "What is the matter with it?" asked the jeweler. "Oh," said John, "Watchee too much by'm by."—Harper's Drawer

A bright little fellow of four, the son of a former pastor of a flourishing church, who attends infant class in Sunday-school, received last Sunday morning a card on which were the words, "Pray without ceasing." After his mother had examined the text, he said: "I guess I won't show this to the minister, he prays long enough now.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite Bowels Costive, Pain in the Head with a dull sensation in the back part. Pain under the shoulder-blade, fullness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering of the Heart, Dots before the Eyes, Yellow Skin, Headache, generally over the right eye, Restlessness, with fitful dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose effects a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

Rev. R. L. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its normal functions, and for this purpose no remedy has ever been invented that has so happy an effect as TUTT'S PILLS."

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from *nervous depression*.

LOSS OF VITALITY, *feebleness of constitution, exposure to miasma, the enervating effects of climate*, and especially IN SOUTHERN LATITUDES, to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JOSEPH E. BROWN, Hon. MONTGOMERY BLAIR, Ex-Gov. BOREMAN of West Virginia, and others who have tried the New Treatment.

FREE! A Treatise [200 pages] on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1109 Girard St., Philada.

Religious Notices.

WESLEYAN FEMALE INSTITUTE.

REV. W. A. HARRIS, D. D., President.

COMMENCEMENT EXERCISES.

SUNDAY, June 15, 11 A. M.—Commencement Sermon by Rev. Robert A. Young, D. D., of Nashville, Tenn.

SUNDAY, June 15, 8 P. M.—Sermon before the Young Ladies Christian Association.

MONDAY, June 16, 8 P M.—Final Celebration of Lee and Jackson Literary Society.

MONDAY, June 16, 9 P. M.—Baccalaureate Address by Bishop W. M. Wightman D. D., LL. D., president of Baltimore Conference.

TUESDAY, June 17, 8 P. M.—Commencement Soiree, Instrumental and Vocal Music. Musical Directors: Prof. K. Louis Ide and Miss Lizzie J. Daniel.

WEDNESDAY, June 18, 8 P M.—Conferring Distinctions, Awarding School and Final Diplomas, etc.

PROGRAMME OF CLOSING EXERCISES OF WHITWORTH FEMALE COLLEGE, BROOKHAVEN, MISS.

JUNE 19-24, 1879.

THURSDAY, June 19, 8 P M—Exhibition by Preparatory Department.

FRIDAY, June 20, 8 P M. Anniversary of Calliopean Society. Address by Rev. Beverly Carradine, Brandon, Miss. Valedictory by Miss Josie Johnson.

SATURDAY, June 21, 8 P M.—Essays and Recitations by Seniors.

SUNDAY, June 22, 11 A M. Commencement Sermon by Rev. W. H. Leigh, Forest, Miss.

MONDAY, June 23, 10 A. M.—Reunion of the Alumnæ. Address by Rev. W. H. Watkins, D D, of Jackson, Miss., beginning at 11:30. At 3 P M the annual meeting of the Board of Trustees. At 8 P M Grand Concert.

COMMENCEMENT DAY.

TUESDAY, June 24, 10 A M.—Annual Address by Hon. L. Q. C. Lamar at 11:30 A. M.

THE Commencement Exercises of the Greenville College Institute, Rev. M. E. Bull, principal, will embrace June 8-11.

Commencement Sermon by Rev. M. S. Andrews, D. D. at 10 A. M. June 8, 8 P. M. Rev. J. M. Mason. Literary Address by Rev. J. M. Boland, June 11, 8 P. M. 22

THE Camp-Meeting on Indian Village circuit will embrace the first Sabbath in October, commencing on Wednesday night before, at early candle-light, at Jones' Camp Ground, three and a half miles east of Vernon, La. Ministers of the gospel are invited.

22 R. T. PARISH, P. C.

NOTICE.—Ministers who propose attending the Commencement Exercises of Whitworth College will please to notify me, that I may provide them homes. All are cordially invited to attend. (2) H. F. JOHNSON, Pres't.

EAST MISSISSIPPI FEMALE COLLEGE COMMENCEMENT.

WEDNESDAY, June 4.—Anniversary of the Chrestomathian Literary Society.

THURSDAY, June 5.—Musical Concert.

FRIDAY, June 6.—Calisthenic Review.

SUNDAY, June 8.—Commencement, or Religious Services.

MONDAY, June 9.—Alumnæ Anniversary.

TUESDAY, June 10.—Commencement Day, and Annual Meeting of Board of Trustees.

Examinations and special addresses through out.

REV. J. T. HEARD,
REV. J. M. WEEMS,
REV. B. CARRADINE,
Conference Committee.

MAY 27, 1879. J. W. ATKISSON, Prest.

TO THE PREACHERS OF THE WOODVILLE DISTRICT.—*My Dear Brethren:* Please send me a correct list of all your local preachers and lay delegates to the District Conference, to be held at this place some time in July.

J. S. PARKER.

GREENSBURG, La., May 5, 1879. 2t

THE District Conference for Homer District, Louisiana Conference, will be held at Arizona, May 26-30

20 J. H. STONE, P. E.

THE Annual Camp-meeting at William's Camp Ground will commence on Thursday night before the fifth Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.
W. W. RICHARDS, Secretary. 17

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Summerfield	Apr. 12, 13
Orrville	19, 20
East Selma	26, 27
Uniontown	May 4, 4
Uniontown circuit	10, 11
Clifton	17, 18
Selma	24, 25
Perryville	29
Brush Creek	June 1
Lower Peach Tree	8
Spring Hill	21, 22
Choctaw Corner	28, 29
Rembert Hills	July 5, 6
Marion	19, 20

The district Conference will be held in Marion, beginning at nine A. M., July 18

17 J. W. RUSH, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Jackson and Pipkin's Chapel, at Salem	June 14, 15
Livingston, at Soule's Chapel	21, 22
East Feliciana, at Clear Creek	July 5, 6
St. Helena, at Greensburg	12, 13
Wilkinson, at Pisgah	19, 20
Bayou Sara, at Tunica	26, 27
Woodville (Wednesday and Thursday)	30, 31
Amite, at Sharon	Aug. 2, 3
Magnolia, at Hollowayville	16, 17
East Baton Rouge, at Antioch	23, 24
Clinton	30, 31
Buffalo, at Mount Carmel	Sept. 6, 7
Winans and Concord, at Winans	13, 14

Note. The District Conference will meet in Greensburg, La., on the eleventh, twelfth and thirteenth days of July. Conference will open on Friday, at ten o'clock A. M.

Brethren will please bring their Quarterly Conference Journals with them for examination.

22 JAS. A. GUNTHREY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Natchez	June 14, 15
Kingston, at Linwood	21, 22
Fayette, at Cane Ridge	28, 29
Port Gibson	July 5, 6
Rocky Springs, at Shiloh	12, 13
Cayuga, at Bear Creek	19, 20
Warren, at Oak Ridge	26, 27
Mount Olivet, at Wesley Chapel	Aug. 2, 3
Sunflower mission, at Wesley Chapel	2, 3
Rolling Fork, at Rolling Fork	9, 10
Clover Hill	16, 17
Chotard	16, 17
Vicksburg	23, 24

The District Conference will meet in the Methodist Church at Port Gibson at ten A. M., July 3, 1879. Members and delegates will please have the Recording Stewards' books of the several charges at the seat of the Conference for inspection.

22 W. L. G. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

(COMPLETED.)

Whittington, at White Plain	May 31, June 1
Koenneer, at Abenezer	June 7, 8
Amite City, at Magee's	14, 15
Covington, at Oak Grove	21, 22
Pearlington, at Logtown	14, 15
China Grove, at Hopewell	21, 22
Wolf River mission	21, 22
Mount Carmel, at Columbia	28, 29
Westville, at Fairmount	28, 29

District Conference at Pearlington, beginning on Friday, June 13, at nine A. M. Bishop Keener is requested to preside.

19 JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Forest, at Grange House	May 31, June 1
Walnut Grove, at Hillsboro	June 14, 15
Rankin	28, 29
Trenton, at Raleigh	July 5, 6
Fannin	12, 13
Brandon station	19, 20
Leaf River	26, 27
Newton, at Pleasant Valley	Aug. 2, 3
Carthage, at Liberty	9, 10
Prairie, at Holly Bush	16, 17
Union, at Buntyn's Spring Camp Ground	23, 24

Inquiry will be made, during this round, as to the number of "CHRISTIAN ADVOCATES" and other church papers that are being taken in the several pastoral charges in the district. Pastors will please be ready to answer.

Question 14 will be asked this round.

19 WILLIAM LEITH, P. E.

MERIDIAN DIST.—SECOND ROUND.

Wayne circuit, at Salem	Apr. 12, 13
Warnesboro circuit, at State Line	19
Chickasahay mission, at Henderson's	19, 20
Meridian	26, 27
Shubuta circuit, at DeSoto	May 3, 4
Enterprise circuit, at Spring Chapel	10, 11
Enterprise station, at Quitman	17, 18
Shady Grove mission, at Oak Grove	24, 25
Philadelphia circuit, at Philadelphia	31 June 1
Marion circuit, at Marion	June 7, 8
DeKalb circuit, at DeKalb	14, 15
Paulding circuit, at Hopewell	21, 22
Spring Hill circuit, at Lauderdale	28, 29

The District Conference will meet at Lauderdale station, Friday morning, June 27.

16 R. J. JONES.

HORSE-RACES AND FAIRS.—We asked a prominent director of one of our "agricultural" fairs why horse-racing thereat was not abandoned? He replied: "Because it is the *life of the fair*." "Many good people seriously object to it," we remarked. "Not so many as pretend," he said. "If horse racing is the life of the agricultural fair, why not give up the agricultural part of it," we asked, "and make it a horse race pure and simple?" "Because the agricultural part of it gives an excuse for coming, to many people that would not come otherwise," was the prompt answer.

We ask our readers to test this question during the approaching fair season. If horse-racing is to be a department of the "agricultural" fair—stay away and use your influence upon your neighbor to stay away. If the agricultural fair has no bottom of its own—if horse-racing be the life of it—let it sink. It does not deserve to live.—Rural New Yorker.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public, and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pain in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts. DR TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.

For Washington Opelousas, Port Barre, Simmsport, Churchville, and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply on board or to

LORD & McFEE & K.E. Agents, 48 Camp St.
JERO. D. HITE, Agent 4 Tchoupitoulas St.

R. S. Connects closely with Boats for Bayou Des Glaize and Barges for Bayou Boeuf.

1879. 1879.

EXCURSION ROUTE!

NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS ANCHOR LINE,

The fine passenger steamers of this line will leave New Orleans on TUESDAYS, THURSDAYS and SATURDAYS, at 5 o'clock P. M., during the season, connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.

Passengers and baggage transferred from steamers to railroads FREE OF DRAYAGE.

Through and Excursion tickets for sale on board the boats and at the office of the company.

J. B. WOODS, General Agent,
No 103 Common Street.

"The Washington City Route."

BALTIMORE AND OHIO R. R.

THE SHORTEST, QUICKEST AND ONLY DIRECT ROUTE TO

Washington & Baltimore,

With direct connections for

Richmond, Lynchburg, Norfolk and the southeast.

Philadelphia, New York, Boston AND THE EAST.

PULLMAN PALACE CARS,

RUN THROUGH WITHOUT CHANGE Between the Principal

WESTERN AND EASTERN CITIES.

For Through Tickets, Baggage Checks, Movement of Trains, Sleeping Car Accommodations, etc., apply at Ticket Office as at all Principal Points North, South, East or West.

E. R. DORSEY, Asst. Gen. Pass. Agt.
L. M. COLE, Gen. Ticket Agt.
THOS. P. BARRY, Western Pass. Agent.
THOS. R. SLICER, Master of Transp'n.

W. C. SHEPARD & Co.,

49 CAMP STREET.

China Crockery Glass,

AND HOUSE FURNISHING EMPORIUM.

CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS.

Viz.: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 2 After-Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.

Variety Novelties in House-Keeping.

TEA SETS all prices and quality.

GOBLETS, TUMBLERS, BOWLS, CAKE-STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS, LADLES, WAITERS.

CHAMBER SETS White, Band, Fancy—all prices.

TIN CHAMBER SETS, FOOT TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CREAM WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

MISCELLANEOUS.

THE PIANOS I KEEP.

Every Piano sold by me has stood the test of time—from ten to fifty years. A first-class house like mine cannot experiment at the expense of its patrons with untried or unreliable instruments. Being thoroughly familiar with the construction of a Piano, I am positive of their durability and reliability. I sell my Pianos with the understanding that if in ten or more years a defect in their construction under fair usage should show itself,

The Money Paid will be Cheerfully Refunded.

THE CHICKERING PIANOS,

Have been before the public for fifty-four years, and their reputation extends over the whole world. A six octave Piano of this make, forty-seven years old and perfect in every respect can be inspected in my store. Their superiority over all others is now universally acknowledged.

THE MATHUSHEK PIANOS,

Constructed on entirely new and patented principles which insure their retaining their original brilliancy of tone for a life time, and their standing longer in tune than any other Piano. Those excellent Pianos have been sold here during the last ten years and not the least defect has ever occurred. Their new Uprights are real models of perfection.

THE HALE PIANOS

Are good, reliable and well made Pianos, of excellent tone, and with elastic touch. There are over 100 of them in this city, and not a defective or worn out one among them.

MY PRICES are well known to be the lowest, as I prefer to sell ten pianos at a small profit than one at a large. My terms are liberal—selling new Pianos on monthly payments of $10, and second hand ones at $5. Fifty second hand Pianos in perfect order from $50 to $175. New Pianos from $275 upwards.

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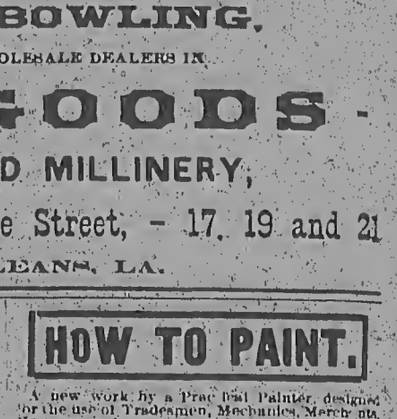
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THE JUG OF WHISKY.

Within these earthen walls confined
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More mischiefs here united dwell,
And more diseases haunt this cell,
Than ever plagued the Egyptian flocks,
Than ever cursed Pandora's box.

Within these earthen walls repose
The seed of many a bloody nose;
The chattering tongue, the horrid oath,
The fist for fighting nothing loth,—
The nose with diamonds glowing red
The bloated face, the broken head.

Forever fastened by this door;
Confined within a thousand more
Destructive fiends of hateful shape,
Even now are planning an escape.

Here only by a cork controlled,
And slender walls of earthen mould,
In all their pomp of death, reside
Revenge that never was satisfied;
The tree that bears the deadly fruit
Of maiming, murder and dispute;
Assault, that laughs at resistance,
The images of gloomy pain,—
All these, within this jug appear,
And Jack, the hangman in the rear.

NEWS OF THE WEEK.

DOMESTIC.

SARATOGA, May 26.—The Presbyterian Assembly to day adopted resolutions denouncing the habit of many church members attending theaters and operas.

The following was also adopted:

Resolved, That the General Assembly believing that the practice on the part of church members of reading secular papers on the Sabbath day is alarmingly on the increase, and believing also that it is a grievous injury to the personal piety of the readers and a serious obstacle to the cause of Christ in every community, and would deprecate the practice and would urge on all who love the Lord and desire the spread of His kingdom in the world, to do all in their power to discountenance it.

Regarding the overture against recognizing the Roman Catholic baptism, the Committee on Overtures reaffirm the action of the General Assembly of 1875, leaving it with the pastor and the convert to decide whether a re-baptism shall be made. The report was attacked by Elder C. D. Drake and the Rev. Dr. Prime, and defended by Rev. Dr. Patton, chairman of the committee, who declared, as he had done in his opening sermon, that the Roman Catholic is a branch of the Church of Christ.

LITTLE ROCK, ARK., May 27.—Trustworthy advices from the silver mining region in Montgomery county, near Hot Springs, are to the effect that rich ore, near the surface, has been discovered in many places, covering an area of several miles. California, Nevada and Colorado miners, now there, concur in saying the prospect is very good. As yet there is no satisfactory discovery of a true fissure vein. A stamping mill has been ordered and is soon expected.

Diamond Joe Reynolds sunk a shaft 118 feet and stopped operations, after spending $15 000 last season, for want of co-operation by other claimants. Some specimens taken from several mines are very rich. The question is as to the quantity. Prospectors are very sanguine, but have yet to realize their hopes. A great many claims have been staked off and there is a heavy rush to the region, which is about twenty miles west of Hot Springs.

RACELAND, May 27.—The steamer Blanche Porter, bound for Grand Isle, was wrecked Tuesday morning at the mouth of Bayou Lafourche and burned to the water's edge. All on board were saved. The passengers will return to the city this evening by Morgan's Railroad.

CINCINNATI, May 28.—The Republican State Convention met this morning.—Allen T. Brismore, of Cleveland, temporary Chairman; S. M. Fields, of Columbus, temporary Secretary. A recess was taken, and after re-assembling ex-Gov. Dennison was elected permanent Chairman. Alonzo Taft, Chas. Foster and Gen. J. W. Keifer were nominated as candidates for governor. Mr. Foster was nominated on the first ballot, the vote being, Foster 280 5-6, Taft 271 1-6 and Keifer 2. Foster's nomination was made unanimous.

WASHINGTON, May 29.—Mr. Gibson, from the committee on ways and means, reported a resolution providing for the final adjournment of congress on the tenth of June.

On motion of Mr Atkins, it was laid over till Saturday.

The bill placing vessels and hulks of the navy at the disposal of the commissioners on quarantine was reported by Mr. Goode, and amended by inserting the words, "with approval of the national board of health," and passed.

The veto message was received from the president, and laid before the house and read. It was listened to with close and, for a time, almost respectful attention. Only an audible titter went through the Democratic ranks when the sentence was read to the effect of the existing law being to secure an honest election. Again, when the sentence was read as to what good faith, honest endeavor and judicial authority can do for the protection of the elective franchise, the Democrats laughed outright, and the Republicans, as a counter demonstration, applauded.

Cox wanted to have the sentence read again, but his wish was not gratified. At the conclusion of the reading the Republicans again applauded. The house proceeded to vote on the bill, and refused to pass it over the president's veto; yeas 112; nays 91—a strict party vote. It was then referred to the judiciary committee.

On motion of Mr. Stephens, the senate amendments to the subsidiary coinage bill were concurred in. The house adjourned to Monday.

CHARLOTTESVILLE, VA., May 30.—The Baptist General Association this morning received report on educational and missionary work. State and foreign mission subjects elicited earnest discussions.

The committee on relations with the colored Baptists report that the subject had been thoughtfully and prayerfully considered. The report recommended the establishment and perpetuation of the closest fraternal relations, the appointment of delegates to colored Baptist bodies, and extended invitation to them to reciprocate.

WASHINGTON, May 31.—After a very full interchange of views and specially a minute examination of the president's veto message, in connection with the sundry existing statutes prohibiting interference by the army with elections, it was decided to recommend the immediate passage of a bill making the usual appropriations for support of the army throughout the next fiscal year, but containing proviso that no portion of the money therein appropriated shall be used for pay, transportation, equipment or subsistence of any troops used for police purposes to keep peace at polls.

It was further decided to recommend the passage of the legislative, executive and judicial appropriation bill in substantially the same terms as last year's bill and for the same amounts, except that they shall be more minutely specified, and except also that it shall not make any provision for the pay of supervisors or deputy marshals of elections. The new bill will, however, contain a clause providing that no officer shall be appointed or obligation incurred for which specific appropriation shall not have been made by congress.

This clause is already on the statute book, with the exception of the words "or obligation incurred," and there is also a law existing which prohibits diversion of any appropriation to a purpose from that for which it has been specifically made. The committees next agreed to recommend the passage of a separate measure embodying those sections of the vetoed appropriation bills, which provide for amendments of law concerning the method of drawing juries, and for the total abolition of the jurors' test oath.

In view of the fact that the president in his veto message, makes no comment on these, it is believed he will promptly approve them when presented to him by the independent bill. It was also argued to-day, in behalf of the adoption of the programme above outlined, that the president cannot justifiably withhold his signature from the appropriation bill merely because it omits to make provision for a particular object, and that in the anticipated event of his approving the present bills, the Democrats will have accomplished for the next year exactly what they would have accomplished for an indefinite period of time by the former bills, and what they may continue to accomplish by similar legislation as long as they remain in power.

NEW YORK, May 31.—The annual meeting of the synod of the Reformed Presbyterian Church convened today. The greater part of the session was taken up discussing the subject of "Sabbath in Family."

The report of the central board of domestic missions was read, setting forth that a demand had been made for an appropriation of $4,000 towards the carrying on of the new church in Selma, belonging to the Southern Mission.

MACON, GA., May 31.—The State Sunday-school Convention adjourned to day, after a very harmonious session. W. L. Goldsmith, State Controller, presided. Gov. Colquitt and other distinguished Georgians were present.

ST. LOUIS, June 1.—An Atchison (Kansas) special says: A terrible storm passed over Northern Kansas and Southern Nebraska Friday. It was most violent between Blue Rapids and Centennial stations, on the Central Branch Railroad, about thirty miles apart.

The town of Irving was nearly destroyed. About forty buildings were destroyed, fifteen persons killed and thirty or forty wounded. At Centralia, Beatty and Denison houses, trees and fences were blown down. At other points much damage was done and several lives lost. Additional advices state that the tornado was far more fatal than at first supposed. At Irving alone twelve persons were killed and forty wounded. Many were also killed and injured at Frankfort, Delphes and other places. The crops have also been much damaged.

WASHINGTON, June 2.—The House of Representatives has passed, on Mr. Robertson's motion, a bill to provide a commission on the improvement of the Mississippi river. The bill will probably pass the Senate at this session.

WASHINGTON, June 2.—The president has approved the bill to prevent the introduction of contagious and infectious diseases in the United States.

WASHINGTON, June 2.—Mr. Robertson, of Louisiana, chairman of the committee on Mississippi Levees, moved to suspend the rules and pass a bill for the appointment of a Mississippi river commission for the improvement of said river from the head of the passes, near its mouth, to its head waters. Passed—129 to 29. It provides for the appointment of five commissioners, three from the engineers' corps and three from civil life, who shall take into consideration and mature plans for the improvement of the Mississippi river, and report immediately to congress. $175 000 is appropriated to meet the expenses of the commission.

WASHINGTON, D. C., June 2.—The joint caucus committee have determined upon all the points of the new army and legislative executive and judicial bills, and will report to the full committees of both houses this evening.

The army bill will make the necessary appropriations for the current year, with the proviso that none of the money appropriated shall be used to transport, pay or feed troops used at the polls. This, the committee believes, cannot be called an abrogation of the rights of the president as commander in chief.

SHREVEPORT LA., June 2.—A fire broke out at one A. M., in the grocery and bakery of C. P. Theard, on the levee, destroyed three two-story brick stores entirely, and damaged three adjoining. The occupants were Hall and Dingle, Abe Dreyfus, J. H. Stephens, J. C. Soape, Gregg & Ford, and Horan & Looney. Loss $65 000; insurance $52 000.

OTTUMWA, IOWA, June 2.—Gen. Jas. Shields, late United States Senator from Missouri, died suddenly in this city last night.

He was in his usual health Sunday and wrote several letters after six o'clock in the evening, but just before retiring complained of a pain in the chest, and shortly afterward said to his neice that he was dying, and in thirty minutes expired, sitting in his chair and remaining conscious to the last. His remains leave here to-night for his home in Carrollton, Missouri.

FOREIGN.

CITY OF MEXICO, May 20.—There has been no official statement of abandonment of the expedition, but the work of preparation for it has been stopped because the means provided were inadequate. This will cause Senor Zamacona, Mexican Minister at Washington, to resign. He was the originator of the project.

LONDON, May 29.—The following telegraphic intelligence has been received at Lloyd's:

An engagement has taken place off Iquique, Peru, between the Chilian wooden vessels Esmeralda and Cavadonga and the Peruvian armor plated frigate Independence. All three vessels sank. The Independence was the most important vessel in the Peruvian navy, carrying fourteen heavy Armstrong guns.

ROME, May 30.—It is stated the Pope is preparing an encyclical, protesting against the bill passed by the Italian parliament requiring civil marriage to precede religious ceremony.

LONDON, May 30.—A telegram just received from South Africa, dated Maritzburg, May 14, says a civil war has broken out among the Zulus, and a great battle was fought on the fourteenth near Springpost between the people of a powerful Zulu chief, named Malcoma, and the forces of Cetewayo.

HONG KONG, May 8.—General Grant's visit everywhere absorbs public attention. He arrived here on the evening of April 30, in the French mail steamship Irrawaddi. The ship was immediately boarded by United States consuls Mosby, of Hong Kong, Lincoln, of Canton, Charge d'Affairs Holcombe, and a deputation of citizens of various countries, including Japan.

YOKOHAMA, May 16.—The notorious decision of the British Judge Wilkinson, in the Yokohama court, decreeing that opium shall be imported into Japan by British merchants, notwithstanding the prohibitary clause, in all the treaties, is again repudiated by the law officers of the crown.

LONDON, June 2.—A dispatch from Cape Town to the Times says: Information that King Cetewayo has buried the Royal Kraal and retired to northwest Zuland with a large army, is officially confirmed.

Our Woman's Missionary Society

MR EDITOR: Will you give me a small space in your paper to speak to the ladies of the Alabama Conference?

Dear sisters: At the session of our late General Conference at Atlanta we, in common with all our Southern sisters, were addressed in behalf of the noble cause of woman's work for woman, and the first Woman's Missionary Society of the church South was there formed. The board informed the ladies of our Southern churches of the organization, and appealed to us for active and zealous co-operation in this new and noble work. Shall the appeal be in vain? One look at the sorrowful and darkened condition of our sex in non-Christian lands should cause us all to say, no.

It is said there are now in the Chinese Empire alone two hundred millions of heathen women, and two hundred and fifty missionary ladies, each lady stands as the sole female teacher for eight hundred thousand women, who are in a measure dependent ones for a knowledge of salvation. Up to the measure of our ability are we not responsible? One has said, when we have reached that, we may expect great things from God. He who once fed five thousand with five loaves and two small fishes may take our very mites and so multiply them that we may have a share in feeding these multitudes with the bread of life. But this miracle was not performed until every bit of food among them was brought to Him. When we have done what we can, He will do what we cannot.

Methodist women of the Alabama Conference, are we doing what we can in this cause, regarding this our society as offering an opportunity of making grateful acknowledgments to the Author of our holy religion for the distinguished blessings bestowed on our sex in our Christian civilization? Are we giving, praying, working with all our might? Or are we staying the hand of the Lord in the salvation of unnumbered thousand by a look, or a wish, not yet given to Him?

A beautiful and touching appeal from one of these female workers in these dark lands, to American Christians, says:

O Christian women of Western lands! One striking truth is apparent to all our observations here. Those Chinese women who come to Christ no longer slay their female offspring. They ceased from this crime when the light of God's truth came to them from you, but there are other hundred millions who have not heard. The few already saved are the first fruits of a harvest which we wave to you from over the sea. You see what your Christian charity can do. How God honors and owns it!

Our society may compare favorably with others, but shall we not do more? We should have auxiliaries in every place where Methodism is found, and each of us active in procuring subscribers to our Advocate of Missions, edited monthly at Nashville, by Rev. S. A. Steel, fifty cents per year, giving the information our society proposes to furnish its members, and through them to the membership of the church.

We depend much for our success on the indorsement and support of our ministers—of this we feel confident. By all the prayers we have offered in secret for their success, by all the sympathy we have felt for them in their toils and sacrifices, by the memory of the fact they have never called on us in vain for help, we ask their encouragement in our work.

Mrs. E F. Chilton, of Opelika, is our corresponding secretary, to whom all reports of organizations should be sent, and who will furnish any desired information. All moneys should be sent quarterly to Miss V. W. Dorman, treasurer Woman's Missionary Society, Mobile.

Very truly,

MRS. J. HAMILTON, President.

MOBILE, May 24, 1879.

Field Notes.

LITTLE RIVER, LA., May 23, 1879.

MR. EDITOR: We will soon commence to build two churches on Little River—a part of Harrisonburg and Trinity circuit—one at French Fork and the other about nine miles from Troyville. We have good congregations at most of the churches. My circuit extends from French Fork to Vidalia. I have taken a good strip of the Black River country. I think a good circuit can be made for somebody, called the Vidalia circuit. I have a fine congregation at Vidalia, and at two other places in Concordia parish. On Sunday night I received seven into the church.

GEO. JACKSON.

BELLEVUE, LA., May 24, 1879.

Bellevue, the seat of Bossier parish, is situated twenty miles from Shreveport, on stage route to Monroe. Considerable amount of building and repairing has been done recently, and the old town looks thrifter and livelier than for years. The whites have only one church, but the utmost harmony prevails. Colored Methodists have a church of their own. The flourishing Union Sunday-school gave a picnic yesterday, and a good time was had. A good day school is going on here, supported by public funds. Weather very dry—gardens beginning to suffer. Will write of my other appointments soon.

J. W. MEDLOCK.

JACKSON, LA., May 25, 1879.

MR. EDITOR: Our protracted meeting held recently at this place resulted in some eighteen conversions. Sixteen were added to our church, and two of the converts united with the Presbyterians. We have three class-meetings, field weekly, each one well attended. The prayer meeting each Wednesday night is an occasion of profit. At the last quarterly meeting three young men, students of Centenary College, were licensed to preach.

C. G. ANDREWS.

CLINTON, LA., May 26, 1879.

Closed a meeting of two weeks' duration on the nineteenth; no conversions; two accessions; church greatly benefitted; two applicants after the evening service yesterday; will make four received this year. We are needing rain very much; crops generally in good condition; health of community good; circuit court in session; grand jury accomplished its work in one day.

T. B. HALLOMAN.

BUTLER COUNTY, ALA., May 27, 1879.

MR EDITOR: The church is not in a very prosperous condition in this community. There is a want of spirituality and combined effort upon the part of her members. We greatly need a heart-stirring revival of religion; may the Lord send it ere long. Crops are looking well, though small for the season. We have been favored with fine seasons up to the present, and the prospects of plenty are flattering. The oat crop is far better than we thought it could be one month ago. Yours,

ROBERT SMILIE.

OCEAN SPRINGS, MISS., May 27, 1879.

Protracted services held here by Bros. Cooper and Thompson have been greatly blessed to the church. Our church building here looks fresh and charming, as the painters are giving the finishing touches. Bro. Cooper has infused a love for God's house of worship at all points upon Seashore circuit. Biloxi building long neglected, will soon put on a live appearance. Handsboro people expect to move the old building to a central point, and I am glad to say that the quarterly meeting just held has been a time of refreshing for that people. My health improves, and I hope soon to be at work.

Fraternally,

H. B. DOWNER.

LAFAYETTE, ALA., May 27, 1879.

DEAR BROTHER: I have just finished the second round on Lafayette district, North Alabama Conference. It was, in the main, one of decided success. Love-feasts and communions well attended generally, and very spiritual. Finances behind; am urging the people to pay as well as pray as a means of grace. Some class-meetings held regularly; also some prayer-meetings; three parsonages on hand, and committees appointed on two other circuits to build. District Conference June 27-29.

JOHN B. STEVENSON.

LAUDERDALE, MISS., May 27, 1879.

We have bought a parsonage, this year, for $550. Most of the funds were raised by the ladies of this town. There is ample room on the lot for a church house, and we have between three and four hundred dollars subscribed to build a new church. At Linwood the church has just been finished, and is now a neat, commodious building. We have three Sunday-schools, one prayer-meeting and one Sunday-School Missionary Society. Attendance upon public worship very good. Finances in advance of last year at this date.

D. A. LITTLE.

GADSDEN, ALA., May 28, 1879.

DR PARKER: Our second Quarterly Conference meeting embraced last Sunday. The occasion was pleasant and profitable; three good sermons by our presiding elder, Rev W. L. Clifton. Our church is growing in numbers, with some signs of spiritual life, yet most are merely formal, I fear. We are nearly half up with our assessments for presiding elder and preacher in charge. Have raised about $125 for church repairs and some other church interests. Repairing our church. Hope to meet all of our assessments for the year. Our city is growing rapidly. The Press Association of the State is in our city to-day, and will doubtless write us up, whether we are upright or not. We have the finest scenery and grandest natural wonders of the State, I suppose. Fine summer resort; waters superior; healthful.

W. E. MANLY, P. C.

BELLEVILLE, ALA., May 2, 1879.

Within the bounds of this work all the elements of a first class circuit exist, and these elements are being developed. Our "predecessors" were not "failures." They have left their impress for good. Our country is healthy, population large, society, in the main, good. The spiritual condition of the work is improving. Sunday-school interest increasing; finances moderately good. Our missionary assessments have been raised. The early erection of a parsonage is in contemplation. Our Advocates are circulated; hope to increase the circulation.

JOHN S. FRAZER.

BRANDON, MISS., May 28, 1879.

MR. EDITOR: Since Conference we have had ten accessions and seven conversions. Our class-meeting has been revived, and work will be resumed in a few days on Brandon Camp Ground. Would like to send you a few items about this camp ground, at an early date, for the information of the brethren.

This station is one of the few works in the Conference that pays up the salary of the minister the first of each month.

B. CARRADINE.

HOLMESVILLE, MISS., May 28, 1879.

The outlook on the Amite circuit, Mississippi Conference, is encouraging. More than ordinary interest manifested in Sunday-school work. Fine Sunday-schools in successful operation, all using our own literature. Five of my churches supplied with our new "Complete Church Register." Sold about $60 worth of Methodist books since Conference. Baptized fourteen children and three adults. Crop prospects in these parts good. This is my father's eighty-fifth birthday. He is in health. Has been an official member of the Methodist Church fifty-four years.

H. P. LEWIS.

HARPERSVILLE, ALA., May 29, 1879.

A trip to the Jonesboro circuit; the occasion was the preaching of the funeral of William Foster, who died March 18; congregation large; thought to be at least five hundred people, after which the sacrament was administered to as many communicants as we ever saw on any former occasion. This work was served eight years by the writer; the greeting was cordial and typical of the one beyond. Bro. Wilson, the pastor, is in favor with his people.

T. P. ROBERTS.

PENSACOLA, FLA., May 29, 1879.

I am a local preacher in charge of Perdido mission; an excellent people; new work; few or no Methodists; few Hard Shells; few Mormans; quite a number of Missionary Baptists without a preacher; had but little preaching since the war; no schools of any kind; no church papers or literature; the Lord is reviving His work; pray for us at sundown; invite all your readers to join our sun-down prayer meeting for the Holy Ghost on all the preachers. Congregation Sunday, 150; 5 joined, 1 infant baptized. Tuesday congregation, 100; 11 joined, 20 children baptized. I have been trying to send you some names, also to furnish Disciplines, song books, catechisms, etc.

L. A. JONES.

FREEPORT, FLA., May 30, 1879.

We are in the midst of a revival; the meeting has been going on two weeks; don't know when it will close; several conversions and accessions, and more are coming. Our Sabbath school still grows; we will have a celebration on the seventh of June. A man named Childers was most brutally murdered near here last week; his head and one arm cut off; besides, shot all to pieces. He had just left here with $100. The whisky shops of this place have been closed after much effort.

J. B. ANDERSON.

HARPERSVILLE, ALA., May 30, 1879.

Shelby county Sunday-School Convention will convene, July 25-26, at the Methodist Church, at ten o'clock A. M. An interesting programme, setting forth important topics, has been published in the Sentinel, the county paper. Our Sunday-schools were never more promising. We have seven schools on this work, all recently supplied with our own literature. New Life has the right name as a music-book.

T. P. ROBERTS.

ENTERPRISE, MISS.

Sunday, May 25, was a busy day with the pastor in this place. A marriage, three miles in the country, at nine o'clock A. M., preaching at eleven o'clock, a burial at five P. M., and preaching at eight P. M. On yesterday, June 1, we baptized one adult and three infants, and received into the church six members. We are looking for greater things. Will the brethren pray for us?

J. T. HEARD.

The Christian Advocate.

THURSDAY, JUNE 5, 1879.

ALONE WITH CONSCIENCE.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The questions it put to me,
And to face the answer and question
Throughout an eternity.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might;
And the vision of all my past life
Was an awful thing to face,—
Alone with my conscience sitting
In that solemnly silent place.
And I thought of a far-away warning
Of a morrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking,
Of the judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me;
And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.
Then I woke from my timely dreaming,
And the vision passed away;
And I knew the far away warning
Was a warning of yesterday—
And I pray that I may not forget it
In this land before the grave,
That I may not cry in the future,
And no one to come to save.
And so I have learnt a lesson,
Which I ought to have known before,
And which, though I learnt it dreading,
I hope to forget no more.
So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future,
In the land where time will cease.
And I know of the future judgment,
How dreadful so'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—Spectator.

From the Work.

OKATUPPA MISSION, ALABAMA CONFERENCE.

E. C. Sternes, recording steward, writes us at length of the revived and flourishing condition of this work. The pastor, Rev. A. J. Briggs, is evidently a stirring preacher and pastor. We give the summing up of results as extracted from Bro. Sterne's communication:

"Bro. Briggs arrived on his work some time in January last. At his first appointment he preached, not knowing to whom he was addressing himself. Afterward learned that there were very few members who belonged to that church. He engaged at once to collect them, and get them out to church. He spent the following week among private families, praying with and 'stirring them up' to their duty. Thus he has been doing ever since his arrival on the work. The church alluded to now bids fair to become one of the strongest churches thoughout this whole country. All the churches on the entire work have been thoroughly organized and energized. There have been sixty-five adults added to the church, and thirty-seven infants baptized up to date. Sixty of the sixty-five are heads of families; besides these there have been scores of backsliders reclaimed. A church which last year paid comparatively nothing, has subscribed $185, and paid $52 in cash on the second round. A second, with very limited means, has subscribed $65 10, and will pay $100. Other churches have not been called as yet, which will surely respond when the call is made. You will doubtless be surprised to learn that we are going to have a camp meeting on the 'Okatuppa' work. It is a fact, and a fixed fact, that all the arrangements are made. It is settled, and a committee appointed to locate the grounds and appoint the time. We have twenty-five tenters. We are expecting the consummation of the revival that has been going on for two or three months in our midst. We pray God there may be a general in gathering of souls on that occasion. Our pastor spends his time during the intervals of preaching among us. His labors are very highly appreciated by us all. He does a large proportion of his work in the private circle and around the family altar. Would not our traveling brethren do well to work more in private families? Our children are warm and zealous friends of 'Uncle Briggs,' anxious for him to come, reluctant for him to leave. We close by saying: Instead of beholding in the churches the fruits of the carnal man, we behold the peaceable fruits of righteousness, all is *peace* and *harmony*, *brotherly love* and *unity*, throughout the work. Now we look for and expect the blessings of God to descend in rich effusion upon us."

SHUBUTA, MISSISSIPPI.

MR. EDITOR: Perhaps a line from a preacher's wife may not be out of place, so I venture to tell you something of what the ladies are doing in this little eastern village to aid in advancing the Christian cause. We organized a "Wesleyan Society" the last of February, and began work the first of March. We have eighteen members, and have made, up to date, $105. Our officers are ladies of culture, sound judgment and piety, and all the members work together in love and harmony. All seem interested in the comfort and happiness of their pastor and his family, and their attentions and unvarying kindness makes us feel that, though we are exiles from home and kindred, we have the love and sympathy of these good people.

Our parsonage is a neat cottage, convenient and pleasant, and has been built since January, and all paid for, except about $100, which we will soon raise. The gentlemen are not lukewarm in the interest of the church, but active and zealous in their efforts to promote the cause of the Master.

We have a good Sunday-school, presided over by a faithful superintendent, who is greatly beloved by all. We had a Sunday-school picnic on the sixteenth of May, which was a most enjoyable occasion. The children all looked bright and happy, and sang joyously the songs selected for the occasion. They seemed wondrously proud of their pink badge, which proclaimed them Methodist.

Our presiding elder is a general favorite, and always meets a heart-warm welcome in Shubuta. He is a man of deep piety, and eminently suited for the high and responsible position he occupies in the church.

Pray for us, that this may be a prosperous year, and strength given to accomplish the work allotted us.

We welcome the ADVOCATE heartily. It seems to us a dear old friend.

MAY 22, 1879. S. C. W.

MOUNT OLIVET CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: This is my second year on Mount Olivet circuit, situated in Yazoo county, and in the bounds of the Vicksburg district, Mississippi Conference.

Last year was one of considerable prosperity and increase—having added to our church rolls on the circuit over sixty members, and conversions over half the number of accessions. The outlook at present is more favorable, if possible, than that of the former year, with manifestations of increased interest and prosperity.

Our Sunday-schools have improved in interest and numbers beyond our most sanguine expectations, with all the indications of continued improvement and prosperity.

Our Sunday-schools, be it said, to the honor of their officers, use exclusively our denominational literature. The circuit embraces four appointments, with five Sabbath-schools.

During the present year twelve have been added to our number, and thirteen children initiated by baptism. Our second quarterly meeting was held on the seventeenth and eighteenth instants, with benefit and profit to many in attendance.

Our presiding elder is a live man, looking after all the interests of the church with a minuteness and zeal without a parallel in my administration.

The agricultural outlook of this county is also propitious, and with anything like a favorable season the harvest promises to be an abundant one.

We are having already some excitement over politics, and to what extremes it is to be carried we can have but little idea. Our county is healthy and prosperous.

Sincerely,

W. W. HEAST.

NATARTIA, May 23, 1879.

WEST PASCAGOULA, BLUFF CREEK, MISSISSIPPI CONFERENCE.

MR. EDITOR: This is one of the largest circuits in the Mississippi Conference, and it is also very inconvenient to travel, on account of several large creeks and badly-worked roads. Pascagoula (or the cow country, as it is sometimes called,) is a delightful place in many respects, and I am glad to say that the longer we stay here, and the more we know of the people, we become more and more in love with the country. When I was assigned this work I knew nothing about it; but I just supposed from the knowledge I thought I had of the work that it was the poorest work in the Conference. I am glad to say, Mr. Editor, that I am very much pleased with my situation at present. The financial interest of the work has improved during last year about one hundred per cent., and I think very soon we can resume again the dignity of a circuit. The financial interest is not all—we have been building some new churches. We have built five new churches—not quite finished yet, but hope to have them all finished by Conference. The spiritual interest of the church is not what we would like to see it, but we think there have been some improvements during last year, and also some this year.

The Sabbath-school interest is quite flattering. I have never seen a people more interested in Sabbath-schools than the people are at present on my work. Young and old are interested. Even young men, who are grown, are not ashamed to be seen with their spelling book trying to learn to spell, that they may soon learn to read.

Yours in Christ,

JOHN S. CALHOUN.

MAY 22, 1879.

DELHI DISTRICT CONFERENCE.

MR. EDITOR: The Delhi District Conference convened in Delhi, La., May 14. We have been accustomed to hold our District Conference in the fall, and in consequence of the change of time to the spring the attendance of the laymen was not as good as usual. There was, however, a larger attendance of ministers. All the various interests of the church were brought forward and discussed. On some lines of church work the outlook has never been brighter. The Sunday-school is receiving more attention, and the workers in that department are more in earnest than ever before. New schools have been started this year in many places, and there is a general awakening on this subject. Another cause for gratitude is in the matter of parsonages. Three parsonages have been secured this year. There are twelve circuits in the district, and seven parsonages. There is much missionary ground in this district which ought to be cultivated, but who will supply the means? The spiritual state of the church was reported as quite low. Instead of our people having a religion that controls everything, the majority of them have a religion that everything else controls. As to finance,—everlasting finance—instead of using the old phrase, "finances are behind," we can say: "Finances are not only behind, but they have turned round and are going the other way." One-half of the year has gone, and the preachers have received one-seventh of their allowances. So while on some lines we are progressing, on others we are not. The meeting was one of great social and spiritual enjoyment. The preaching was earnest and practical. The communion on Sabbath was a feast to many hungry souls. The hospitality dispensed by the citizens of Delhi was modeled after the apostolic injunction. One thing was clearly demonstrated, viz.: that *all* the pleasure and profit of a District Conference does not depend upon the presence of a Bishop or of a presiding elder.

C. W. CARTER.

Music—The Gem.

There is no Christian exercise that is practiced and exercised by as great a number of Christians as singing. Many Christians preach, more pray, but *still* more sing. This is certainly a duty, for it is commanded, and, I am inclined to believe, is a church ordinance; for Paul was speaking to the church, Ephesians v, 19, in which he says: "Speaking to yourselves in psalms, and hymns, and spiritual songs, *singing*," etc. See also Psalms lx, 11; and xxvii, 6. So, also, Paul was speaking to the church when he says: "I will sing with the Spirit, and I will sing with the understanding."

The church is a place where Christians are taught. Therefore it is the duty of the church and its officers to teach the people, and its members, and the children, to sing. Hence I argue that the "Patent," or seven-shaped note system of music, is the plainest and easiest taught, and *should* be universally used in teaching vocal music. Hence, in publishing "The Gem," the Methodists have certainly done a great and good work.

In having seven syllables for the seven principal sounds in music, we can more readily apply the sound to its syllable than if we had to apply *two* sounds to that one syllable, as we do, have to do, in the four-note system. Again, it is much easier to know the syllable and sound when we have a certain shape to know it by, as in this seven *shape* system.

Brethren, let us have more of the old songs of Zion in this plain system. I have much to say, but time will not admit. I would be glad to hear from the brethren on this subject. We have the world to teach, therefore let us awake to our duty and the more excellent way.

H. STEVENSON.

TROY, PIKE CO., ALA.

The venerable Canon Beadon, of Wells, England, is said to be 102 years old, and in good health. It is his boast that he reads without spectacles, and that he has not in his long life worn an overcoat.

At a Methodist Conference meeting held in New York a man got up and said he had long wished to speak, but his wife wouldn't let him. His wife died, however, and having his liberty at last, he proposed to exercise it. In about two minutes the entire Conference wept over the death of the lady as over the loss of a personal friend.—Buffalo Express.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

AT the late session of the Delhi District Conference of the Methodist Episcopal Church, South, held in the church at Delhi, Louisiana, May 14, 1879, the following resolution was unanimously adopted.

REV. JAMES E. CONE, late Presiding Elder of Delhi District, died at the residence of Col. T. C. Standifer, of Trenton, Louisiana, Monday, April 28, A. D. 1879. He was taken down sick and confined to his bed on Tuesday night, March 18, which he did not leave until God in His wise providence, relieved him of his sufferings and took him to Himself. Brother Cobb was a patient sufferer, having been for years afflicted with dyspepsia and other derangements of his physical organism. He traveled and preached under disabilities that few men could have borne. Such was his zeal for the cause of the Master he would not cease to imitate his example of "going about doing good" until stayed by the hand of Divine Providence; even then he was slow to believe he was near the end of his career of usefulness on earth. Said he: "I never expect to be able to preach any more, but I have begun a work for the honor of my Saviour, and I believe He will spare me to fulfill it." He, however, was submissive to the will of God, and requested that his brethren in praying for his recovery should do so with direct reference to God's will. "If it is Thy will spare me to complete this work. If not 'Thy will be done."

On Sunday, March 16, Bro. Cobb preached his last sermon in Trenton on the necessity of the suffering of Christ. Luke ix, 31-32. He preached with great earnestness, and his sermon was pronounced to be equal to his best pulpit efforts. He retired from the church to the parsonage much exhausted and suffering greatly from a disease of which he had for years been afflicted.

On Monday, seventeenth, and Tuesday eighteenth, he was up, but quite feeble. During Tuesday night he was attacked with several nervous spells or spasms; Wednesday morning he was prostrated; the nervous attacks continued with increasing severity. I was sent for and went to see him. I found him in great pain, but happy in God. Extending his hand to me he said: "O! Brother Wright, Jesus is so precious to me." I asked him if he realized that the Saviour was near. "O! yes, near and precious." He had told us in love-feast on Sunday evening that he expected a shoreless peace. He requested me nearly every day to read to him some portion of God's word, and would, commenting on the preciousness of God's word, speak of his trust or faith in God as being firm; "I believe in the bible, every word of it."

On Friday, April 4, he was visited by Bro. R. T. Parish, who prayed with him. He was very happy during prayers, and made hearty responses, rejoicing greatly in the Saviour's love. At this point he seemed to improve somewhat and continued to improve, and we began to hope the good Lord had answered our prayers, and he would be spared to our District and the church, but Tuesday, the eighth, he grew worse. Just as he was relieved from a severe spell of pain in a slow measured tone, as it weighing each word he uttered, he repeated Cowper's inimitable hymn, commencing

"There is a fountain filled with blood,
Drawn from Immanuel's veins"

His soul seemed to fill unutterably full of glory and of God, and he shouted: "Praise God, O! my soul, and forget not all his benefits." From this time, the eighth, to the twentieth, he again gave signs of recovery; but here again on the twentieth of April, he grew worse; his mind became unsettled; his conversation showed that the strong intellect was weakening; his reasoning powers were evidently waning, and thus he continued to grow weaker and get more feeble till Monday, April 28, at ten minutes to twelve o'clock. There were gathered around his bed the Stewards of the Trenton Church, viz: T. C. Standifer, Jethro Moore, L. M. Kidd, John E. Morris, and as the pastor of the Trenton Church, Rev. J. L. Wright. Tearfully and silently we looked upon the conflict, as the valient aged soldier of the cross was engaged in silent contest with the last enemy, we saw the evident struggle of his faith in God as it looked out through his glazed eyes, now sightless, up to that company of convoying angels hovering above him, and waiting to catch up his blood-washed spirit and convey it to his home. We saw the effort he was making to speak, to us, and tell, doubtless, of his triumph and victory. We saw him trying to raise his hand, and by this to demonstrate the power of divine grace to sustain in the last hour, and while thus evidently struggling to give us an evidence of God's accompanying presence with the spirit, strugling freed itself from his diseased body and sped its way to God.

Thus passed away from earth our beloved Brother Cobb. God grant his mantle may fall upon some worthy one who may take his place in the front rank of the hosts of God.

Resolved, That we bow submissively to the dispensation of a wise Providence.

Respectfully submitted,

JAMES L. WRIGHT,
J. M. BROWN,
Committee.

MRS. SARAH ANN GARRETT died April 6, 1879, at her residence near Trinity, Catahoula parish, Louisiana, in the 70th year of her age.

Sister Garrett was one of the oldest and best beloved of the neighborhood in which she resided. She was the daughter Wm. W. Davis and Elizabeth Ball, and was born in Abbeville, S. C., July 15, 1809; she was first married to Mr. Sanders Neely, October 18, 1831. Soon after their marriage they moved to Alabama, thence to Mississippi and to Louisiana in 1845. On the third day of April, 1847, she was bereft of her kind and affectionate consort, leaving her the care of four lovely daughters.

She was married to Mr. Jacob Garrett December 17, 1848. One child was born unto them, the "pet" of the household. Sister Garrett united with the Methodist Episcopal Church, South, in 1857, and lived a truly conscientious and consistent member until her death.

In the bloom of youth her children were all taken from her, and her little grandchildren come under her special charge.

She was a tender, devoted and loving grandma, and knew so well to make her home cheerful and attractive; they yet dwell with thoughts of pleasure on their "sweet home" like which there was no such place.

I visited her during her last sickness and found her happy. Death had no terrors for her. She was ready and waiting, and often exclaimed, "Most home." She made all arrangements for the journey, and urged her husband and grandchildren to meet her on the golden shore.

GEO. JACKSON.

MRS. MOLLIE E. MUNDEN, *nee* LENOIR, was born in Talus county, Ala., December 16, 1858, and died in Perry county, Ala., May 9 1879.

The subject of this notice was more than an ordinary woman. Possessed of rare personal beauty, with splendid intellectual endowments, and having a most genial and amiable disposition, she was well capacitated to be attractive and entertaining in the circles in which she moved. With all these qualities to make her agreeable outside of home, she was equally endowed to fill the place of daughter, and sister, and wife. Industry and helpfulness, and love and devotion, characterized her in the domestic relations. When she first grew up to young womanhood the world threw around her the bewitchery of its charms and fascinations, and lured her, to some extent, into its galeties, yet in the month of August, 1877, she broke the potency of its influence, "renouncing the vain pomp and glory" thereof, and was received, by the author of this tribute, into the Methodist Episcopal Church, South. With firmness and decision she took her stand with the people of God, and most faithfully did she maintain it unto her death. In December, 1877, she was married to Mr. Walter C. Munden, an estimable young man, and most worthily did she become to him a companion and helpmate.

She was happy in her new relation and home. When her babe was born her happiness was augmented, and the future seemed radiant; but soon sickness came, and then death, but she was prepared and ready. During intense sufferings she was conscious of the approaching end, and when the final moment came she was sensible of it, and said: "I am getting cold. I am dying. I am gone. *I am saved.*" Such triumph ought to comfort the stricken husband and the doubly bereaved mother.

J. W. SHORES.

MISS LUCY OVERTON GILMER was born October 21, 1852, in Lowndes county, Ala., and died May 19, 1879, at Fort Deposit, Ala.

She was baptized by J. Hamilton in infancy, and was happily converted and joined the Methodist Episcopal Church, South, at Tabernacle Church, Fort Deposit circuit, Ala., in 1869.

For a long time before her death she was a great sufferer, but bore her afflictions with Christian fortitude, and felt and often said, they work for me a far more exceeding and eternal weight of glory. On the twenty-ninth of October, 1878, her little niece, Emma Lou. Walton, daughter of H. J. and S. E. Walton, about eight years old, was suddenly taken away to the Land of Bliss, upon whom she had bestowed much labor and religious training, after which time she seemed to have a desire to depart and be with Christ.

I never knew a more devoted Christian. In the Sunday-school, in the class and prayer-meeting, at preaching, she was always in her seat (near the altar), and ready to take the heaviest burdens.

She loved her preacher and his family, and did everything in her power to advance their interest and make them happy.

On the Sunday evening before she died she talked freely to her brother of death, and said she was ready; and when the messenger came she bid adieu to loved ones on earth, to join those who had gone before.

WILLIAM H. MORRIS.

MRS. SUSAN ELLEN THOMAS was born in Henry county, Ala., April 22, 1847; was received into the Methodist Episcopal Church, South, in 1861; married to P. F. Thomas December 9, 1868, and died of apoplexy, May 10, 1879, in Henry county, Ala.

In the life of this estimable woman were blended most of the high qualities that beautify and adorn her sex. Naturally possessed of a good strong mind—was stored with good and useful knowledge—her heart was adorned with the riches of grace. Her whole life was a pattern of excellence. In her religious connection she was firm and steadfast, and lived every day as though it were her last upon earth. Accustomed to temperance and restraint, she acquired a well-governed disposition, trained by divine grace, to enjoy the advantages of the world with moderation. She was not lifted up by prosperity to be haughty and proud, nor was she greatly dejected when adversity came upon her, but even in the most trying condition in life to look up to an overruling Providence with trust and hope.

In her domestic circle her shining qualities made her at once the light and comfort of her household. In the social circle she is mourned by numerous friends, who will long remember her for the dignity and gentleness of her manners, and gushing sympathies of a warm and generous nature. She loved the Sabbath-school. She loved all the institutions of the church of her choice, and was always found at her place, when circumstances would admit of it. Making provision for a generous hospitality to ministers of the gospel seemed always to be one of her chief delights, not only with her favorite denomination, but with all Christians who are worthy the name of Christ. She leaves a husband, five little children, two brothers and three sisters, to mourn her loss.

M. R. CASSADY.

WILLIE A. LENOIR was born in Dallas county, Ala., November 19, 1862, and died in the city of Selma, Ala., April 7, 1879. Willie was a promising youth. Through all his childhood days he was remarkable for his industrious habits, for his filial devotion, and for his exemplary deportment. In August, 1877, he embraced religion, and was received by the writer into the Methodist Episcopal Church, South. Although he was not quite fifteen years old at the time, yet the manliness and decision with which he assumed the vows of a religious life were truly impressive. From the date of his espousal of the cause of the Master, up to the day of his death, he was prompt and uniform in the performance of all his Christian duties.

When he moved to Selma he carried his church letter with him, and at once attached himself to the church in east Selma charge, and for the short time he was there greatly endeared himself to the pastor, Rev. W. A. Wade, and the entire membership of that church.

The sickness that terminated in his death was intense and severe, yet it was borne with the patience and heroism of a true Christian, and he passed away from earth in peace and triumph. The bereavement is his widowed mother and her other children is a heavy one, and fills them with sadness, but they sorrow not as those who have no hope. Precious to them is the death of so noble and pure.

J. W. SIMS.

SARAH ADELINE STUBBS died in Spring Hill, in Marengo county, Ala., April, 1879, in the sixteenth year of her age.

Her parents, who were members of the Methodist Episcopal Church, South, in which she was an infant, leaving her, with several other children, to the care of a maternal aunt, Miss Mary S. Cooper, who attended to her charge with the vigilance and affection of a mother.

"Addie" was naturally an ingenuous, sweet spirited girl, and was beloved by all who knew her. She was a pupil in the writer's school some years since, and won his love and admiration by her exemplary deportment. At a protracted meeting held at Spring Hill last fall she was converted and received into the Methodist Church by Rev. G. Hawkins. Her earnest perseverance as a seeker, and her consistent life after joining the church, attested the genuineness of her conversion. She was so scrupulous as to her promise to "be subject to the discipline of the church," that she relinquished and avoided all songs and instrumental music that did not "tend to the knowledge and love of God." She suffered much during her sickness, but bore all with Christian patience and resignation. She became unconscious several days before her death, from which condition she never revived.

The following lines were the last which she did:

There is a God who reigns above,
Lord of the heavens and earth and sea;
I fear his wrath, I ask his love,
And with my lips I sing his praise.

H. H. COTTRELL.

STEPHEN T. CLEMENT was born April 6, 1817, and died at his residence in Carroll county, Mississippi, March 27, 1879.

Brother Clement was a member of the Methodist Church, South, and had been about thirty years. He was a religious good man, living, as he thought, with a fear of God before his eyes. He seemed impressed that he would die when first taken sick, and expressed himself as resting and trusting in that God who he had for a short time served. His conversation, for some time before he was taken sick, was on religion and God's goodness to him.

We have heard him often in love-feast tell of his religious enjoyment, and when thus talking his soul would overflow with the baptism of the Holy Ghost. But the last battle has been fought and the victory gained. So he rests from his labors. Brother Clement was an humble man, content to occupy some humble seat in the house of God than to be in the lead, while his heart was in the great work of saving souls. He loved the church; he loved God; died as he had lived. And so ended the life of a good, humble Christian.

K. A. JONES.

BRO. GILES MONZINGO was born in Edgefield District, South Carolina, May 7, 1805. About seven years after his birth his parents moved to Washington county, Ga. Here Bro. Giles reached his majority. He married Miss Rosana Matthews of that State, January 26, 1826. He then moved to Houston county, but in November, 1848, he settled in Louisiana, near the town of Minden, where he died April 25, 1879, in the seventy-fourth year of his age. He joined our branch of the church about 1850, and held the office of class-leader and steward during the larger part of his religious life.

He was blameless, having a good report of those without. Every one called him "Uncle Giles," and we all loved him for what he was. Of course he died well. We have not lost by his death, but he has gained beyond all human estimate. He has left a weeping companion, children, grandchildren and numerous friends to mourn his absence.

JAS. E. BRADLEY.

DIED, in Pearlington, Miss., of typhoid fever, on the evening of August 7, 1878, SUSAN CELESTE, only child of Celeste Jane Graves and William E. Gray, of New Orleans, La.

MINNIE LEANORA, infant daughter of J. H. and Ann E. Simmons, was born August 12, 1874, and died March 4, 1879, aged four years, six months and twenty days.

JOHN THOMAS, infant son of G. W. and Zilpha Boyles, was born November 9, 1878, and died April 14, 1879, aged five months and five days.

The Christian Advocate.

THURSDAY, JUNE 5, 1879.

THE SAVIOUR'S KNOWLEDGE.

"We are sure that Thou knowest all things."—John xvi, 3.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored and sins to be confessed;
I come before Thee at Thy gracious word,
And lay them at Thy feet; Thou knowest, Lord.

Thou knowest all the past; how long and blindly
On the dark mountains the lost sheep had strayed;
How the Good Shepherd followed, and how kindly
He bore it home upon His shoulders laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope and strength again.

Thou knowest all the present; each temptation,
Each lollsome duty, each foreboding fear;
All to myself assigned of tribulation,
Or to beloved ones, than self more dear;
All pensive memories, as I journey on,
Longings for vanished smiles and voices gone.

Thou knowest all the future gleams of gladness,
By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last;
O! what hope and confidence afford
To tread that path, but this—Thou knowest, Lord.

Thou knowest, not alone as God, all knowing,
As man, our mortal weakness Thou hast proved,
On earth with purest sympathies overflowing,
Oh, Saviour, Thou hast wept, and Thou hast loved!
And love and sorrow still to Thee may come,
And find a abiding place, a rest, a home.

Therefore I come; Thy gentle call obeying,
And lay my sins and sorrows at Thy feet,
Thy everlasting strength my weakness staying,
Clothed in Thy robe of righteousness complete;
Then rising refreshed, I leave Thy throne,
And follow on to know as I am known.

—Dr. Kennedy's Hymnologia Christiana.

American Character.

In thus comparing the growing history of the present with the possible history of the future, may I be allowed to use a figure which I employed in one of my farewell speeches to my kind American hosts? In that memorable hour—memorable in the life of every one as the moment when he first sees the Pyramids of Egypt or the Alps of Switzerland—when I first stood before the cataracts of Niagara, it seemed to me that the scene which I witnessed was not an unapt likeness of the fortunes of America. It was midnight; the moon was full; and I saw from the vast bridge which spans the river the ceaseless contortion, confusion, whirl and chaos, bursting forth in clouds of foam from that immense central chasm which divides the American from the British dominion; and as I looked on that everchanging movement, and listened to that everlasting roar, it seemed an emblem of the devouring, fermenting, perplexed, bewildering activity, the ceaseless, restless, beating whirlpool of existence in the United States. But into the moonlight sky there rose a cloud of spray twice as high as the falls themselves, silent, majestic, immovable. That silver column, glittering in the moonlight, seemed an image of the future of American history—of the upward, heaven-aspiring destiny which should emerge from the distractions of the present.

Let me explain in a few words wherein that pillar of light has an historical substance, which may lead us to hope that it will not vanish away with the morning light, but may continue to guide the coming times of the United States. And for this purpose I select three points from the history of the past which conduce to a confidence, which, if not without "trembling," is still "rejoices" always—points on which I venture to insist, because they bear practically on an educational institution like this.

First, there is a marked peculiarity of the American people, apparent almost from the first, the singular buoyancy and elasticity both of the national and individual character. It may be the product of their brilliant, exhilarating, invigorating climate; it may be the accompaniment of the vast horizon opened out by their boundless territory; it may be partly the youth of the nation, on which I have so much enlarged in this address; but its existence is unquestionable. If at times there is something almost of levity in the readiness with which misfortunes are thrown off and life begun over again; if at times the more sober part of the nation is depressed by the sense of the difficulties which they have to encounter, yet on the whole this spring of vitality, if turned to good account, must be of incalculable value in this working world, where imagination still plays so large a part, and where so much is given to assurance of victory, even more than victory itself. If, perchance, the United States have too much of it, we, it may be, have too little; and this confidence of Americans in their own political, ecclesiastical and social system, is a warning to us to rise above those doleful lamentations with which in these days we often hear the citizens and churchmen, and Christians of England, despair of our country, our church and our religion.

Secondly, there are the elements of that character which they possess in common with the English race, with which their past history shows them to be in so many respects identical. In spite of some dark and sinister features in both countries, there is on the whole the same keen appreciation of the delights of pure domestic life. In spite of the lawlessness which is perhaps the inevitable outburst of the effervescence of communities not yet fully organized, there is on the whole in the mass of the people something of the same self control, and common sense, and love of freedom, and obedience to law, on which we pride ourselves, and which we are glad to recognize in our descendants. And these points of contact between the mother country and the daughter States not only are themselves encouraging, but they derive additional force from the guarantee which they give that the union between the two, though severed by the revolution of the last century, is in the essential elements of character and social sympathy yet unbroken.

We no doubt may have much to learn from America; but if this closeness of sympathy and homogeneousness of race is still maintained, they will always have something to learn from us, and will, we trust, be not unwilling to receive it. It is a solemn responsibility which this recollection of American history impresses upon us, that as we were their fathers, so in a large measure we are responsible for them—our children—responsible because they sprang from us, but yet more responsible because our good or evil actions still produce a direct impression on their susceptible minds. Commercial dishonesty, blind political partisanship, demagogic stratagems, frivolous luxury in English society, are strong incentives to any like vices which appear in the kindred stock; and, on the other hand, every attempt on our part to maintain refinement of manners, truthful dealing, a policy that does not tend to popular fashion or faction, simplicity and self-control in social life, act and have acted with immense force in promoting the like virtues beyond the Atlantic. "It is the spirit of the British Constitution," says Burke "which, infused through the mighty mass of the English settlements, prevades, feeds, nulles, invigorates, every part even down to the minutest." Our kinsmen beyond the sea may be flattered for the moment by being told that they are a nation stronger and greater than we. But they have too much sense and knowledge of our joint history not to be proud of their English parentage and their ancient home.—From Dean Stanley's Lecture on the Historical Aspect of the United States.

Blunders.

A Hampshire incumbent recently reported in the Pall-Mall Gazette some of the blunders he had heard made in the marriage service by that class of persons who have to pick up the words as best they can from hearing them repeated by others. He said that in his own parish it was quite the fashion for the man, when giving the ring, to say to the woman: "With my body I thee wash up, and with all my hurdie goods I thee and thou." He said the women were generally better up in this part of the service than the men. One day, however, a bride startled him by promising, in what she supposed to be the language of the prayer book, to take her husband, "to 'ave and to 'old from this day fortni't for better horse, for richerer power, in siggerness health, to love cherries, and to bay." What meaning this extraordinary vow conveyed in her own mind the incumbent said it baffled him to conjecture.

A story is told of a bailie whose studies in natural history seem to have been rather limited. The following case came before him one day: A man who kept a ferret, having to go into the country, left the cage with ferret in charge of a neighbor till he should return. The neighbor incautiously opened the cage door, and the ferret escaped. The owner was very angry, and brought a claim against his neighbor for damages. The following was the decision of the learned bailie: "Nae doot," he said to the man who had been left in charge, "ye was wrang to open the cage door; but," he added, turning to the other, "ye was wrang, too; for why did ye no clip the brute's wings?"

By the bad arrangement of clauses in composition, ludicrous blunders are sometimes made. A Wisconsin paper announced that the Board of Education had "resolved to erect a building large enough to accommodate five hundred students three stories high." In an English paper an advertisement appeared under the head of "To Let," of a house for "a family in good repair." *Punch* noticed this, and conjectured that "a family in good repair" must mean one in which none of the members were cracked. "The brooches would have been sent before, but have been unwell," was a note of apology sent to Dean Alford by his jeweler; and "Two sisters want washing," was an advertisement which appeared in the Manchester Guardian.

An amusing style of blunder is the "bull," for which the Irish get the most credit. It was an Irish editor who exclaimed, when speaking of the wrongs of his country: "Her cup of misery has been overflowing, and is not yet full!" It was an Irish paper that said of Robespierre that "he left no children behind him, except a brother, who was killed at the same time." Irish also was the cornet who, when writing home from India, praising the much-abused climate as really one of the best under the sun, added: "But a lot of young fellows come out here, and they drink and they eat, and they eat and they drink, and they die; and then they write home to their friends, saying it was the climate that did it!"

Though not so numerous as those of the Emerald Isle, Scotland is not without its specimens of this kind of blunder. Two operatives in one of the border towns were heard disputing about a new cemetery, beside the elegant railing of which they were standing. One of them, evidently disliking the continental fashion in which it was being laid out, said, in disgust: "I'd rather dee than be buried in sic a place." "Weel, it's the verra reverse wi' me," said the other, "for I'll be buried naewhere else if I'm spared."

Some blunders arise from misapprehension. A Bishop of Oxford sent round to the church-wardens in his diocese a circular of inquiries, including the question: "Does your officiating clergyman preach the gospel, and is his conversation and carriage consistent therewith?" The church-warden of Wallingford replied: "He preaches the gospel, but does not keep a carriage."

The Only Way.

Near the church of St. John de Lateran at Rome is the famous *Scala Sancta*, or Sacred Stair, said to have been brought from Jerusalem, and to be the same steps down which our Saviour walked from Pilate's hall of judgment. These steps are twenty-five in number, made of solid marble, and covered with wood to keep them from being worn away by the knees of the climbing pilgrims who come from all parts of the world. Martin Luther, three centuries ago, found the light of the gospel on that same stair. Dressed as a monk, with his shaven head and bare knees, he was creeping up those marble steps, hoping thereby to calm his troubled conscience and work his way to heaven, when all at once the voice of God was heard crying in his soul: "The just shall live by faith." Obedient to the heavenly voice, he saw his error of trying to earn his title to salvation by his own pains and works; and leaving the city in disgust, he went home to nail his "Theses" to the church door at Wittenberg, and to kindle the fire of the glorious Reformation.

Yes, Luther found the true way to heaven, not by climbing that Sacred Stair on his naked knees, but by simple faith in Jesus, who said: "I am the way, the truth and the life; no man cometh to the Father, but by Me." If you would ever enter heaven you must do it by the same way.

That way *is an ancient way*. On it the saints of God have walked in every age—patriarchs like Abraham, prophets like Samuel, judges like Gideon, apostles like Peter, martyrs like Stephen, mothers like Eunice, and children like Timothy, who knew from boyhood the Holy Book, and by it became wise unto salvation.

It is a narrow way; for "strait is the gate and narrow is the way, that leadeth unto life, and few there be that find it."

It is a holy way—"the highway of holiness." Here is God's pass word to all who enter it: "Except a man be born again, he cannot see the kingdom of God."

It is a difficult way. All its pilgrims, be they old or young, have some cross to carry. Like Bunyan's pilgrim, they must climb the hill Difficulty, and fight with Apollyon.

It is a safe or well guarded way for the angels encamp around it; and as the mountains are round about Jerusalem, so the Lord Almighty is round about its travelers.

Finally, *it is a freely open way*—free as the sun that shines on the evil and the good; free to all men, without money and without price, whatever the color of their skin or the land of their birth; free to the richest, if they only become poor in spirit; free to the poorest, if they only seek to be rich in faith; free to the wisest, if they only wish to be taught of God; and free to you, dear boys and girls. Only enter it now. You *need* to enter it, for you are not too young to sin, and not too young to die. Death may cut you off very soon, and your bed may soon be the little green grave. Enter it *now* while your hearts are tender; for the sooner you do so the earlier and the deeper will be your happiness.—Rev. A. Barnatyne.

Religious Intelligence.

—The Friends (Quakers) in Ohio number 9,017.

—The English Bible and Prayer Union, established for the consecutive and simultaneous reading of the Word of God, begins its fourth year with over 61,000 members in all quarters of the globe.

—It is said that the English Wesleyan Thanksgiving Fund, begun last year, is augmenting at the rate of $20,000 a week. It now amounts to over $350,000, and it is expected that enough will be subscribed to make it $1,200,000 which will put all the denominational schemes in excellent financial condition.

—The announcement is made in the Baptist Weekly of a piece of good fortune for Rochester Theological Seminary. It is about to receive an endowment of $136,000, the gift of five laymen—J. B. Hoyt, J. B. Trevor, Charles Pratt, and the brothers Rockefeller. Mr. Hoyt endows a chair of Hebrew language and literature, and the Rockefeller brothers provide a library and library building.

—The Belgian Bishops have issued a pastoral condemning the government project of law for the reform of primary instruction. They call it irreligious, because instruction in dogmatic religion is no longer made compulsory. At the end of the pastoral a prayer is prescribed closing with this sentence, "From the schools without God, and the schoolmaster without faith, deliver us, O Lord! Amen."

—The American Missionary Association began its work among the Freedmen at Fortress Monroe in 1861, where many colored refugees were gathered. In 1862 it employed 15 teachers; in 1870 the number reached 531, and in 1878 upward of 200. In all, the Association has employed 5,267 teachers and has planted Congregationalism in every State of the South.

—New Guinea is dangerously near New Britain, where the cannibals have recently been active; but the London Missionary Society has had stations in the eastern half of New Guinea, and the missionaries have not been molested. Between the two great islands and in China Straits there are numerous islands. Among these is Moresby, or Basilaki, which is peopled by cannibals. The missionaries of the London Society have long had their eyes on this island, hoping for an opportunity to teach its savages better ways. But it was necessary, as one of the missionaries says, to "move cautiously." The Basilaklans are among the most treacherous of human beings, and are besides quite numerous. They have occasionally visited the mission stations; but hitherto the missionaries have not returned the compliment. Basilaki is a sort of cannibal market. The neighboring tribes go there for materials for a cannibal feast, the same as civilized persons would to a butcher's market, and the Basilakians keep up the supply by raids upon neighboring tribes. Two of the "smartest teachers" in the New Guinea mission were selected to go to Basilaki. They left behind them in a safe place their wives and nearly all their goods, and put themselves at the mercy of the savages. There are now eight stations in the East Cape district of New Guinea.—Independent.

—That delightful center, to every American, of Christian life in Paris, the American Chapel, supports three stations connected with the work of the Rev. Mr. M'All. As we noticed a few weeks ago the Industrial school conducted in the station on Avenue Wagram has been remarkably successful, and the hall became too small to accommodate those who wished to attend. It was resolved to enlarge it. The Parisian of April 24, announces the opening of the new hall on the previous Friday evening. The room was crowded to its utmost capacity. Addresses were made by Rev. Messrs M'All and Gibson, and pastors Fisch and Bersier. There were also present Rev. Dr. Forbes, chaplain of the English Embassy; Rev. T. Baron Hart, of the English Congregational Church; Rev. Mr. Patterson, of the Scotch Presbyterian Church, and Madamme la Comtesse de Castries, mother of la Marechale de McMahon. The congregation of the American Chapel was well represented; the Rev. Mr. Hitchcock, the pastor; the American Minister, General Noyes, and Mrs. Noyes, with others being in the audience. General Noyes and Mr. Hitchcock made addresses in English, which were translated by Pasteurs Fisch and Bersier. The occasion was one of rare interest.—Christian Intelligencer.

—The Board of Directors of the Home, Frontier and Foreign Missionary Society of the United Brethren Church, began its annual session on the ninth of April, in Westerville, Ohio, in the chapel of Otterbien University. The board consists of the five bishops of the church, the secretary and treasurer of the society, and six directors. The annual sermon was delivered by Rev. J. L. Luttrell, of Fort Wayne, Ind. The report of the secretary, Rev. D. K. Flickinger, shows the missionary interest of the church to be in good condition. For nearly twenty-five years the church has supported a mission at Shengay, near Freetown, on the western coast of Africa. This mission has, at present, six missionaries and nineteen preaching stations. To this mission the Rev. D. F. Wilberforce, a native of Africa, whom the church educated, and who graduated from the Dayton High School last June, has been sent during the past year. The whole Sherbro country surrounding Shengay is open to the work of this church. The church sustains four missionaries in Germany. In this country it has missions in Canada, on the Pacific Coast, among the freedmen of Virginia, in Tennessee, and in most of the Northern States and Territories, especially in the West. The report of the treasurer, Rev. J. K. Billheimer, shows the total receipt of the past year to have been $37,787 82; total expenditures, $35,329 85. The society has a permanent interest bearing fund of $45,000. It has, also, some indebtedness, from which it earnestly desires to be relieved.

—The Church Missionary Society, like most great institutions, had a small beginning. It was founded eighty years ago, and began its work by sending letters to godly people asking their prayers, the interest of their friends, and for missionaries. It was said that those who fulfilled the first request rendered the Society the most valuable aid. The first year £91 was received, but no offers for service in the mission field; and it is a remarkable fact that the Society had to look to German Protestantism for its first missionaries. Of these 20 out of 27 were Germans. Most of the 20, however, took English wives with them; and thus English women, instead of English men, first represented the Society in heathendom. Having no men to send out at first, the Society made preparations to promote the study of Susu, Arabic, Chinese and Persian, and it was to the Susu tribes in West Africa that the first missionaries were sent, in 1804. In 1809 men were sent to Australia, and Abdul Masih, Henry Martyn's first Mohammedan convert, was engaged as an agent in India, before English missionaries were permitted to enter. After 1814 the Society's missions multiplied rapidly. In the two years following that date the Sierra Leone, Mediterranean, Calcutta, Madras, Travancore and New Zealand Missions were begun. In 1818 22 the Bombay, Tinnevelly, Ceylon and Rupert's Land Missions were added. The Telugu Mission was opened in 1841; East Africa and China in 1844; Yoruba in 1845; Sindh and Fuh-kien in 1850; Palestine and Hudson's Bay in 1851; the Punjab in 1852; Mauritius in 1856; the Niger and the North Pacific in 1857; Oudh, the Santal and Athabasca in 1858; Madagascar in 1860; Japan in 1869; Persia in 1875; the Nyanza in 1876. In all, the Society has from the beginning sent out 800 missionaries (men,) of whom 439 were trained at the Islington Missionary College and 126 were university graduates. There were no converts in the first twenty years and no baptisms. Now there are 30,000 communicants and 120,000 adherents, while in 1877 2,355 adults and 4,618 children were baptized. The Society found little favor at first with those in authority. The Archbishop of Canterbury would only promise to "look upon the proceedings with candor," and the Society had no bishops among its members for the first fifteen years. Four archbishops and seventy bishops are now among its patrons, and it is but just entering upon the career.—Independent.

Our Young People.

BE IN TIME.

Be in time for every call;
If you can, be first of all—
Be in time.

If your teachers only find
You are never once behind,
But are like the dial, true,
They will always trust to you—
Be in time.

Never linger ere you start
Set out with a willing heart—
Be in time;
In the morning up and on,
First to work, and soonest done—
This is how the goal's attained,
This is how the prize is gained—
Be in time.

Those who aim at something great,
Never yet were found too late—
Be in time.
Life with all is but a school;
We must work by plan and rule,
With some noble end in view,
Ever steady, earnest, true—
Be in time.

Listen then to wisdom's call,
Knowledge now is free to all—
Be in time.
Youth must daily toil and strive
Treasure for the future hive;
For the work they have to do,
Keep this motto still in view—
Be in time.

The Daughter of a King.

"I wish I were a princess!"

Emma stood with the dust-brush in her hand, pausing on her way upstairs to her own pretty little room, which she was required to put in order every day.

"Because then I would never have to sweep, and dust, and make beds, but would have plenty of servants to do these things for me."

"That is a very foolish wish," her mother replied; "and even if you were a princess, I think you would find it best to learn to do all those things, so that you could do them in case of necessity."

"It never is necessary for princesses to work."

"There my little girl proves her ignorance. If she will come to me after her work is done I will show her a picture."

The little bedroom was at length put to rights, and Emma came to her mother, reminding her of her promise about the picture.

"What do you see, my child?" her mother asked, as she laid the picture before her daughter.

"I see a young girl with her dress fastened up, an apron on, and a broom in her hand.

"Can you tell me what kind of a place she is in?"

"I do not know. There are walls and arches of stone, and a bare stone floor. I do not think it can be a pleasant place."

"No, it is not. It is a prison, and the young girl is a king's daughter."

"A king's daughter."

"Yes; and her story is a very sad one."

"Please tell me about her."

"More than eighty years ago the King of France was Louis XVI and his wife was Marie Antoinette. They were not a wicked king and queen, but they were thoughtless and fond of pleasure. They forgot that it was their duty to look after the good of their people, so they spent money extravagantly on their own pleasures while the whole nation was suffering. The people became dissatisfied; and when finally Louis and Marie Antoinette saw the mistake they had been making, they tried to change their conduct but it was too late. The people, urged on by bad leaders, learned to hate their king and queen. They were taken with their two children and the sister of the king and shut up in a prison called the Temple.

"There were dreadful times in France then, and every one who was suspected of being friendly to the royal family was sent to prison and the guillotine. The prisoners in the Temple passed the time as best they could. The king gave lessons to his son and daughter every day, or read to them all, while Marie Antoinette, Madame Elizabeth and the young Maria Theresa sewed.

"After a time the angry people took away the king and beheaded him. And shortly after the little son was separated from his mother, sister and aunt, and shut up by himself in the charge of a cruel jailor. Next it was Marie Antoinette's turn to ascend the scaffold, which she did in 1793. Her daughter Maria Theresa was then left alone with her aunt, the Madame Elizabeth.

"But it was not long she was allowed even this companionship. Madame Elizabeth was taken away and beheaded, and then the poor young girl of sixteen was left entirely by herself in a dismal prison, guarded and walked on by brutal soldiers. For a year and a half she lived thus, leading a most wretched existence, and not knowing whether her mother and aunt were alive or dead.

"Years afterward, when she was free, she wrote a book about her life in prison. In that we read: 'I only asked for the simple necessaries of life, and these they often harshly refused me. I was, however, enabled to keep myself clean. I had at least soap and water, and I swept out my room every day.'

"So here you see a king's daughter, and the granddaughter of an empress—Maria Theresa of Austria, one of the most remarkable women in history—after having carefully made her toilette, sweeping the bare stone floor of her cell."

"Is that a true story, mamma?"

"Yes, Emma, every word of it; and there is much more that I cannot tell you now."

"What became of her at last?"

She was finally released from prison, and sent to Austria to her mother's friends; but it was a full year after she reached Vienna before she smiled, and though she lived to be more than seventy years old, she never forgot the terrible suffering of her prison life.

"But, my child, what I wished to teach you is, that though it is sometimes very pleasant to be a princess, it may be most unfortunate at other times. Yet there are no circumstances in life, either high or low, in which a woman will find the knowledge of domestic duties come amiss, and in which she will not be happier and more useful for possessing that knowledge."

Little children do not always comprehend everything at once; so I will not say that from that time forth Emma took delight in dusting and sweeping.

But bear in mind what woman is the most happy. Not the one who is the most ignorant and the most burdensome to others, but the one who uses her wisdom and her strength for the benefit of those around her, shrinking from no duty that she should perform, but doing it cheerfully and well.—Children's Friend.

A Boy's Leisure Hours.

What a boy does with his leisure is most important; what he gets in school is mainly drill or exercise; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters but very little what he undertakes, Latin, Greek, Hebrew, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing, but far more profitable.

A coachman was found obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, and so purchased a Latin grammar. Day by day he studied this, and finally mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of Virgil, my lady." "What! do your read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

The Snowflake.

Once upon a time, during a snowstorm, a few flakes fell upon a piazza. "How unhappy we are exclaimed one, "for, if the sun does not absorb us, we will sink down on the cold, hard stone beneath, there to melt away and die." "However," said another, "let us hope that a better fate awaits us." As he spoke, some one swept them all off.

The flake who had spoken so cheerfully on the piazza felt himself gradually sinking into the ground. He traveled slowly on, getting farther into the earth every day, until he came to the root of a plant. As he was, by this time, tired of being in the dark, he began to move up the stem, and one sunshiny day he found himself in the cup of a beautiful blue violet—no longer a snowflake, but a dewdrop. The violet was very much pleased at having such a beautiful visiter; she trained the leaves so as to protect it during the heat of the day, and did all in her power to keep it clear and lovely.

One day a robin flew down by the violet to rest himself. He talked to her and asked how she kept the dewdrop so fresh and bright. She told him how the dewdrop came to her, and how she contrived to keep it. After this the robin came every day to talk and sing to the violet. The summer grew hotter and hotter, and for a long time no rain fell. All the flowers faded except the violet; she alone was able to endure the heat. One day the robin flew down, not to sing, but to die. "Why, my pretty violet," said he, "how is it that while all the other flowers are faded and dying you are so fresh and lovely?" "It is," she answered, "because I have a charmed dewdrop that has lasted all through the summer." As she spoke she bent down her head, and bade the robin drink. He did so, and then raising his head he burst forth into a song of thanksgiving to God, who had ordained that the simple dewdrop should be the means of saving his life.

"CAN'T" AND "TRY."—Can't do it sticks in the mud, but try soon drags the wagon out of the rut. The fox said, "try," and he got away from the hounds when they almost snapped at him. The bees said, "try," and turned flowers into honey. The squirrel said, "try," and he went to the top of the beech tree. The snowdrop said, "try," and Spring soon threw Jack Frost out of the saddle. The young lark said, "try," and he found that his new wings took him over hedges and ditches, and up where his father was singing. The ox said, "try," and plowed the field from end to end. No hill too steep for try to climb, no clay too stiff for try to plow, no field too wet for try to drain, no hole too big for try to mend.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JUNE 5, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—118 CAMP ST., NEW ORLEANS.

Peril to Methodist Experience.

The Christian experience of the day is becoming confused and lamentably one-sided. The testimonies that we hear even in our Methodist love-feast, in many cases, lacks in the element of inward spiritual cleansing. One, and a very considerable current, seems to flow in the direction of a justification that is not attended by a conscious regeneration. Christ has paid the debt, and was delivered for our offenses. Resting in this, heaven is well assured. There may be no sense of victory over the easily besetting sin, no realization of a pure heart, and yet there is confidence of being accepted, and of final salvation through the merits of Christ.

None hold to the atonement as the ground of pardon and final salvation more stringently than do our doctrinal standards, but we do not divorce this doctrine from that of sanctification. While Christ has paid it all, still without holiness no man shall see the Lord. There is a meetness of character, a personal righteousness, a purity of heart, that coincides with pardon, and goes along with it. It is this aspect of experience that has fallen out of our testimony to an alarming extent. The mere seeker and the backslider are now advanced to the front, often witnessing to an assurance of justification, based upon a mental operation, rather than upon the felt power of a new life. Salvation is a matter of premises and conclusion, and not an actual sense of deliverance from the pollution and power of sin. Justification by faith is a wholesome doctrine, but it is a delusion to suppose that we are justified when sin still reigns in us, and the fruits of the Spirit are unknown. The kingdom "is righteousness, peace and joy in the Holy Ghost." The true believer receives the Spirit of adoption, crying: Abba, Father.

It has come to be a fashion to disclaim the very attainments in holiness which the Scriptures enjoin, and to seek to encourage the weak and troubled by relaxing the gospel demand of a perfect love. In some cases this may be the rebound from defective views of Christian perfection. It matters not how erroneously the doctrine has been advocated, we must insist upon a regenerated and sanctified nature, the attainment of personal holiness, and the witness of the Holy Spirit. The baneful breath of antinomianism and of imputed righteousness is already to be detected in our love feasts, and in the common religious talk of many of our people. The heterogeneous muddle of doctrines in the so-called unsectarian evangelists of the past few years has helped to corrupt and mislead. The miscellaneous and popular religious songs put forth by irresponsible individuals, and eagerly caught up and used without discrimination in our social meetings, have contributed largely to the result. Our pulpits have in some degree given way to a shallow sensationalism, and our doctrines are not preached as fully and habitually as in other years. Do one-half of our people know the distinctive meaning of justification and sanctification? Are they made to realize that they may and must be saved from sin, and that the adoption of sons, with the corresponding Spirit of adoption, is a present inheritance, and a blessing for the present hour?

Errors in doctrine are connected with false conceptions of experience. The true pulse of the church may be better felt in the experience meeting than anywhere else. And it is here that we think may be detected the beginnings of a serious disorder. There are false notes and discordant strains in the tone of our experiences. It is perhaps to be expected that the time of conversion and the attendant demonstrations should be less marked now than fifty years ago. But conversion, as embracing faith in Christ and a new creature, must be the same. Inward holiness must not be dissevered from the clearest and strongest conceptions of Christ's merit as the ground of salvation. Our testimony needs to be strengthened in regard to the work and witness of the Spirit in the heart, and in regard to the cleansing power of the blood of Christ. We are glad to hear people declare that their purposes are right, and that they are trusting in the atoning blood, but we should be gratified to hear more about victory over sin, and the blessedness of clean hearts.

The love-feast and the class-meeting are full of revelations and suggestions to the diligent and watchful pastor. He need not draw his bow at a venture if he be attentive to their voice.

Here and There.

—Last winter the Louisiana Legislature repealed the law establishing the Louisiana State Lottery Company. A bill was subsequently filed by the Lottery Company in the United States Circuit Court, praying for an injunction to restrain the State officers from interfering with its business. Upon the ground that the act of the Legislature repealing the Lottery Bill impairs the obligation of contract contained in the bill, the court granted the injunction, as follows:

The court orders and decrees that an injunction issue to the defendants requiring them to refrain from any interruption or disturbance of the said plaintiffs, their officers, agents, employees and servants in the exercise of any of the rights and privileges aforesaid, or in the management and prosecution of the business specified in the charter of the said company, under or in virtue of anything contained in the act No 41 of the General Assembly aforesaid, approved and promulgated the twenty-seventh of March, 1879.

Unless this decision shall be reversed by the Supreme Court, or unless the Constitutional Convention, now sitting, can find some method of relief, Louisiana will have to endure this iniquitous burden for fifteen years longer. The damage to public morals is already incalculable, and that which is to follow is something fearful to contemplate.

—One feature in the reports from every part of the church is most encouraging. The Sunday-school cause seems never before to have been so prosperous. From nearly every circuit the testimony is that the Sunday schools are in a flourishing condition, that new schools have been organized, and that they are generally furnished with our Southern Methodist Sunday-school periodicals. Our pastors are giving much personal attention to this department, and the people are becoming enlisted. We should aim at effective work. Superintendents and teachers cannot be too careful and thorough in their endeavors to lead the children to Christ. Their province is to mould the character of the young, to stimulate them mentally and spiritually, and to have them well instructed in the knowledge of the Bible. But beyond these objects is the conversion of the children. Something of the class meeting element might be mingled with that of the Bible class. A systematical catechetical course is desirable, and special attention should be given to memorizing Scripture. The more nearly we regard the young people in our Sunday-schools as preparing for active membership in the church the more practical will be the methods. Their conversion is, of course, first of all, then they must be instructed in the history, government and doctrines of Methodism, and their minds must be opened to the breadth and foundations of the Christian faith. Good and capable teachers are the greatest need of the Sunday-school. Our best educated and most devoted members should by all means give themselves to this work. It is a field in which the very choicest gifts are demanded. Christian women, especially, have found the Sunday-school a sphere of remarkable usefulness. As Sunday-school teachers, they can do a work for Christ and the church superior to that which they can do in any other department. Their labors in this direction have been one of the most considerable sources of the present revived condition of the Sunday-school cause. Many are already engaged in teaching, but there is room for many more.

—Another striking fact appears in the reports from the churches. The spirit of parsonage-building is growing in most of our Southern Conferences. This is a good sign in many ways. The foundations of an untrammeled itinerancy are being laid. Proper ministerial distribution is impossible without homes for the preachers. With them, the time of change is not very important as the trouble of obtaining houses, and of making gardens is obviated. The move can be made in March or April as easily as in December, and the times of holding the Conferences need not be limited to two or three winter months. A well-built and commodious parsonage is an important contribution to the preachers' support, because what it saves in rent is added to his salary. A parsonage has a tendency to unite and solidify the circuit. It is an institution in which every society is equally interested, and in which all have an equal proprietorship. Parsonages have their weight and influence in the Bishop's council, and the circuit or station that builds a parsonage is doing well for itself. While about it, aim to make the parsonage a comfortable and attractive home—at least of average quality with the homes of the people among whom it is located. Paint and shrubbery, and neat and attractive surroundings, have a decided value. The minister's wife will appreciate these things, his children will be impressed by them with a feeling of respect for the church and the itinerant calling, and the outside world will judge of the church by the way in which its pastors live. The itinerant has no other home, and this should be made as sweet and beautiful as possible. And then, on the other hand, the preachers should take care of the parsonages they occupy. They should see that nothing is wantonly destroyed, that garden and shrubbery be not neglected, and that the premises be left in better condition than they found them. It is, of course, always gratifying to the preacher to leave the parsonage in good order for his successor.

—The appeal of our Missionary Secretary will not be in vain, we hope. The need of money is urgent, and the collections should be made as soon as possible. Our collections ought to be made for foreign missions early in the year. There is no good reason why nearly the entire assessment should not be in the hands of the treasurer by the first of May. Such prompt attention would save a great deal of anxiety and embarrassment, and enable the board to move vigorously, and with hopefulness. With our Sunday School Societies, our Woman's Missionary Societies, and with every pastor imbued with missionary zeal, the results this year ought to exceed the faith of the board. Oh! for enlargement in the spirit of missions.

Religious Spasms.

The time is approaching when the doctor, who is "death on fits," should be on hand. The annual periodicity has nearly completed its round, and quite a number of our people are getting nervous and shaky. July and August and September are remarkable months for the production of religious spasms. It may not be uninteresting to diagnose a case of religious fits. A religious spasm is remarkably different from every other kind of spasm. There is a suddenness about an ordinary spasm which takes away your breath in an instant. The patient, apparently in good health, without any premonitory symptoms, all at once is seized with the paroxysm which prostrates him. The religious spasm is characterized by none of this suddenness. The symptoms are well marked previous to the paroxysm. The time may be long or short, according to the circumstances of each case. One of the first symptoms, and one clearly developed in every case, is spiritual apathy. So well defined is this symptom in some instances that one would suppose the patient could never be affected, even by a spasm. There is a lingering lethargy and a languid latitude about church work which makes the pastor of the patient feel as if a great big rough rock was sinking down into his soul. There is a sort of spiritual laziness which develops into a marvelous activity in endeavoring to put off all church work on others. Another symptom is discovered when the patient asks the pastor about the revival meeting. "As the hart panteth after the water brooks," so panteth his soul after the revival meeting. As the wounded deer leaves the herd and seeks the cool shade of solitude to ruminate in silence over his misfortunes, so this patient seeks retirement from the bustle of busy church-workers, and pines in secret for the dawn of the day that shall usher in the revival meeting. The past is gone, the present is not in his thought, for hope and expectation and desire have all gone forward, looking for the day of the revival meeting. Another symptom presents itself so strongly when the pastor announces the time appointed for protracted services that there can be no doubt that the case is in a fair way to develop itself in all its worst features. There is no mistaking that pulse and eye and tongue. The pulse is much quicker and fuller. There is a peculiar gleam of satisfaction stealing from under the eye-lashes. The patient looks like he wanted to put his arms around the pastor's neck, and give him the apostolic kiss of charity.

These are some of the premonitory symptoms. When the protracted services begin the patient is on hand, listening to every sermon, joining in every song, and responding heartily to every prayer. As the services deepen in interest, as the preaching pushes to the conscience the truth of God, as the singing swells in volume and spirituality, as the praying lifts sinners up toward the throne of grace, the patient exhibits unmistakable symptoms that the religious spasm, with all its intenseness, is upon him. For days, yea, even for weeks, his other self is so completely lost sight of that people begin to think that he is certainly another being. He is all energy and fire, all zeal and enthusiasm, ready like Peter to fight for his Lord, and to go with Him to prison and to death. But after the meeting, when the bustle subsides and things begin to settle down into the every-day routine, the patient's courage begins to withdraw, energy flags, zeal languishes. The symptoms of reaction are so marked that people begin to see manifestations of that other self which for a time was hidden. The new duties, which always follow revival services, seem to dampen his fervor, and the prospect of *hard work ahead* frightens him away from his fellows into what he thinks is a solitary communion with God.

Thus he spends his religious life, running around this circle, enjoying, seemingly to the utmost, the special seasons of reviving grace, and *doing nothing* for the glory of Christ.

If this were an exceptional case it would not be a matter of so much regret, but the sad fact is that very many church people are afflicted with these spasms. They act as if they were going into the kingdom of glory, not by walking steadily, nor by running continually, but by jumping occasionally. They take a jump at every revival meeting, and if they would examine carefully the heel marks they would find that the first jump they made was the best. Who will show us a remedy that can be applied to these cases of religious spasms?

C. W. CARTER.

The Marvin Monument.

The St. Louis Christian Advocate, of May 28, gives the following account of the Marvin Monument and its dedication:

Agreeably to notice previously given, the monument erected to the memory of Bishop E. M. Marvin was dedicated on Wednesday of last week, with solemn and impressive services being held on the ground from three to five o'clock in the afternoon of that day, in the following order:

1. The singing of a special hymn.
2. Prayer by Rev. R. M. Jones, of Wright City.
3. Address of presentation by Mr. J. E. Hall.
4. Response, by Rev. J. W. Lewis.
5. Oration by Bishop D. S. Doggett, of Richmond, Va.
6. Long meter doxology: "Praise God."
7. Benediction by Rev. J. C. Berryman, of Bellefontaine, St. Louis county.

A large number of persons, both from the city and county, were in attendance, among whom were quite a number of ministers of our own and of other denominations—many of them from a distance.

THE MONUMENT

is of light gray granite from Hurricane island, Me., designed by Mr. H. W. Kirchner, of St. Louis, and made under a contract with Messrs. Hall & Price, St. Louis. The material is similar to and is from the same quarry as the granite used in fronts of the new customhouse in this city.

The pedestal of the Marvin Monument is four feet four inches high, formed of three bases, the lower of first one being seven feet square and eighteen inches high. On the pedestal rests the die, a stone three feet seven inches square and three feet two inches high, with its four faces highly polished and cut in bas relievo as square shields with moulded round corners. The die is the only part of the monument that is polished, the other parts having hammered surfaces. On top of the die rests the plinth, a stone two feet ten inches square and eighteen inches high, heavily moulded in eight outlines. On this plinth rests the shaft, two feet three inches square at the base, pointed at the top, and twenty feet high. This shaft is a monolithic obelisk of the Egyptian order. The total altitude of the monument is about twenty nine feet, excellent in its proportions, simple in its style, and noticeable for its symmetry.

The southern face of the second base has in bas-relievo block letters six inches square the word "Marvin." On the south face of the die is cut in small and plain square letters the following inscription:

ENOCH MATHER MARVIN,
Bishop
METHODIST EPISCOPAL CHURCH, SOUTH.
Born in Missouri, June 12, 1823.
Entered the Ministry 1841.
Ordained Bishop 1858.
Died in St. Louis, November 26, 1877.

THE CEREMONIES.

The monument stands less than two yards east of the Bishop's grave. The Memorial Association had chairs placed north of the grave for the Marvin family, and had erected a large platform, with chairs for the officers and managers of the association, and the speakers and clergymen who were to take active part in the dedication exercises. These exercises were witnessed by nearly twelve hundred persons, two-thirds of the spectators being ladies. The observers seated themselves under the shade of the trees on the monument knoll and the surrounding and nearest knolls.

Bishop Doggett, in his oration, spoke eulogistically of his late colleague, and instructively of the consecration of a monument to transmit to posterity the appreciation of Bishop Marvin's life, character and work. The oration was eloquent, positive and pathetic in its character, and was attentively listened to for an hour. In closing the oration he offered a consecration prayer.

The oration was regarded as a most masterly effort, both as to matter and manner of delivery. Thus was performed a labor of love by an appreciative and affectionate people.

The following, which we find in the Christian Union, has its bearings upon the lottery question in Louisiana. The evils attending the lottery in England are, for the most part, such as attend it here and everywhere.

THE END OF THE LOTTERY IN ENGLAND.

Whatever was the mischief socially and morally produced by the State Lottery, it was immensely aggravated by the spirit of gambling which it evoked. As comparatively few persons could buy a sixteenth, there sprung up a trade among a mean order of brokers of insuring numbers. This was in effect betting. In return for, say a shilling, the sum of one pound would be promised if a specified number turned up a prize. At one time, when the mania was at its height, the insurance-office keepers employed men to canvass for customers all over London, chiefly among domestic servants. From carrying a red morocco pocket-book in their hand, wherein to inscribe the names of insurers, they become known as "morocco-men." It has been stated, on credible authority, that in 1800 on an average each servant in the metropolis spent annually as much as twenty-five shillings in this vile practice of lottery insurance; the sum total so expended for a year by the wage earning classes generally being estimated at half a million sterling. The disorders—suicides, robberies, pilferings, brawls, fighting and cheating—caused by these "Little Goes," as the insurance practices were familiarly termed, were so clamant that in 1802 an Act of Parliament, 42 George III. cap. 119, was passed for their suppression. The preamble of the Act refers to the great sums of money "fraudulently obtained from servants, children and unwary persons, to the great impoverishment and utter ruin of many families." The penalty of carrying on Little Goes, or any other lottery whatsoever not authorized by Parliament, was a fine of five hundred pounds, the offender to be treated as a rogue and vagabond.

Subsequently to 1802 Little Goes maintained only a clandestine existence, like the betting-houses in connection with horse-races in the present day. At length the State Lottery, the parent of these depravities, wore itself out of date. By the more thoughtful part of the community it could no longer be tolerated. Government became ashamed of it, and saw that other means must be adopted to help the revenue.

Among the Editors.

Zions Herald.

—We are sent as ministers for the salvation of the people. Some men seem to think they are commissioned simply to purge the churches. Their first and principle work is to put down any conspicuous men and women who do not at once yield their judgments to the views of the new minister. They have plans of their own. They do not ask any advice about preaching, or "running prayer-meetings." If any persons have other notions, it is all the worse for them. They are accustomed to work on their own lines, and everybody must "look out for the engine when the bell rings!" They pride themselves upon bearing about the scalps of many leading men in the societies where they have heretofore been. They magnify the priestly office, and desire the laymen to attend simply to their own duties. Now the result almost inevitably is that in nine cases out of ten the harmony of a church is broken up, and its temporal and spiritual prosperity perilled by such a course. We are to save men, not to destroy them; to learn their peculiarities; to meet them where they are, and, by Christian courtesy and faithfulness, to gradually shape them into such characters as we would have them bear. It is a comparatively short and easy work to denounce, discourage and drive away men from the church; it is a Christ-like office to bear with them, suffer patiently from them, and win them, by God's grace, to their own salvation.

Richmond Christian Advocate.

—Let the staple of preaching be historical, critical, exegetical, and the church will be orderly, well instructed, but probably in no high degree spiritual. Let the preaching have a more direct relation to personal salvation—let it deal closely with sin, repentance, faith, holiness—let the church have, week after week, these subjects presented, explained, enforced, and the profiting of many will appear. It is well known that many preachers, less richly endowed than some of their brethren, have yet larger measures of success in all that deserves the name. Is not this largely due to the fact that they seldom present any topic that is not vital? The ministry sometimes wonders at its want of success, deplores it, and seeks explanation in everything except in what, apart from anything else, would alone account for it. The preaching may have been interesting, but not of a kind to produce awakening, lead to repentance, encourage faith, or to move and guide to a holy life.

New York Christian Advocate.

—The last few months have been months of great spiritual prosperity. Thousands have been born into the kingdom of peace. Their names have been entered upon the record of the church as probationers, and they have been assigned to class. They are young and tender. They do not understand the wiles of the adversary. The varieties of temptation that will beset them are too many for mention. Peril lurks for them. Some watchful eye must detect the first sign of discouragement and hasten with words of cheer. Difficult as it has been to bring these souls to true repentance and faith, it will be no less difficult to keep them in the way.

The Churchman.

—The church seems likely to be overrun by heathens. She need not fear persecution; she has always flourished under it. But she may well dread being taken up and "patron'zed" by those who care nothing for her Lord. She suffers when fashion sends its votaries to church in Lent, for in this way the real purpose of Lent and of church-going is hidden and stifled. She suffers, too, when men who are not communicants, who refuse to offer the worship which Christ enjoined, undertake to promote her temporal interests.

For the expedients which they resort to are foreign to her principles and her spirit, and sooner or later bring her into disrepute and smother her truer instincts. She suffers, too, when all men join apparently in her observance of holy Easter. For their celebration is only on the surface. They gladly turn the Lord's day into a festivity, delighting themselves with the glad music and the fragrant and beautiful flowers, but thinking nothing of the grand truth which has given birth to, and been perpetuated in, the great festival. She must constantly withstand the approaches of people who attend her services simply as a matter of taste and enjoyment, until she can teach them what it is to be a citizen of the kingdom of God, and what are the duties of such citizenship.

London Methodist.

—Notwithstanding the diversities of views and interests, the state of the law, as affecting intemperance, cannot long remain as it is. The vote of 169 members on the eleventh ultimo, in favor of Sir Wilfrid Lawson's Local Option Resolution, was an unmistakable indication that ere long the people of any district or town must have power to protect themselves against the licensed temptations which have done so much to demoralize our country. There is evidently a growing public opinion, based on bitter experience. The public conscience is becoming more and more impatient of the diplomatic excuses of statecraft and the adroit evasions of candidates as to this question, and will by and by brook no refusal to apply the remedial force of law to the crying national evil. This must be done, or else the people must be empowered to apply it for themselves. It is true the interest and the influence of "the trade" are immense. But the interests and the power of the nation are far greater; and if the nation is blind to its interests, or so unpatriotic as not to exert its power against its deadliest foe, Britain's sun must soon set in the dark reign of drink, with its swarming progeny of vice and misery and crime. This, however, is a catastrophe which will be prevented by the emphatic and unmistakable voice of the community under the inspiration of a conviction which is sinking deeply into the public mind that "the trade," fortified in the present state of the law, courted by too many politicians, and, alas, by some clergymen, enlarged to its present enormous dimensions by the debasement of the people, affecting to sway the election and shape the measures of our rulers, will demand nothing less than some such radical treatment as swept away our unjust corn laws and our accursed slave trade.

Change in the Ratio of Representation in the General Conference.

It appearing by the figures submitted to the College of Bishops, May 12 1879, that the Constitutional Amendments, recommended by the last General Conference, had been concurred in by the Annual Conferences, by a very large majority, it was, therefore, ordered that the fact be published in the church press, and the book editor be instructed to make the required alterations in the Book of Discipline.

D. S. N. MCTYEIRE,
Sec. College of Bishops.

General Minutes of the M. E. Church, South, for 1878.

We are now able to complete our Recapitulation of the General Minutes just prepared for the press. Many persons have applied for the statistics, which we give in brief: Traveling preachers, 3 457; superannuated, 306; local, 5,762; white members, 783 211; colored, 1 428; Indians, 4 698; total ministers and members, 798 862; increase in 1878, 24 129. Infants baptized, 25 049; adults 38 071; Sunday-schools 7,262; teachers, 54 867; scholars, 391 293; increase in 1878, 28 130. Collected for Conference claimants, $60 425 71; for foreign and domestic missions, $110 551 17—this includes only what was reported in the Annual Conferences—not special donations, nor the collections of the Woman's Missionary Society. We hope to have the minutes printed without delay. We have had hard work to collect and edit the materials, and have spared no reasonable pains to secure correctness.

THOMAS O. SUMMERS,
Book Editor.

A Response.

The following note is in the right spirit. The urgent needs of our missionary treasury call for general searchings of heart. We have forwarded the money—$10—to Dr. Wilson, Nashville.

SHILOH, UNION PARISH, LA.,
May 26, 1879.

DR. PARKER: In the beginning of this year I set aside a small sum, to be devoted to the cause of my Master. Bro. Allen's late stirring appeal in behalf of China, published in the NEW ORLEANS CHRISTIAN ADVOCATE, has inspired me with

the desire to contribute my mite toward enlightening that benighted people. Inclosed find $10, which you will please have appropriated in that direction, and oblige,

Very respectfully,

JULIA M'CORMICK.

The programme of commencement exercises of Southern University will be found on our eighth page. Rev. Felix R. Hill, of Mobile, delivers the commencement sermon, on Sunday, June 29, at half-past ten P. M. Our friends at Greensboro will have a royal time. We wish it were in our power to be there to enjoy the rich treat in store for those who are so fortunate as to attend. The friends of education should rally strongly at the commencements of our own institutions, and by all means strengthen and encourage those who are giving time and ability to the vitally important interest.

For programme of commencement exercises of Alabama Conference Female College, Tuskegee, Ala., see eighth page. Dr. R. H. Rivers preaches the sermon, on Sunday, June 15, at ten A. M. Rev. J. M. Crews delivers the literary address on Tuesday June 17. The exercises promise to be more than usually attractive. The members of the Alabama Conference are specially invited to attend.

The commencement exercises of Mansfield Female College are published on the eighth page. Commencement Sunday is June 22. Rev. Robert Randle delivers the annual sermon. Rev. Joel T. Daves delivers the literary address on commencement day, Wednesday, June 25.

Rev. Joseph H. Davis, of the Virginia Conference, died in Westmoreland county, Va., May 9. The Richmond Christian Advocate says:

He had reached threescore and ten, and served the church with signal fidelity far on toward a half century. In those many and faithful years he had preached in the cities and in the circuits, from the mountains to the sea shore. He sat in the General Conference, and held for years the presiding eldership, and for some time the presidency of one of the Conference colleges.

The Raleigh Christian Advocate of May 28, speaking of the recent revival in Raleigh, N. C., says:

Our meetings closed last Sabbath night. For nearly seven weeks we had been holding services day and night. There were one hundred and sixty-two persons converted to God at Edenton St., and sixty five have joined the church; and eighty two were converted at Person St.; and thirty-one were added to the church. Others will join soon. We left several penitents at the altar pleading for mercy.

The trustees of Seashore Camp Ground are to hold a meeting on the ground, on Wednesday, June 18. See notice on the eighth page.

An Earnest Appeal.

The following appeal is sent to the friends and members of the church, to which special attention is called.

J. B. M'FERRIN, Book Agent.

The Book Committee of the Methodist Episcopal Church, South, at their entrance into office, found the indebtedness of the Publishing House to be $300,000, of which $18,300 is the original purchase money for the ground, and secured by the vender's lien. $100,000 is in ten per cent. bonds, secured by a mortgage on the entire property of the house; and the remaining 182,000 is mainly a floating debt with no security whatsoever.

We undertook to pay as it accrued the interest on the ten per cent. bonds, and appealed to all other creditors to withhold all demands for payment until July 1, 1879, so as to afford time to test by actual experiment the business capabilities of the house under our management, and upon this ascertained basis to project and endeavor to execute plans for its relief. At the end of eleven months we are enabled to make the following statement of facts:

First, The house, under the present management, has paid all its current expenses up to May 1, has paid the $10,500 of interest accruing on the first mortgage bonds, has a few thousand dollars in hand, an increased stock in trade, and a constantly growing business; so that the committee are convinced of its ability to pay, four per cent. on its entire indebtedness, meet all current expenses, and provide an annual fund for the gradual reduction of its debt.

Secondly, There have been procured satisfactory subscriptions to four per cent. bonds of the house to the amount of $221,000, on the condition that they are to be issued, and the contract binding, when the entire $300,000 have been provided for in subscriptions esteemed by the committee good and valid.

Hence there now remain to be subscribed to these bonds $79,000 necessary to bind the $221,000 of subscriptions already made, and to provide for the entire $300,000, with the near approach of July 1, the limit of the indulgence asked by us, and promised by our creditors.

A failure of this scheme we would regard as end of all hope to relieve the embarrassments of the house—a disaster remediless, and too ruinous to contemplate; and a failure to complete the subscription within the time granted by our creditors would lessen public confidence, damage our credit, and be hazardous to the entire scheme.

All who feel any concern for the honor and future of our church, or interest in its great Publishing enterprise, must see the urgency of its present demands, and the vast importance of prompt and liberal subscriptions to these bonds.

While the Book Committee are grateful for their ability to make this showing, they "rejoice with trembling," and, between hope and fear, await the response of the church and its friends to this urgent and final appeal of immediate help.

JAMES WHITWORTH, President.
W. H. MORGAN, Secretary.

Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., May 12, 1879

ACTION OF THE COLLEGE OF BISHOPS ON THE PLAN OF RELIEF OF THE PUBLISHING HOUSE.

We have been invited to attend the late session of the Book Committee, and have heard carefully prepared statements of each of the departments of the business of the Publishing House for the year past.

It gives us great satisfaction to say that the management has been safe and successful beyond our most sanguine expectations. We recommend the members of our Communion and its friends to meet the book agent in the spirit of prompt liberality, and close up, by the first of July, what remains to complete the subscription required to set the house free from all its embarrassments.

H. PAINE, Chairman.
H. N. M'TYEIRE, Secretary.

(A true extract from the Journal.)
NASHVILLE, TENN., May 10, 1879.

Periodicals.

—Our Nashville Sunday-school periodicals for June are out in fine style. This is our first acquaintance with the Infant Class. It is designed, we suppose, for the very youngest readers. It is a very attractive little sheet, and will be heartily appreciated. The Magazine has: Destruction of Tyre, with engravings, by Rev. A. W. Wilson, D. D.; Our China, by Rev. D. C. Kelley, D. D.; Helping Hand for Women, by J. W. B.; The Successful Sunday-School Teacher, A Cameo, by C. Rosser James; Christian Rejoicing. The editorial departments are, as usual ably and judiciously filled. Our reports from all parts indicate that our Sunday school publications are growing in favor. They ought to have universal acceptance and use in all our schools.

—Lippincott's Magazine for June has: State and Society in Ottawa, Illustrated; Why Do We Like Paris? concluding paper, Illustrated; A Strange Story; from the Coast House Keeping in Texas, Illustrated; Two Sonnets; Women's Husbands; 3; The Barber of Midas, part 1; With White Hands; My Village in the South, part 4; Through Winding Ways; Sir William Johnson, Bart; Played Out; American Fiction; Monthly Gossip; Literature of the Day.

—Sunday Afternoon for June has: At Home from Church; How Civilization Favors Our Birds; Four Elements of a Great Art; Was He a Traitor? Decoration Day, 1879; The Conflicts of Labor and Capital in England; Letters from Cape Cod; Old Catholicism from Its Own Point of View; Republic and Church in France; An Experiment, and What Came of It; Calvin the Sinner, 10, 11; The New Minister at Brayton; The Still Hour; Editor's Table; Literature.

—National Repository for June has: Rio de Janeiro, Illustrated; Ostrich Farming, Illustrated; A Tuesday Evening Sermon; The Riddle; Voices in the Wind; Studies of the Town; Old and New Japan; A Worshiper of Nature; The Hebrew Craftsman; Louis Antoine Garnier, Pages; The Gossip of History; Editorial Miscellany.

—The Popular Science Monthly for June has: 1. The Condition of Women from a Zoological Point of View. 2 Selecting a First Meridian. 3. The Study of Physics in the Secondary Schools. 4 Modern Science in Its Relations to Literature. 5 Observations on the Chameleon. 6 The United States Life Saving Service. 7. Diseased Condition of the Faculty of Wonder. 8 Are Explosions in Coal Mines Preventable? 9. Chemistry in Its Relations to Medicine. 10. The History of Games. 11. Whales and Their Neighbors. 12 Sketch of Prof. Clifford, with Portrait. Correspondence. Editor's Table. Literary Notices. Popular Miscellany. Notes. The Popular Science Monthly is conducted by E. L. and W. J. Youmans. Published by D. Appleton & Co., New York. Price, 50 cents per number, or $5 per annum.

—The North American Review for June has: Mon Testament Epitre—an Unpublished Poem by Voltair; National Appropriations and Misappropriations, by Gen. Garfield; The Stagnation of Trade and Its Cause, by Bonamy Price; The Education of Freedmen, by Harriet Beecher Stowe; Secret Mission to San Domingo, by Admiral D. D. Porter; Sacred Books of the East, by Prof. Max Muller; Evolution and Theology, by Prof. Simon Newcomb; The Pacific Railroad, by Henry V. Poor; Current Literature, by Mayo W. Hazeltine; Will England Return to Protection?—a letter to the editor by the Right Hon. John Bright, M. P.

MARRIED.

KEENER—MATHEWS.—At the Carondelet Street Church, May 27, 1879, by Bishop J. C. Keener, Rev. John O. Keener, of Alabama, to Miss Phala H. Mathews, daughter of Rev. John Mathews, of this city. No cards.

CHADWICK—HAYS.—At the residence of the bride's mother, Leake county, Miss., April 17, 1879, by Rev. John W. Ellison, Mr. John W. Chadwick and Miss H. C. Hays.

WIMBERLY—CAMERON.—At the residence of the bride's father, near Stevenson, Ala., May 2, 1879, by Rev. W. T. Andrews, Mr. Joel R. Wimberly to Miss Frances J. E. Cameron, daughter of Rev. W. E. Cameron, of the North Alabama Conference.

INMAN—JOHNSTON.—At the Methodist Church, in Madison Station, Ala., April 17, 1879, by Rev. W. T. Andrews Mr. J. F. Inman to Miss E. S. Johnston, all of Madison, Ala.

CHAMBLESS—MEEK. In Enterprise, Miss., April 8, 1879, by Rev. J. T. Heard, Mr. W. H. Chambless and Miss Lena K. Meek, all of Enterprise.

BEEDEN—McDONALD. In Quitman, Miss., May 21, 1879, by Rev. J. T. Heard, Mr. Henry Beeden and Miss Alice McDonald.

EDMONSON—BUCKLEY. In Clarke county, Miss., May 25, 1879, by Rev. J. T. Heard, Mr. W. H. Edmondson and Miss Margaret J. Buckley.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES of the ADVOCATE will be mailed when desired, to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO.—Fruit jars Mason pints, $1 quarts, $1 25; two quarts, $1 50 per dozen; American Chinaware sets $15 $18. Equal in looks and usefulness, to French China. 19

WOOD.—At 116 Jackson street cheap wood of all kinds can be had. See advertisement.

OPELOUSAS PACKET—Ship by the reliable Fanchon your freight to Washington, Opelousas and other points. Her captain, H. H. Broad, is a worthy gentleman, and it is a pleasure to do business with him. See advertisement.

TOBACCO.—Messrs. Graignard & Schneider are successors to their fathers, and two more honorable gentlemen it would be hard to find. Their brands of chewing and smoking tobaccos, also snuff, can be relied on as the best in the market. See ad.

TOURISTS, ATTENTION!—The tide of summer excursion travel that for two or three years past has set toward the resorts of the North west with its grand scenery of mountain, lake and river, its numerous charming retreats and cozy nooks, will this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular Great Jackson Route. The time has been reduced one day, and with no change of cars to Chicago, and but one change to points beyond. a trip to the great North west is now made with as much ease, and in as short a time as formerly. At Baden Springs or the lake shore villages. Already considerate fathers are securing accommodations, at desirable points of rest, for wearied mammas and charming daughters (worn down by their efforts in the cause of charity during the past, more than usually exciting season,) and besiege the ticket office for choice sections in the sleeping cars. In another week the travel will have fairly started, and we predict for the Great Jackson Route a business it will tax its best efforts to accommodate. Sale of excursion tickets will begin on May 20. They will be good to return until November 1, thus giving ample time to enjoy the summer and fall seasons. Full information, with descriptive circulars and guide books profusely illustrated, in the highest style of the printer's art, may be had on application to A. D. Sheldon, ticket agent, 22 Camp st., corner of Common.

COUGHS, COLDS, ASTHMA.—If you are troubled with any of the above unpleasant afflictions, "Laplace's Indian Turnip Pectoral Balm" will relieve you. This popular medicine can be had by all druggists.

DENTIST.—We know of no better dentist than Dr. George I. Friedrichs, 155 St. Charles street. This gentleman is considered to be one of the most scientific in his profession, and our readers requiring a skilful dentist should avail themselves of his services.

PIANO OR ORGAN.—Do you want either one or both? Of course you do. Then Louis Grunewald, No. 22 Baronne street, will see that you go away pleased. He has pianos and organs to suit all persons. Drop in and see his immense establishment.

CANAL street has been very much ornamented in the last few weeks by houses for the starters of the different railroads. They are built in octagonal shape, with different colored embossed glass windows, and have a cupola on top, which make every one display. The work was done by Messrs. Lhote & Co., the largest and most extensive lumber merchants in the South.

THE MOST REFRESHING TOILET Accessory. Cassebeer's Quinine Hair Tonic will preserve, cultivate beauty, arrest the fall of and confer a silken softness to the hair. Price, $1. Cassebeer's Ammonia Lozenges, for mitigating coughs, colds, tickling in the throat, etc. Price, twenty-five cents, sent by mail. Both of these preparations are for sale by all druggists, and also by the proprietor, H. A. Cassebeer, 57 Fourth Avenue and 37 Sixth Avenue, New York.

OHIO AND MISSISSIPPI RAILROAD. This leading Eastern line, between St. Louis and Cincinnati with a branch to Louisville, is perfectly equipped with the very best of modern appliances for comfort and security of its patrons. It is invariably used by families and others going to the principal Eastern cities, and its close connection with other roads gives this line innumerable advantages over opposition routes, and makes it one of the most perfect in the country. Mr. W. W. Peabody is the general superintendent, with headquarters in Cincinnati, and a more efficient, gentlemanly officer cannot be found. The present popularity of this road is the result of his well-directed labor. Travelers should take this old reliable, going East from St. Louis, or going West from Louisville or Cincinnati.

MILITARY EXCURSION.—Prof. E. H. Murfee, Pass Christian, Miss., superintendent of the Mississippi Military Institute, is organizing a scientific and pleasure excursion to Virginia, and is attracting considerable attention on account of the advantages it offers for sight-seeing, clean traveling as well as instruction and training. $125 will pay for board, washing, tuition, railroad fare and medical attention. Write to the professor for further particulars, as the time is getting short. This is an opportunity seldom offered.

COTTON PRESSES.—The presses manufactured by the Reynolds Foundry have gained a reputation for excellence and superiority that no other article of the kind has ever succeeded to. They have taken the first premiums for every point of usefulness claimed by this class of implements, not only in Louisiana, but also in every other State Fair where they have been exhibited. The immense sales, and constantly increasing demand for these presses, indicates the high esteem and value in which they are held by those interested in such articles. In this complete establishment those who require anything in the foundry line will find Mr. Hotchkiss, the superintendent, faithful to his contracts reliable in his assurances prompt in attention to the requirements of his patrons, and in every respect a responsible gentleman to deal with. By reference to the advertisement on this page, it will give you an idea of the kind of work done at this establishment.

GENUINE MERIT.—In soliciting attention to the advertisement of E. H. Adams & Bro., 591 Magazine street, we can unqualifiedly recommend that well-established house to all needing articles in their line, as eminently reliable. The superior taste indicated by their fascinating stock has been enthusiastically commented upon by ladies of intelligence and refinement, more than a hundred of whom have pronounced it decidedly more attractive than they had elsewhere seen in this city. The senior of that firm has, during his career of more than twenty years in this city, been recognized by all who have had dealings with him as peculiarly adapted to the judicious management of the dry goods business, and no less conspicuous as a specimen of the finished gentleman. His late partner voluntarily paid him, in addition to his stipulated salary while employed as a clerk, $1,000 dollars as compensation for his wise and eminently successful management of the former's affairs through a series of months, during which illness prevented his visiting his store. We recently met a gentleman of widely recognized respectability, who heard that former partner pronounce Mr. E. H. Adams better qualified for the dry goods business than any other man he had ever seen. The sincerity of that strikingly significant compliment was practically demonstrated by the above-named extra compensation.—New Orleans Semi-Annual Trade Guide.

As the summer has commenced the question naturally arises in the minds of "can't get aways" how am I to spend an occasional day for the purpose of enjoyment and relaxation from business cares and household troubles? The answer is very simple. Take the cars to the New Lake end, step on board the steamer Heroine, and you will enjoy a trip on the water that, for comfort and pleasure, cannot be excelled. After you have once made the trip you will never have need to ask yourself the same question. The Heroine will make regular trips during the summer to Mandeville and Lewisburg for fifty cents. Our energetic and popular townsman, W. G. Coyle, Esq., has gone to great expense in fitting this fine, fast and commodious steamer for the benefit of the people on both sides of the lake, and has placed the most competent men he could find in charge of her. Our readers should avail themselves at least once a week of this most excellent opportunity.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

FEELS YOUNG AGAIN.

"My mother was afflicted a long time with Neuralgia and a dull, heavy inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over seventy years old. We think there is no other medicine fit to use in the family.—A lady, in Providence, R. I.

AFTER you have tried nearly everything to get cured of Chronic Chills and Fever or Fever and Ague in vain we should advise you to try Dr. Wilmot's Anti-Periodic or Fever and Ague Tonic. It is not pleasant to take, but it contains no Quinine, and never fails to cure. Its composition is printed on the inside wrapper of each bottle, and it is indorsed by the most eminent physicians. For sale by all Druggists.

AYER'S CHERRY PECTORAL—the world's great remedy for Colds, Coughs, Consumption, and all affections of the Lungs and Throat.

A Cough, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. "*Brown's Bronchial Troches*" will most invariably give relief. Twenty-five cents a box.

There is no Escape

From attacks of fever during their prevalence, unless you keep your bowels open, liver in action, blood pure and stomach cleansed by a judicious use of Magoffin's Curdurango.

25,000 SOLD!

Farmers' and Mechanics' MANUAL.

Edited by GEO. E. WARING, Jr.
Author of "Elements of Agriculture," "Draining for Profit and for Health," and formerly Agricultural Engineer of Central Park, New York.

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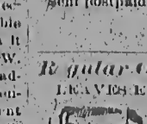
This book is for the most part a work of facts and figures—condensed analysis and demonstrations, about which there can be no dispute. The design was to produce a work of solid and enduring value, and of universal application and use. This work is offered as containing more that has been proven by long use to be of value to original is most necessary for every farmer and mechanic to know, and more on practicing novelty, than any other that has ever been presented to the farmers and mechanics of America. It is complete in every particular in which it is possible for such a book to be completed, and in addition to this it is so untechnical and suggestive in many of its parts to guide its readers to read more, to think more, to experiment more, and to become more intelligent and successful in the management of their business as well as really happier and wiser men.

A BOOK OF SOLID WORTH AND PRACTICAL UTILITY, "WORTH ITS WEIGHT IN GOLD."

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PIANO OR ORGAN?

No doubt you need one, and you will consult your interests by calling at

LOUIS GRUNEWALD'S

14 to 22 Baronne Street, Grunewald Hall,

and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.

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TICKET OFFICE,
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(Successors to Darcy & Wheeler and Pierson & Hewes)
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Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25
6 Shirts for $9 | Collars $1.50 per Doz.
Liberal reduction to Clergymen.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices in bulk.
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REYNOLD'S IRON WORKS,
C. W. HOTCHKISS, Superintendent.
Corner South Market and Fulton streets, New Orleans, La.
MANUFACTURER OF
Reynold's Revolving Wrought Iron Screw Plantation Cotton Press,
And Reynold's Reversing Gear Power Press.
Over One thousand of these Presses are now in use, and are acknowledged to be the most perfect Plantation Presses in ever particular at present known.

Timp's Patent Hand and Power Elevators,
For use in Stores, Warehouses, Factories, Hotels and Private Dwellings. These Elevators are now in use on the plantations of John S. Wallis, Esq., J. W. Colberry, Esq., Mrs. R. S. Williams, and many others, as well as in numerous stores in New Orleans, and have proved themselves extremely valuable in saving time and labor.

Capt. Jos. Menge's New Improved Dredge-Boat
Which is now in successful operation on the Magnolia Plantation, also operating near Mary Parish by the Louisiana Land Reclamation Company, of which Colonel H. Allen is President. Parties desiring information respecting the merits etc., of this superior Dredge can obtain same by addressing as above, or Capt. Jos. Menge, Pointe Michel, Plaquemines parish, La.

Cemetery Tombs, Iron Fronts for Buildings, Columns, Railings, Castings of all kinds, and Iron Works in General.

POPULAR PRICED PARASOLS
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SUN AND RAIN UMBRELLAS.
Lace and fringe trimmed PARASOLS, in black and colors.
Carriage PARASOLS, fitted in different colors.
Misses' PARASOLS, plain and fancy.
Ladies' sun and rain SILK UMBRELLAS.
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JUST OPENED.
Black and White Breton Laces, Antique Embroidery, stylish Hosiery, beautiful Buttons, desirable Dress Goods, White Goods, Black Goods, Lace Top Gloves and Mitts, Corsets, Ruchings, Veilings, Housekeepings, etc.
Best stock of FANS in the city. Five PALM LEAF FANS for Five Cents.
E. H. ADAMS & BROTHER,
594 Magazine Street, Fourth Store above St. Andrew.

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Received with the greatest favor. Great variety of Songs, Temperance and Social.
For Gospel Meetings & Sunday Schools.
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By Rev. S. ADAMS and S. H. SPECK. Nothing fresher, newer, brighter or better of the kind has ever appeared. (35 cts.)
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Emphatically a good, easy, interesting, thorough method. ($1.)
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Send $2.00 for the Musical Record one year.
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Those who are desirous of securing CHEAP WOOD AND COAL, will find it to their interest to send their orders to the
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Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

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Constantly receiving fresh supplies of pure Drugs Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl like ornament and ravelding decay. Alka line Bicopiel Powder, for beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate prices. Prescriptions put up day and night. C. J. MAYNEORA, M. D., Druggist, Pharmaceutist and Practical Chemist.

WANTED EVERYBODY TO know that LAPLACE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, Arisæma triphyllum. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist, 25 and 28 Elysian Fields street. For sale also at the principal wholesale and retail druggists.
Depot in Mobile at J. C. DUBOSE & Co. Depot in St. Louis at RICHARDSON & Co. 5p

Farm, Garden and Household.

RURAL IMPROVEMENT.—About twelve years ago a gentleman engaged in business in New York city purchased a farm in the interior of the State, and set about improving it in accordance with his own tastes and notions. The farmers about him at first laughed in their sleeves at his attempts at "book farming," and predicted certain failure as the result of his experiments. Being an admirer of the beautiful, his first care was to surround his place with shade trees, and to give orders for their careful attention and culture. He next employed the columns of a local paper to prove to his neighbors the advantage of trees, not only for shade and shelter, but also as a means of protection against storms. A circular was printed and distributed, setting forth the matter more fully, and giving directions as to what varieties to plant, and how to care for them after being set. Meetings were called and the subject discussed, until at last the neighborhood caught the spirit of progress, and a tree-planting mania set in. The highways were adorned for miles, and yards heretofore bare of shade were now adorned with a bountiful supply. The good influence of that man's example spread, until the leading roads in the whole town were converted into avenues of shade, and an unattractive village transformed at length into one of the most lovely towns in central New York. A short time since the place was visited by a gentleman from this city—a son of the party who first led the way in tree-planting—and it was with difficulty that he recognized the spot. The old farm and the neighbors' farms and the village streets were adorned with graceful elms and maples from twenty to thirty feet in height. Strangers had heard of the place, and, attracted by its beauty, had chosen it for their home, and fine residences now graced the shady avenues. The old farm, which his father had purchased for $11,000, has been since re-sold for $30,000 and a like advance in property had taken place throughout the town. This gentleman builded better than he knew. We doubt whether with all his far-sightedness, he ever expected such results as have followed from his efforts.—St. Paul Press.

HOUSE PLANTS.—When a plant is in a bad condition, it is a mistake to apply a stimulating fertilizer. The causes of ill health are many, but the most general one with those who have had no experience in the care of plants is over-watering. Plants, to live, must have water, therefore the more water the better, seems to be the reasoning, and the consequence is starved, nearly leafless sticks in pots of mud. In the majority of cases withholding the water is one of the things needed, and with invalids a stimulating fertilizer is the one thing of all others not needed. When plants are in a flourishing condition and making growth, then fertilizers may be useful, especially if the soil in the pots was originally rather poor. Any of the fertilizers used in the garden would answer for plants in the house, were it not necessary to avoid unpleasant odors, and to consult neatness and ease of application. For hard-wooded, slow-growing plants, very fine bone dust or bone-cold by seedsmen for the purpose, is perhaps the best; a few tablespoonfuls being forked into the soil of the pot. For soft-wooded, quick-growers a liquid fertilizer may be used. This may be guano, a teaspoonful to a gallon of water; soot, two tablespoonfuls to a gallon, or the water of ammonia (liquid hartshorn) of the drug stores, an ounce to the gallon. Water the plants with either of these, instead of clear water, once or twice a week, as the condition of the plant requires. No invariable rule can be given.—American Agriculturist.

AN OBSERVATORY BEE HIVE.—An observatory hive appears to be indispensable to bee-keepers who are interested in watching the internal operations of a hive of bees. To make such a hive, lift a frame containing honey and brood and from a pint to a quart of bees from a full size hive. If there is no queen with them, all the better, as the process of rearing young queens can be seen if there are any eggs or larva in the combs. Have a narrow frame made to receive this frame; set a sash containing glass at each side of the comb, so that both sides of the comb will be in full view. The glass should be three-eighths of an inch from the comb. Unless the bees should be removed a mile or more to prevent them from coming back to the old hive, it is best to shut them in two or three days, giving them air; then let them out a little before sundown, so that they will not go far from home, but fly around the hive and mark the place. Such a hive can be set in the parlor, with a tube run under the window sash, to allow the bees to pass in and out. Tumblers set over the holes in the top may be filled with honey by the bees. It is best to cover the hive with cloth to keep it dark for a few days, until the bees become accustomed to the place. In such a hive the keeper can at all times show visitors the queen bee; see her lay her eggs; witness the process of building combs, storing honey and pollen, feeding the young, and many other things that are interesting to practical bee-keepers.—Practical Farmer.

ASPARAGUS.—Recent investigations and experiments have proved that some of the old theories relating to the cultivation of asparagus were erroneous. It was an old theory that the ground must be paved with stone, two feet from the surface, to prevent the roots from penetrating the soil too deep; another was, that it being a marine plant, it must receive a liberal dressing of salt; and still another, that it should be set on strong, moist soil.

No one at the present time, so far as we know, attempts to follow the paving theory, but many practice the application of large quantities of salt. Those who have given the subject a careful investigation are satisfied that a liberal dressing of salt not only injures its growth but also injures its flavor. While it will grow on almost any soil it is found to flourish the best on a warm, sandy loam.

Two rods of land well cultivated will furnish an abundant supply for a large family. The land should be prepared by trenching eighteen inches deep, and manured with sixteen cubic feet of good stable manure to the rod; the trenches to receive the roots should be eighteen inches deep, and for garden culture three feet apart; for field culture, three and a half feet is not too much.—Massachusetts Plowman.

PLANTING GRAPE-VINES.—One would suppose that so simple a thing as planting a grape-vine would not need writing about; and yet the number of people inquiring, "How shall we plant?" is so great that a few words to these inquirers may well be pardoned by those who think they already know enough about the matter. The rule is to plant the roots shallow; if they are long when we have to transplant them, instead of setting them deep we lay them along about four or five inches beneath the surface. It is, of course, very necessary to press the soil very hard, and firm over the roots; that is if the earth is tolerably dry. Enough in truth no vine should be planted except the earth is in this good condition.

It is very useful in planting a grape-vine to cut it closely in. Unless the last year's growth be very vigorous it may be almost all cut away. This is the way to get a good strong cane for bearing next year, which is the most that one ought to expect a vine to do. "Immediate bearing" is a delusion and a snare. Many a person spends a dollar or half dollar extra on a vine which he is told by the seller will bear this year, when for that amount of money he could multiply treble the quantity of grapes it will bear for him, even if it bears at all. Still, we like to plant good, strong, healthy grapes. The little crow quills which come out as rare grapes at high prices seldom give much satisfaction.—Christian at Work.

THE CARE OF EGGS.—How to keep eggs in the best possible condition for a number of days, in order to make a satisfactory hatch, does not seem to be understood by some. We have had eggs hatch well, although over three weeks old, but we usually make it a point not to let it go so long before setting them. For longer than that time, even if well cared for, it is best not to depend upon them, for the results usually are anything but satisfactory. In keeping eggs for hatching purposes, too many persons keep them in too warm a place, where they are sure to lose their vitality quickly, while a damp place is almost as fatal in its effects. Handling the eggs frequently is not only useless but serves to lessen the chances of hatching. Our plan of keeping eggs is very simple, and merely consists in carefully placing eggs, as soon as gathered, in shallow baskets, lined either with paper or a piece of cloth, and then keeping these in a cool, dark place until the eggs are needed. If a hen is kept from her nest long enough for the eggs to become cold, they are not necessarily spoiled, particularly if the incubation has progressed ten days, in fact, at any stage of the hatching period it is better to carry them through than to destroy them.—Poultry Bulletin.

CHICKEN SALAD *Mayonnaise Sauce*.—The sauce is first made, and is composed of the yelks of two eggs, one gill of salad oil, a little pepper and salt, and a teaspoonful of vinegar. Into a perfectly dry bowl place the yelks of two eggs; drop into the bowl upon the eggs, little by little and very slowly, the gill of salad oil, stirring continuously to the left. In stirring everything else the custom is to stir to the right, but in mixing this paste, to prevent curdling, it should be stirred to the left, or towards the left hand. When the eggs and oil have been formed into a stiff paste, add slowly the vinegar, pepper and salt, stirring all the time. The salad is made by breaking into small pieces a portion of a well boiled fowel, and sprinkle with pepper and salt. Then cut the heads of celery into the pieces and mix well with the chicken. Sprinkle over this one-half teaspoonful of vinegar, and over all pour the Mayonnaise sauce; sprinkle with a tablespoonful of capers; garnish the dish with leaves of lettuce and gherkins.

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Celebrated American

WORM SPECIFIC

OR

VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

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are not recommended as a remedy for all the ills that flesh is heir to, but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

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No better cathartic can be used preparatory to, or after taking Quinine.

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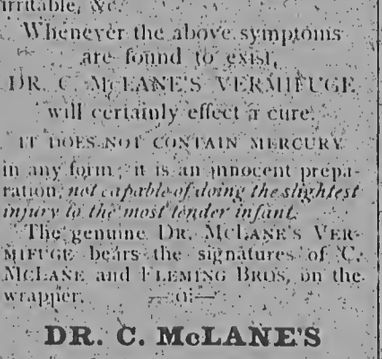
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No. 55 Camp St., New Orleans.

Price-lists mailed on application.

OFFICE OF THE

Crescent Mutual Insurance Co.

New Orleans, May 17, 1879.

THIRTIETH ANNUAL STATEMENT.

The trustees, in conformity to the amended charter, submit the following statement of the affairs of the company on the thirtieth of April, 1879:

Fire Premiums	$165,168 35	
Marine Premiums	24,051 22	
River Premiums	69,321 25	
		$258,543 52
Net earned premiums	$221,143 52	
Less reinsurance	18,716 40	
Less return premiums	5,626 57	
	19,342 97	
		201,800 55
LOSSES.		
Fire losses	$36,038 94	
Marine losses	9,337 36	
River losses	28 576 05	
	$73 952 35	
Taxes, expenses, discount, profit and loss, less interest, rents, salvage, savings, etc	36,442 56	
		110,395 01
Net profits		$91,405 54

The company have the following assets:

Bills receivable	$31,461 33	
Loans on bond and mortgage	3 ,175 00	
		$34,636 33
Loans on call	$2,552 64	
Cash on hand	48,521 02	
		51,073 66
Real estate	109,108 08	
City bonds, bank and other stock	94,832 50	
Premiums in course of collection	25,697 82	
Suspense account and stock fractions	14,158 62	
	$106,202 59	

The foregoing statement is a true and correct transcript from the books of the Company.

THOS. A. ADAMS, President.

HENRY V. ODGEN, Secretary.

Sworn to and subscribed before me, this seventeenth day of May, A. D. 1879.

ALFRED INGRAHAM, Notary Public.

The Board of Trustees this day resolved, after paying ten per cent. in cash to the stockholders, and carrying to profit and loss $15,710, on account of the Mechanics' and Traders' Bank stock held by this Company, and also a further sum for shrinkage in values, to declare a dividend of twenty per cent. in cash on the net participating premiums, payable on Monday, the sixteenth of June next.

TRUSTEES.

Thos. A. Adams,	Sam'l B. Newman,
Sam'l H. Kennedy,	John Phelps,
Adam Thomson,	Henry Abraham,
Victor Meyer,	Joseph Bowling,
Edw'd J. Gay,	Simon Hernsheim,
Simon Forchelmer,	Joseph S. Wolfe,
R. B. Post,	Edward Pilsbury,
John E. King,	Fred'k Camerden,
Joseph W. Stone,	George Martin,
Alfred Moulton,	H. C. Jurey,
Edward Nalle,	George W. Sentell,
Paul E. Mortimer,	John V. Moore,
W. B. Conger,	Henry M. Preston,
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F. C. GREGORY, Ass't Sec. & Fire Clerk.
JNO. C. WOOD, Marine and River Clerk.
F. AUZOUT, Inspector, etc.
J. Y. B. HASKELL, Collector.
Capt. S. B. FROST, Marine Inspector.

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J. A. Braselman,	Ed. Nalle,
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Isaac Bloom,	Wm. A. Peale,
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Geo. W. Cary,	D. L. Ranlett,
Jno. B. Cobb,	G. W. Sentell,
H. Dudley Coleman,	W. B Thompson,
Wm. L. Cushing,	W. P. Vinet,
J. M. Erankenbush,	J. M. Walsh,
Ben. Gerson,	Meyer Well,
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J. Davidson Hill,	Fred'k Wing,
M. Johnson	C. W. Wood,

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NOTICE.

Yesterday's fire will cause no interruption in my business. All orders for Cigar Boxes and Packing cases will be executed as usual, and delivered direct from my saw mill until the Box Factory is rebuilt.

HENRY OTIS.
Office, 74 Magazine street.

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CHURCH ORGAN

MANUFACTORY,

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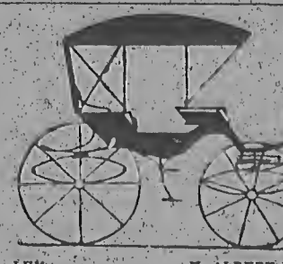
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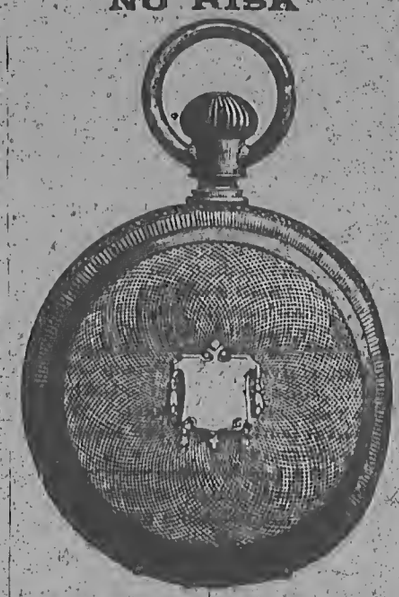
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Scientific.

THE ELECTRIC LIGHT.—Mr. Balmanno Squire, Senior Surgeon to the British Hospital for Diseases of the Skin, delivered a lecture at the Royal United Service Institution on Thursday week, on the adaptation of the electric light to military and naval surgical practice. The contrivance he exhibited consisted of a remarkably small light and portable hand-lantern, containing in a tube projecting from the back of it (which tube served also a handle for the lantern) a Jablochkoff candle. By means of a screw contrivance the burning end of the electric candle could be advanced forward into the lantern as the candle gradually burnt back. This, with two connecting screws for attaching the electric wires, formed the whole of the apparatus. A minute window formed of dark blue glass, placed at the side of the lantern, formed the means of ascertaining from time to time the exact position of the burning end of the electric candle. Mr. Squire pointed out that the initial cost of the whole plant need not exceed a hundred pounds, while the cost of the electric candle does not exceed four pence per hour. The lamp burns for an hour and a half without change, and can be recharged within half a minute. Mr. Squire, by the aid of elaborate diagrams (prepared by Mr. Shoolbred, C.E., and by Mr. Latimer Clark, C.E.) of the various systems of electric lighting, showed the special advantages presented by the Jablochkoff system of furnishing a small hand lantern of this kind. He advocated its use as affording a powerful and steady light in the dark cock-pit of ships of war, where, during a naval engagement, a rapid succession of operations had to be conducted by the naval surgeon under the dim illumination of a cumbersome lantern containing a solitary paraffine candle. Mr. Squire advocated the use of his electric lantern for similar reasons in military field-hospitals, and pointed out that, while for military purposes the electric and steam engine conveyed on the same carriage would be far lighter than an ordinary piece of field artillery, yet for naval purposes the requisite steam power was always on board, and on most war-ships the necessary dynamo-electrical machine was already in use for electrical illumination against torpedo practice. The force required to generate the light he placed at only one and a half horse-power.—London Methodist

—A magnificent meteor is reported to have been witnessed in St. Louis early in February, a little before six o'clock in the morning. It is said to have looked nearly as large as the moon, which was shining brightly at the time. Its color was a mixture of purple and brilliant yellow, and it somewhat resembled a comet in appearance. It was first seen at a point a little west of north, and about midway between the zenith and the horizon. It moved due east with great rapidity, throwing out sparks as it went, and lighting not only the northern heavens, but the north side of objects which were in shade from the moon. It disappeared very suddenly about twenty degrees above the eastern horizon, the passage having occupied about three seconds. Sergt. Hayhurst, who saw it, states that it very much resembled, in size, color and shape, the great meteor which passed over Lake Erie a few years ago, and which he also saw.

—Camille Flammarion doubts the discovery of the intra mercurial planets said to have been made by two American professors. He argues that the observers mistook small stars in the constellation Cancer for the much-looked-for satellite.

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Diseases of the pulmonary organs are so prevalent and fatal, that a safe and reliable remedy for them is invaluable to every community. AYER'S CHERRY PECTORAL is such a remedy, and no other so eminently merits the confidence of the public. It is a scientific combination of the medicinal principles and curative virtues of the finest drugs, chemically united, to insure the greatest possible efficiency and uniformity of results, which enables physicians as well as invalids to use it with confidence. It is the most reliable remedy for diseases of the throat and lungs that science has produced. It strikes at the foundation of all pulmonary diseases, affording prompt and certain relief, and is adapted to patients of any age or either sex. Being very palatable, the youngest children take it without difficulty. In the treatment of ordinary **Coughs, Colds, Sore Throat, Bronchitis, Influenza, Clergyman's Sore Throat, Asthma, Croup, and Catarrh**, the effects of AYER'S CHERRY PECTORAL are magical, and multitudes are annually preserved from serious illness by its timely and faithful use. It should be kept at hand in every household, for the protection it affords in sudden attacks. In **Whooping-cough** and **Consumption** there is no other remedy so efficacious, soothing, and helpful.

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The buildings are of brick, large and elegant, sufficient to accommodate two hundred and fifty pupils. This is to notify all concerned that the Trustees intend, at their next annual meeting, June 23, to lease the building for five years to any person or persons competent to run the Institution in the interest of a church school.

Persons desiring further information will correspond with me at Summerfield, Ala.

A. H. MITCHELL,
President Board of Trustees.
Summerfield, Ala., March 12, 1879.

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REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

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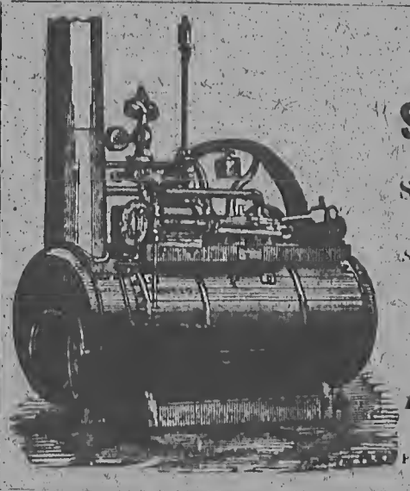
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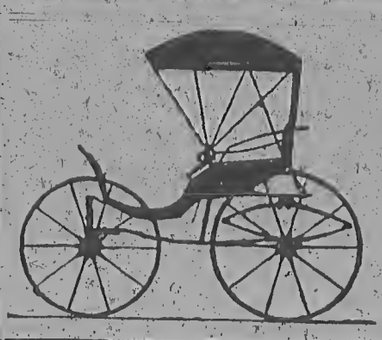
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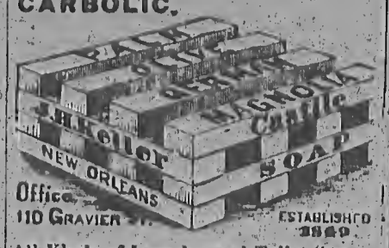


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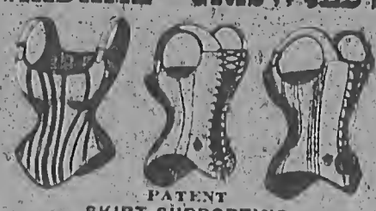


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GROCERIES.

Butter, ₩ lb.:		
Western	22	23
New York, good to creamy	—	—
Coffee, ₩ lb.:		
Rio, fair	13	13¾
Rio, good	14	14¾
Rio, prime	14¾	14¾
Candles, ₩ lb.:		
Star, best brands	11	11¾
Corn Meal, ₩ bbl.:		
Best, K. D.	3 00	— —
Cheese, ₩ lb.:		
Factory	6¾	7
N. Y. cream and English dairy	9	10
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 00	— —
XX	4 90	5 0
XXX	5 25	5 50
Choice XXX	5 75	— —
Choice family	5 90	6 00
Fruits:		
Dried apples, ₩ lb	3	3½
Dried peaches, ₩ lb	2½	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	22
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	— —
Fair	30	— —
Prime to choice	32	35
Golden and Roqoet syrups	—	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4¼	4¾
Ordinary	6¼	—
Fair	6	6¾
Prime to choice	7	7¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6	— —
Keller's magnolia	3½	— —
Keller's olive	4¼	— —
Starch, ₩ lb.	2¾	4½
Salt, in sacks:		
Fine	1 40	1 45
Coarse	90	95
Sugar.		
Good fair	6	— —
Prime	6¼	— —
Choice	6¾	6¾
Yellow clarified	7¼	7¾
White clarified	— —	— —
Crushed	8½	— —
Powdered	8¾	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₩ lb.:		
Black Oolong	87½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2¾ @	6
Medium	3¾ @	5½
Good to fine	3¾ @	4¾
Low leaf	4¾ @	5
Medium	5½ @	6¾
Good	7 @	8
Fine	7 @	8
Selections	9 @	11

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	52	— —
White	70	87
Mixed	50	— —
Oats, ₩ bushel:		
St. Louis	43½	45
Texas	— —	— —
Salem	— —	— —
Bran, choice, ₩ 100 lbs	— —	80
Hay, ₩ ton:		
Prime	— —	17 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	1 20	1 30
Mixed	1 45	1 50
Clay	1 60	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	— —	— —
Shoulders	4½	4¾
Sides, clear rib	6¼	5½
Sides, clear	5¾	6¾
Hams, sugar-cured	9	9½
Mess Pork, ₩ bbl	10 87½	11 00
Dry Salted Meats:		
Shoulders	3½	8¾
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	7¾
Choice, in tierces and barrels	6¾	6¾

ENCULENTS.

Potatoes, ₩ bbl	2 85	3 00
Onions, ₩ bbl	2 25	2 50
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	6 00	10 00

WOOL.

Burry	14	20
Louisiana, clear	20	24
Lake, clear	15	— —

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	3 10
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	4 25
Young	2 00	2 50
Ducks	2 25	3 00
Geese	3 50	4 00
Turkeys	12 00	15 00
Eggs, ₩ dozen:		
Western	9	11
Louisiana	10	12

POVERTY AND SUFFERING.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have been sick a day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost, I know it.—A Workingman."—Adv.

Kentucky mules are being extensively purchased by British agents for shipment to South Africa, to be used in the Zulu campaign. The Kentucky mule, armed *cap a pie*, from tooth to toenail, is about as effective a projectile as was ever invented for carrying the war into Africa.

BENSON'S CAPCINE POROUS PLASTER.

A WONDERFUL REMEDY.

There is no comparison between it and the common slow acting porous plaster. It is in every way superior to all other external remedies including liniments and the so-called electrical appliances. It contains new medicinal elements to which its combination with rubber, gives the most extraordinary pain relieving, strengthening and curative properties. Any Physician in your own locality will confirm the above statement. For Lame Back, Rheumatism, Female Weakness, Stubborn and Neglected Colds and Coughs diseased Kidneys, Wooping Cough effections of the heart, and all ills for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price 50 cents sent on receipt of price by Seabury & Johnson, 21 Platt street, New York.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, June 2, 1879.

COTTON.

We notice some inquiry, resulting in sales thus far of 190 bales, mostly at Saturday's prices and partly with a leaning to inside figures. In most cases, however, especially for all desirable kinds, factors are more stringent in their pretensions, but the asking prices show considerable irregularity, and nothing has transpired yet to establish any quotable variation.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	11	11
Ordinary	11¼	11¾
Good ordinary	11¾	11¾
Low middling	12⅛	12⅛
Middling	12⅜	12⅜
Good middling	12¾	12¾
Middling fair	13	13

Sales to-day, 750 bales. Market steady; offerings light.

MOVEMENT AT PORTS.

Receipts at United States ports, week ending Monday, June 2, 1879.

	Saturday.	Sunday and Monday.	This week	last year.
New Orleans	367	130		2,255
Galveston	877	60		1,417
Mobile	6	72		933
Savannah	61	16		1,755
Charleston	350			435
Wilmington	4	3		280
Norfolk	234	611		2 715
Baltimore	4 0			195
New York	44			913
Boston	157	500		609
Philadelphia	73			16
Other ports				406
Total	2 456			12,143

FUTURES.

The position of the market at New York may be seen by the following:

Middling	To-day.	Saturday.
January	11.45@11.46	
February		
March		
April		
May		
June	13.06@13.8	
July	13.2@@14.28	
August	13.47@13.48	
September	13.1@ 3.15	
October	12.13@12.14	
November	11.5@@11.57	
December	11.45@1..46	

Tone of the market quiet and firm. Sales, 68 500 bales.

A story is told of an old French shoemaker, who boasted that nothing could frighten him. Two young men thought they would test him. So one pretended to be dead, and the other induced the shoemaker to "sit up" with the supposed corpse. As the shoemaker was in a hurry about some work, he took his tools and leather, and began working beside the corpse. About midnight a cup of black coffee was brought him to keep him awake. Soon after, the coffee, having exhilarated him, forgetting that he was in the presence of death, he commenced to sing a lively tune, keeping time with his hammer. Suddenly the corpse arose, and exclaimed in a hollow voice: "When a man is in the presence of death he should not sing!" The shoemaker started, then suddenly dealt the corpse a blow on the head, exclaiming at the same time: "When a man is dead he should not speak." It was the last time they tried to scare the shoemaker.

MISCELLANEOUS.

TUTT'S PILLS.

SYMPTOMS OF A

TORPID LIVER.

Loss of Appetite, Bowels Costive, Pain in the Head with a dull sensation in the back part, Pain under the shoulder-blade, fulness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the Eyes, Yellow Skin, Headache generally over the right eye, Restlessness with disturbed dreams, Highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS

are especially adapted to such cases, a single dose of its effects such a change of feeling as to astonish the sufferer.

A NOTED DIVINE SAYS:

DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your Pills were recommended to me; I used them (but with little faith). I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. L. SIMPSON, Louisville, Ky.

The first effect of TUTT'S PILLS is to Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced.

DR. J. F HAYWOOD OF NEW YORK, SAYS:

"Few diseases exist that cannot be relieved by restoring the liver to its normal functions and for this purpose no remedy has ever been invented that has as happy an effect as TUTT'S PILLS."

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray Street, New York.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from *nervous depression*.

LOSS OF VITALITY, *feebleness of constitution, exposure to miasma, the enervating effects of climate*, and especially IN SOUTHERN LATITUDES to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. HOREMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1109 Girard St., Philada.

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UNDERTAKER,

OFFICE, 873 CAMP STREET,

STABLES, 872 MAGAZINE STREET.

Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

PUBLIC ATTENTION. 8p

Religious Notices.

COMMENCEMENT EXERCISES OF MANSFIELD FEMALE COLLEGE,

MANSFIELD, LA.

The examination of the classes of this Institution will be commenced on Friday, June 20, at 9 A M; and will be closed on Tuesday, June 24, at 2 P M.

The Commencement Sermon will be preached on Sunday, June 22, by Rev Robert Randle, P E, Shreveport district.

On Monday evening, June 23, at eight o'clock, the young ladies will give an entertainment, consisting of vocal and instrumental music, poetic recitations, and charades of pleasing merit.

Tuesday evening, June 24, beginning at eight o'clock, will be devoted chiefly to the performance of the famous operetta, "A Lesson in Charity; or The Miracle of the Roses," in one act and scene. Words by George Cooper; music by Luigi Bordese.

At ten A M, Wednesday, the graduating exercises will take place and degrees will be conferred on eight young ladies. The Annual Literary Address will then be delivered by Rev Joel T Davis, pastor of the Methodist Church, Shreveport, La.

Admission on Monday and Tuesday night, 50 cents; children, 25 cents.

23 THOS. ARMSTRONG, Prest.

COMMENCEMENT OF ALABAMA CONFERENCE FEMALE COLLEGE,

TUSKEGEE, ALA.

FRIDAY, June 13, 8 P M—Junior Exhibition.

SUNDAY, June 15, 10 A M—Sermon by Rev R H Rivers, D. D.

MONDAY, June 16, 8 P M—Exercises in Music, Elocution and Calisthenics.

TUESDAY, June 17, 10 A M—Reading Part of Senior Essays. Literary Address by Rev J M Crews, and Exhibition of Work in Art.

TUESDAY, June 17, 8 P M—Annual Concert.

WEDNESDAY, June 18, 10 A M—Reading remainder of Senior Essays and Graduating Exercises.

23 JOHN MASSEY, Prest.

PROGRAMME OF SOUTHERN UNIVERSITY,

SATURDAY, June 28, 9 A M. Meeting of the Board of Trustees.

SUNDAY, June 29, 10.30 A. M.—Commencement Sermon, by Rev. Felix R Hill

MONDAY, June 30, 10 A. M.—Prize Declamation. 8 P. M.—Exhibition of Belles Lettris Society.

TUESDAY, July 1 10 A. M.—Annual Address before the Literary Societies, by Samuel W. Goode. 11 A. M.—Alumni Address by Hon. Huey 8 P. M.—Annual Exhibition of Clariosophic Society.

WEDNESDAY, July 2, 10 A. M.—Orations of Graduating Class. Baccalaureate Address. Conferring Degrees 8 P. M.—Alumni Reunion.

Usual reduction on railroads. You are cordially invited to attend.

Yours truly, C. M. VERDEL, Sec

PROGRAMME OF CLOSING EXERCISES OF WHITWORTH FEMALE COLLEGE, BROOKHAVEN, MISS.

JUNE 19-24, 1879.

THURSDAY, June 19, 8 P M—Exhibition by Preparatory Department.

FRIDAY, June 20, 8 P M—Anniversary of Calliopean Society. Address by Rev. Beverly Carradine, Brandon, Miss. Valedictory by Miss Josie Johnson.

SATURDAY, June 21, 8 P M—Essays and Recitations by Seniors.

SUNDAY, June 22, 11 A M—Commencement Sermon by Rev W H Leith, Forest, Miss.

MONDAY, June 23, 10½ A M—Reunion of the Alumnæ. Address by Rev W H Watkins, D D, of Jackson, Miss. Beginning at 11.30. At 3 P M the annual meeting of the Board of Trustees. At 8 P M Grand Concert.

COMMENCEMENT DAY.

TUESDAY, June 24, 10 A M—Annual Address by Hon L Q C Lamar at 11.30 A M.

THE Commencement Exercises of the Greenville College Male Institute, Rev M E Butt, principal, will embrace June 8-11.

Commencement Sermon by Rev M S Andrews, D D at 10 A M. June 8, 8 P M: Rev J M Mason.

Literary Address by Rev J M Boland, June 11, 8 P M. 22

BRETHREN going by rail to the Seashore District Conference (at Pearlington, June 13-15) will stop at Lookout Station. Going east, take morning or evening train. Going west, only morning trains make connection with the steamboat. Before buying tickets, inquire of depot agents for special rates.

23 JOHN A. ELLIS, P. E.

SEASHORE CAMP GROUND.—The trustees of the camp ground will hold a meeting on the grounds on Wednesday, June 18, for business preparatory to the approaching camp meeting commencing on the sixteenth of July. Persons desirous to secure lots or tents are invited to be present. W. H. FOSTER, Prest.

P. HALLARAN, Secretary. 23

BY MISTAKE the district meeting for Homer district was published to be held May 25-29, when it is June 26-29.

23 J. H. STONE

THE Camp-Meeting on Indian Village circuit will embrace the first Sabbath in October, commencing on Wednesday night before at early candle light, at Jones' Camp Ground, three and a half miles east of Vernon, La. Ministers of the gospel are invited.

22 R T PARISH, P C.

NOTICE.—Ministers who propose attending the Commencement Exercises of Whitworth College will please to notify me, that I may provide them homes. All are cordially invited to attend. (22) H F JOHNSON, Prest.

TO THE PREACHERS OF THE WOODVILLE DISTRICT.—*My Dear Brethren:* Please send me a correct list of all your local preachers and lay delegates to the District Conference, to be held at this place some time in July.

J S PARKER.

GREENSBURG, La., May 5, 1879. 20.

THE District Conference for Homer District, Louisiana Conference, will be held at Arizona, June 26-30.

20 J. M. STONE, P. E.

THE Annual Camp-meeting at William's Camp Ground will commence on Thursday night before the fifth Sunday in June. This Camp Ground is situated on the Pensacola Railroad, thirty-four miles from Pensacola.

Ample arrangements are made for visitors, especially ministers. All are cordially invited.

The meeting will be conducted on the self-sustaining plan.

W. L. WILLIAMS, President.

W. W. RICHARDS, Secretary. 17

Appointments for Quarterly Meetings.

NORTH ALABAMA CONFERENCE.

BIRMINGHAM DIST.—THIRD ROUND.

Oxmoor and Helena, at Oxmoor	June 28, 29
Tuscaloosa circuit, at Taylorville	July 5, 6
Corsion circuit, at Village Falls	12, 13
Blount Springs circuit, at Warrior	19, 20
Birmingham station	26, 26
Jonesboro circuit, at Pleasant Hill	Aug. 2, 3
Ashville circuit, at Springville	9, 10
New Castle circuit, at Piney Woods	16, 17
Montevallo station	23, 24
Murphrees Valley circuit	30, 31
Jones' Valley circuit	Sept. 6, 7
Montevallo circuit	13, 14
Cahaba mission	20, 21

The District Conference for Birmingham district will be held at Warrior, July 18-20. The Introductory Sermon will be preached at eleven o'clock A. M., Friday the eighteenth, by Rev. R. J. Wilson. Let all the preachers in charge come prepared to make full and complete reports from their respective charges. A full attendance is very much desired.

23 J. G. GURLEY, P. E.

LAFAYETTE DIST.—THIRD ROUND.

Dadeville circuit, at Camp Hill	May 31, June 1
Sociopatoy circuit, at Sociopatoy	June 7, 8
Hatchett Creek mission, at North Bello	
Beth	14-15
Lafayette station	21-22
Alexander City circuit, at Alexander City	28, 29
Louina circuit, at Hannery	July 5, 6
Pigeonville circuit, at Union	12, 13
Freedom circuit, at Rock Mills	19 20
Widowsville mission, at Bethlehem	26, 27
Athens circuit, at Reagan's Chapel	Aug. 2, 3
Lineville circuit, at Mount Pleasant	9, 10
Oak Bowdy circuit, at Midway	16, 17

The District Conference will be held at Alexander City, June 27-29. Sermon by W. T. Pullin on Thursday night, the twenty-sixth.

23 JOHN B STEVENSEN, P. E.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Cuba	June 21, 22
Greensboro	28, 29
Uniana	July 12, 13
Forkland	19, 20
Belmont	26, 27
Newberth	Aug. 2, 3
Gainesville	9, 10
Greene	16, 17
Gastin	30, 31
Butler	Sept. 6, 7

23 S. H COX, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Jackson and Pipkin's Chapel, at Salem	June 14, 15
Livingston, at Soule Chapel	21, 22
East Feliciana, at Clear Creek	July 5, 6
St Helena, at Greensburg	12, 13
Wilkinson, at Pigeah	19, 20
Bayou Sara, at Tunica	26, 27
Woodville (Wednesday and Thursday)	30, 31
Amite, at Sharon	Aug. 2, 3
Magnolia, at Hollandsville	16 17
East Baton Rouge, at Antioch	23 24
Clinton	30, 31
Buffalo, at Mount Carmel	Sept. 6, 7
Winans and Concord, at Winans	13, 14

Note. The District Conference will meet in Greensburg, La., on the eleventh, twelfth and thirteenth days of July. Conference will open on Friday, at ten o'clock A M.

Brethren will please bring their Quarterly Conference Journals with them for examination.

2 JAS. A. GODFREY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Natchez	June 14 15
King ton, at Linwood	21 22
Fayette, at Cane Ridge	28, 29
Port Gibson	July 5, 6
Rocky Springs, at Shiloh	12, 13
Cayuga, at Bear Creek	19, 20
Warren, at Oak Ridges	26, 27
Mount Olivet, at Wesley Chapel	Aug. 2, 3
Sunflower mission, at Wesley Chapel	2, 3
Rolling Fork, at Rolling Fork	9, 10
Clover Hill	16, 17
Chotard	18, 17
Vicksburg	23 24

The District Conference will meet in the Methodist Church at Port Gibson at ten A. M., July 3, 1879. Members and delegates will please have the Recording Stewards' books of the several charges at the seat of the Conference for inspection.

22 W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

(COMPLETED.)

Whittington, at White Plain	May 31 June 1
Pearlington, at Pearlington	June 4
Amite City, at Magnolia	8
Covington, at Oak Grove	7 11
Pearlington, at Logtown	14, 15
China Grove, at Hebron	21, 22
Wolf River mission	21, 22
Mount Carmel, at Columbia	2, 22
Westville, at Fairmount	28, 29

District Conference at Pearlington beginning on Friday, June 13 at nine A M. Bishop Keener is requested to preside.

19 JOHN A. ELLIS, P. E.

ABOUT the time lithrometers became so cheap as to induce agriculturists to purchase them, a farmer in Kilbride having been persuaded to become the possessor of the ornamental as well as useful instrument, failed to mistrust the ignorant, on one occasion, in spite of a rising barometer, it continued raining; the farmer, losing all patience, carried the instrument to the door, held it up towards the sky and exclaimed, "In the name o' guidness, will you no believe your ain een?"

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The greatest discovery of the age is DR TOBIAS' CELEBRATED VENETIAN LINIMENT, Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises Old Sores and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25c. DR TOBIAS' VENETIAN HORSE LINIMENT, In Pint Bottles at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

"And the leaves of the tree were for the healing of the nations."—Rev. xxii, 2.

COCA BITTERS,

The Great South American Tonic.

The New Remedy made from the Leaves of the South American Coca Plant.

An excellent cordial prepared expressly for popular use, and presenting in an elegant form all the wonderful health giving properties of Erythroxylon Coca.

It is a Sovereign Remedy for Disorders of Digestion, Chills and Fever, Nervous Weakness, Sick Headache, Neuralgia, and either Nervous or Muscular Fatigue.

Convalescents from Fevers should use COCA BITTERS, as it gives IMMEDIATE STRENGTH and HASTENS RECOVERY.

For Sale by all Druggists.

SEND FOR CIRCULAR.

QUICHUA COCA COMPANY,

Manufacturing Chemists,

72 William St., New York.

8p



THE ORIGINAL Superintendent of Dr. BLY and LEWIS LOCKWOOD of New Orleans.

A. McDERMOTT,

has returned and established the business of manufacturing Dr Bly's patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

A. McDERMOTT,

303 Camp Street, N. O.

MISCELLANEOUS.

YALE & BOWLING,

IMPORTERS AND WHOLESALE DEALERS IN

- DRY GOODS -

NOTIONS AND MILLINERY,

17, 19 and 21 - Magazine Street, - 17, 19 and 21

NEW ORLEANS, LA.

Mme. DEMOREST'S

GRAND OPENING

OF THE

SPRING STYLES,

183 CANAL STREET,

NEW ORLEANS, LA.

These Patterns are in various sizes, and put up in illustrated envelopes on which are printed full descriptions for making, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

New Basques, Polonaises, Princess Dresses, Walking Skirts Trains, etc., for Ladies' and Children's Dresses, also Boy's Clothes, Gentlemen's Underwear, Infant's Patterns, etc., furnishing economy, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 30c.

Send for catalogue, with directions in English, French, German and Spanish, which is furnished free on application.

GRAND OPENING

SPRING STYLES,

OF

Mme. Demorest's Patterns.

Of the Latest Fashions.

NEW BASQUES, POLONAISES, PRINCESS DRESSES WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES AND CHILDREN'S DRESS.

D. P. PERRY,

8p 183 Canal St reet.

ROGERS' POWDER CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

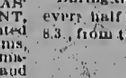
A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.



For Washington, Opelousas, Port Barre, Simmsport, Chatchville and all landings on the Coast, Atchafalaya, Clover and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. J. H. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply on board or to

LOEB & MCFAKE, Agents, 46 Camp St.
GEO. D. HITE, Agent, 4 Tchoupitoulas St.

P. S. Connects closely with Boats for Bayou Des Glaize and Bargies for Bayou Boeuf.

1879. 1879.

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NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS

ANCHOR LINE,

The fine passenger steamers of this line will leave New Orleans on TUESDAYS, THURSDAYS and SATURDAYS, at 5 o'clock P. M., during the season, connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.

Passengers and baggage transferred from steamers to railroads FREE OF CHARGE.

Through and Excursion tickets for sale on board the boats and at the office of the company.

J. B. WOODS, General Agent.

No 104 Common Street.

"CHANGE OF SCHEDULE."

NEW ORLEANS, SPANISH FORT

AND LAKE RAILROAD.

MAY 24, 1879.

Until further notice the trains will leave the corner of Canal and Basin Streets as follows:

Sunday at 6, 7, 8, 9, 10, 10.30, 11, 11.30, 12, 12.30, 1, 1.30, and every twenty minutes after. Last train from City 9.40, from the Lake at 10.30.

During the week at 6.30, 8, 9, 10, 11, 12, 1, 2, 3, and every half hour after. Last train from the city at 8.3, from the Lake, 9.30.

T. S. WILLIAMS, Superintendent.

"The Washington City Route."

BALTIMORE AND OHIO R. R.

THE SHORTEST, QUICKEST AND ONLY DIRECT ROUTE TO

Washington & Baltimore,

With direct connections for

Richmond, Lynchburg, Norfolk and the Southeast.

Philadelphia, New York, Boston

AND THE EAST.

PULLMAN PALACE CARS,

RUN THROUGH WITHOUT CHANGE

Between the Principal

WESTERN AND EASTERN CITIES.

For Through Tickets, Baggage Checks, Movement of Trains, Sleeping Car Accommodations, etc., apply at Ticket Offices at all Principal Points North, South, East or West.

E. R. DORSEY, Asst. Gen. Ticket Agt.
L. M. COLE, Gen. Ticket Agt.
THOS. P. BARRY, Western Pass. Agent.
THOS. R. SHARP, Master of Transp'n

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by its proprietors.

WHEELOCK, FINLAY & CO.

HOW TO PAINT.

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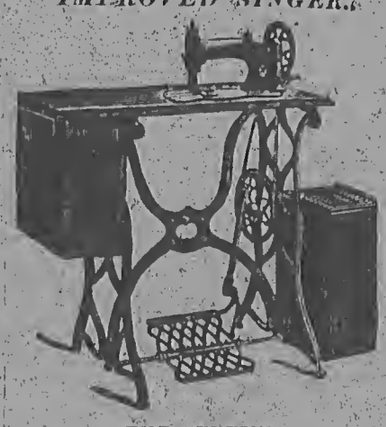
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THE DUMB SPINNER.

There lived a dumb spinner at Athelstane Lea,
A-spinning a magic web was she.

She spun and she twisted it strong and tight;
It was fair and delicate, smooth and white.

She built her a dwelling, arched and high;
Then the poor little spinner lay down to die.

The magic web was her winding-sheet.
It measured in length three fairy feet;

And the house she had built became her tomb.
She lay all alone in the twilight gloom;

But when morning had come and turned to noon,
Said the master: "Ah! 'tis a fine cocoon!"

Then they stripped from her body the robe so rare
To deck the form of a princess fair.

Now the silk sweeps over the palace floor,
And no one thinks of the spinner more.

—Kate Lawrence, in Wide Awake.

NEWS OF THE WEEK.

DOMESTIC.

ST. LOUIS, June 2.—A dispatch from Atchison, Kansas, says: The committee of surgeons and citizens sent to Irving, Kansas, Saturday, returned to-day. They report that twenty persons were killed and forty-eight severely wounded at or near Irving and Frankfort, fifteen killed and many wounded in the vicinity of Delphas, Ottawa county, and many casualities in other parts of the country traversed by the storm. Not less, therefore, than forty persons have been killed and seventy to eighty wounded, all the latter severely. The destruction of property is very great. Hundreds of houses have been demolished, and the crops in the path of the cyclone utterly destroyed.

The track of the tornado varied from three-fourths of a mile to one mile in width. Where it crossed Blue river it lifted every drop of water in its course, and passing over a well in Irving scooped it dry.

CHICAGO, June 3.—The average Democratic majority in this county in the judicial election yesterday is 8,223. Reports from the State are scattering, but indicate that where partisan nominations were made the Republicans generally elected their candidates by small majorities.

COLUMBUS, Ohio, June 4.—Ewing was nominated for Governor by the Democratic Convention to-day on the second ballot, and Rice for Lieutenant Governor.

NEW YORK, June 4.—James Orton Woodruff, projector of the Woodruff scientific expedition, died this morning of brain disease.

ST. LOUIS, June 4.—At the Brewer's National Convention the president's address stated that the sales of beer during the year ending June 30, 1878, were 9,473,361 barrels, and for the present year would reach 10,000 000 barrels. It argued at length, and from a scientific standpoint, the advantages of beer as a beverage and an article of nourishment.

WINCHESTER, Va., June 6.—The unveiling of two monuments erected to the memory of the Confederate dead, and decoration of the graves, took place here to-day. Gen. Joseph E Johnston was chief marshal, and the procession included military companies from Winchester, Martinsburg, Alexandria and Staunton, West Virginia, the Maryland section of the army and navy of the Confederate States, and the survivors of Capt. Murray's command of Maryland. The line of the procession carried two different banners of the Southern States, together with the national flag. The first of the monuments unveiled is of marble, forty-nine feet in height, surmounted by the statue of a Confederate soldier resting on his musket. It bears the inscription "Erected by the people of the South to eight hundred and twenty-nine unknown Confederate dead, in grateful remembrance of their heroic efforts, and their example of unstinted devotion to duty" also, "To the unknown and unrecorded dead; who they were none know; what they were all know." The other monument is a marble shaft, surmounted by an urn, erected by the ladies of Virginia, and bears the inscription: "In memory of the thirty-nine Virginia soldiers lying in this ground, who fell in defense of constitutional liberty and sovereignty of their States, from 1861 to 1865." The graves were decorated with flowers and evergreens and marked by flags of the Southern States. The Confederate flag was also displayed, but in the adjoining National Cemetery the national flag was flying.

SHREVEPORT, May 9.—A fire yesterday evening burned three dwelling houses on Fannin street. Loss, $5,000; insurance, $3,000.

FOREIGN.

CAPE TOWN, May 30.—The Zulu King, Cetewayo, on the sixteenth, dispatched an envoy to Col. Crealock, asking him to send a European to discuss terms of peace. John Dunn accordingly went to Cetewayo's kraal, but has already returned. Negotiations failed because the British refused any terms but unconditional surrender. Cetewayo's good faith is doubted.

CITY OF MEXICO, May 30.—The international exposition seems to be definitely abandoned.

LONDON, June 3.—A Rome dispatch to the Times, says: Mount Etna is ejecting enormous volumes of ashes. The destruction of property is immense. The commune of Majo has been obliterated, and Casello is threatened. The four main craters continue to pour forth lava.

The stream of lava which has interrupted the road at Pass Pesoaro, is half a mile wide and a hundred feet deep.

MESSINA, June 3.—The eruption of Mount Etna continues. A considerable portion of the bed of the Alcantara river is covered by lava. The damage to agriculture is already very serious. The inhabitants have been forced to abandon the village of Majo.

MADRID, June 3.—The Correspondencia says: The government will shortly submit to the cortes a bill for the abolition of slavery.

SIMLA, June 3.—Famine in Cashmere is very serious. Great distress prevails throughout the country. Many towns and villages have been depopulated. The authorities are sending assistance to the sufferers.

LONDON, June 4.—The Paris correspondent of the Times, says: M. DeLesseps will shortly issue a prospectus inviting subscriptions to the Panama canal project, and will go to the Isthmus himself in September. The United States delegates are disappointed at the rejection of the Nicaragua route.

LONDON, June 6.—The Times says: The steamer Faraday will leave for Milwall, on the lower Thames, on Monday next, and commence loading the new French Atlantic cable on Tuesday, and will sail in about a week after. The shore ends will be laid first; the Faraday will then return for the deep sea cable, which is being manufactured as rapidly as possible.

The route for this cable will be by way of Brest, Island of St. Pierre, off the south Coast of Newfoundland and Cape Cod. It is expected that the line will be open for business before autumn.

LONDON, June 6.—The Australian and European Bank of Melbourne, whose suspension was announced yesterday, was a joint stock company with a nominal capital of £600,000, of which £150,000 was paid up. The deposits are estimated at £500,000.

ROME, June 6.—The Chamber of Deputies has voted 500,000 lire for the relief of the sufferers by the eruption of Etna and the inundations of the River Po.

LONDON, June 7.—A dispatch to the Daily News, from Ostiglea, says: The whole course of Mencio, below Mantua, is lined with vast ingoons. The greatest damage is at Malara, fifteen miles below Mantua, where the Po has formed a lake thirty kilometers long and fifteen wide. The inhabitants of the flooded districts are encamped on the embankments. Thousands of acres of vines, rye and wheat have been ruined. The pecuniary loss far exceeds that by the great floods of the previous years.

ST. PETERSBURG, June 7.—The Supreme Tribunal, yesterday, declared Alexander Solovieff, guilty of belonging to a criminal association, the object of which is to overthrow the State.

After recapitulating the facts of his attempt on the life of the Czar, the judgment of the court sentences Solovieff to death by hanging after deprivation of civil rights.

ST. PETERSBURG, June 9.—Solovieff, who attempted to assassinate the Czar, was hanged this morning on Smolenski Field.

NEW IBERIA, June 9.—Judge Daniel Dudley Avery died at his residence, on Petite Anse Island, yesterday, in his seventieth year.

FIELD NOTES.

ALABAMA.

WHISTLER, ALA., May 30, 1879.

MR EDITOR: We had a three weeks' meeting in April, in which interest never flagged, and it has resulted so far in twelve or more conversions, and six added to the church. We expect "more to follow." The church has been much revived and encouraged. We licensed a young man to preach at our last Quarterly Conference, who was converted at the protracted meeting. The Good Templars are doing a good work here. They have initiated about twenty three new members at their two last meetings. No secular news of interest.

Yours truly,

C. L. CHILTON.

TUSCUMBIA, ALA., June 2, 1879.

MR EDITOR: We closed, ten days ago, a very interesting meeting at this place. The church was greatly revived and strengthened—eighteen converts. Since Conference eighteen have joined the church. Our new parsonage is on the church lot. It is convenient, comfortable and a credit to the noble, generous people who built it. Our District Conference convened May 23. Good attendance, and the most interesting session yet held in the bounds of this district. Bishop Paine, who was expected, did not reach us. Our presiding elder, Rev. R. A. Timmons, presided to the satisfaction of the entire Conference. Peace and prosperity throughout the bounds of the district.

Z. A. PARKER.

MOBILE, ALA., June 3, 1879.

DEAR DOCTOR: Franklin Street Church, Mobile, may be reported in a healthy condition, both as to its financial and spiritual interests. All claims on the church, to date, have been fully met. The building will soon be thoroughly repaired and improved. Average attendance in Sunday-school, for the present year, two hundred and sixty. Seven class-meetings held each week; well attended, and exerting fine influence. The congregations on Sunday, and at weekly prayer-meetings, good. Twenty-five have been added to the church for the first two quarters. We are praying and working and *looking* for a gracious revival.

Truly,

HENRY D. MOORE.

HUNTSVILLE, ALA., June 3, 1879.

I have completed my second round on this district. The preachers are all at their posts. The parsonage interest is growing. Some religious interest in several charges. Some twenty five or thirty members received the last quarter. Sunday-school interest improving. One charge has eleven Sunday-schools. The commencement exercises at Huntsville Female College is in progress. Pray for us.

M. L. WHITTEN.

BLADON SPRINGS, ALA., June 3, 1879.

Our second Quarterly Conference was held at Mount Zion. Rev. E. Wadsworth, D. D., our presiding elder, preached four sermons at Mount Zion, two at Isney and two at Bladon, making eight on this work. He looks after all the interests of the church, and will always have large congregations. The officers of the church are at work, and are looking for a prosperous year. The citizens of Bladon manifest much interest in our church and Sunday-school. Our Sunday-school enjoyed their picnic on last Friday; much interest was added by a service of song by the children, and a capital Sunday-school address by Bro. Wm Green, the active superintendant of Providence Sunday-school. Bro. Benj. Turner, superintendant, was in his happiest mood.

J. H JAMES, P. C.

LENTSVILLE CIRCUIT, ALA., June 3, 1879.

The Florence District Conference was held at Cherokee, May 28. Bishop Paine failed to attend from illness. From reports of the pastors the district is in an improving condition. Signs for good from all parts of the district. A man by the name of Baleo killed his wife last week. He is now in Athens jail. We have indications of a revival of religion on the Lentsville circuit.

R. W COONS.

OZARK, ALA., June 3, 1879.

The spiritual condition of the work is improving. Eight regular prayer meetings, some of which are well attended. Class meetings are being revived in some appointments. About thirty per cent. of our heads of families have family prayer. Sunday-schools full, and supplied with our literature. Second Quarterly Conference just over. Our presiding elder is sick, and unable to be with us. Had a good meeting, nevertheless. Have a strong board of official members, devoted to the church.

E. M. TURNER.

PRATTVILLE, ALA., June 3, 1879.

We have had a good meeting in Prattville; forty-five conversions; twenty-nine have joined the Methodist Episcopal Church, South, and others likely to follow; five have joined the Baptist, and some will join the Presbyterian, and, perhaps, the Episcopal Churches. We were compelled to close with over fifty penitents at the altar. There is a good influence reaching far and wide upon the community. We are indebted to Dr. Mitchell, Bros. Gillis, Rice and Rencher, for efficient help. Bros. Kirkpatrick, of the Presbyterian, and Tall, of the Baptist Church, united with us when present.

W. A. MCARTY.

NORTH PORT, ALA., June 3, 1879.

MR. EDITOR: My second quarterly meeting, held at Cripple Creek church, just closed; presided over by Bro. L. M. Wilson. He preached a noble sermon on Sunday, and the love of God was shed abroad. We had an excellent dinner on the ground. Seven suspensions, two accessions, one conversion, and general feeling manifested in the church. I hope this (North River) mission will soon be changed into a circuit, and it bids fair for the same.

C. S. D. LASSITER.

TALLADEGA, ALA., June 3, 1879.

Religion not very prosperous in this town; but a few of God's children are inquiring of the Lord, and earnestly praying for the outpouring of the Holy Ghost. What we need, what we *must* have, is a thorough revival of religion. Rev. A. West, presiding elder of Talladega district, resides here; and, though his wife is an invalid, and almost in a helpless condition, he is always at his post of duty, looking well to every interest of the church. The Talladega county Sunday-School Association met at Mumford on last Saturday and Sunday, a place ten miles above this. It was an occasion of interest. An immense congregation assembled on Sunday, at eleven o'clock, to hear the word preached.

Yours truly,

C. C. ELLIS.

STRINGVILLE, ALA., June 3, 1879.

Bro. Benjamin Williams, formerly a member of the church on Green circuit, Alabama Conference, and now of this (Ashville) circuit, who has been in a very precarious condition for several months, is now thought to be decidedly convalescent. For a great many years he has been one of the strongest pillars of the Methodist Church in west Alabama. He had a son who was a shining light in the Alabama Conference, but who has long since crossed the river.

J. B. GREGORY.

FORT PAYNE, ALA., June 5, 1879.

MR. EDITOR: Thinking that some information in reference to "Will's Valley" might be appreciated by brethren at a distance, I beg leave to say: We have seven appointments in the Valley Head circuit, but only three church houses of our own, three Methodist Sabbath-schools, and three union schools in the bounds of this work. All doing well. Two fine literary schools—one at Hacena Springs and one at Fort Payne. Spiritual condition not positively good, but negatively very good. Financial condition at low tide. Third Quarterly Conference held on the fourth instant. Rev. W. L. Clifton in the chair. We had a good time, but received no funds.

Respectfully,

M. K. CLEMENTS.

WARRENTON, ALA., June 6, 1879.

We have had no revivals yet. We have on our charge several fine Sunday-schools, all using our literature. We have some prayer-meetings, which are well attended. Our congregations are large and increasing; our District Conference will meet at Guntersville on the twenty-fifth of July; Rev. J. T. Morris will preach the opening sermon.

Yours in Christ,

J. W. WEST.

MISSISSIPPI.

HEIDON, MISS., May 29, 1879.

MR. EDITOR: Health of the country very good. Crops are looking well, but are very small for the time of year. Farmers are very much behind, though without cause, as the season has been very favorable, and, in fact, as good as could be desired. Religious matters not as firm as could be desired, yet indications of prosperity in this respect manifest in many ways, such as attendance on Divine services, Sunday-school interests, etc. Several protracted meetings set already.

Yours in Christ,

G. W. BROWN, Pastor.

WOODVILLE, MISS., May 29, 1879.

Wilkinson circuit is in the south west corner of the State of Mississippi. We preach twelve times a month—ten to whites and twice to colored. Congregations good. Some tokens of good. Methodists mostly have the field. Old Bethel Camp Ground is in Wilkinson circuit. A neat brick church, and a parsonage, good but somewhat out of repair, occupy the eighty acres belonging to the church—a church farm. Kansas emissaries supposed to have been in our midst. Kansas stock low. Crops average. Some parts begin to need rain. Camp meeting on Buffalo circuit in August.

THOMAS W. BROWN.

MCKINNEYVILLE, MISS., May 30, 1879.

MR EDITOR: We have just closed a most interesting and profitable meeting at this place, resulting in twenty-one accessions to the church, and a general building up of the Master's kingdom in our midst. Our much-beloved presiding elder was with us, and "abundant in labors," during the greater part of the week. Baptists, Presbyterians, Episcopalians and Methodists met, and communed together at the Lord's table on Sabbath. An impressive and most gratifying scene! On the closing night of our services some, who have not yet united with the church, publicly avouched their desire and purpose to live, henceforth, for Christ. The Lord be praised!

Yours,

T. C BRADFORD.

SATARTIA, YAZOO COUNTY, MISS., June 1, 1879.

DEAR BROTHER: We were placed, at the beginning of this year, in charge of Sunflower mission; are pleased with our work, and hope to be able to do much good for the advancement of Christ's kingdom. Congregations fine, and most excellent attention. Expect to have a two or three days' meeting soon. Will write you. Pray for us. Think we will be able to organize a church before long, and also be able to build a house of worship. Your paper is a most welcome visitor to our home.

Fraternally yours,

ROBERT S. GALE.

MOSS POINT, MISS., June 2, 1879.

MR. EDITOR: We have a new church at Zion, just completed; held our first service in it on the second Sabbath in May. It being our second quarterly meeting, the presiding elder was with us. The house is of very neat structure and well finished, except painting. We are having some very excellent meetings, and some accessions. Upon the whole, things are encouraging. The collections for the various church interests being attended to. The Mississippi Press Convention meets here on the fourth. The ADVOCATE is not forgotten.

Your brother,

G. F. THOMPSON, P. C.

RAYMOND, MISS., June 2, 1879.

Raymond ot. has three churches. Raymond Church is of long standing. Its venerable Sunday-school has long taught most of the children of the town and vicinity, and has done much good. Clinton Church is still older; with it are associated the names of Judge Johnson, Rev. O. L. Nash and Rev. T. Ford. Clinton is the seat of Mississippi College (Baptist)—High Church Baptists. Bolton Church is young and full of life. We have received eight members into the church at Bolton, on profession of faith, since Conference.

B. JONES.

JACKSON, MISS., June 2, 1879.

Our services on yesterday were peculiarly impressive. Six pupils, belonging to the Deaf and Dumb Institute, were received into the church. I read a portion of the general rules, baptized them according to our ritual, and received them into the church in due form. The principal of the Institute acted as my interpretor, the young ladies responding by signs. I do not know that I ever received so large a class into the church, who exhibited a more intelligent appreciation of the services. Two other Sunday-school scholars were received into the church.

But alas for us! Bro. R. D. Hardy, one of the truest men I ever knew, and one of our most useful stewards and members of the church, was taken from us. His end was peace.

W. H. WATKINS.

PELAHATCHIE, MISS., June 2 1879.

MR EDITOR: Our second Quarterly Conference for Prairie mission was held May 26, and we had a very excellent sermon by our beloved presiding elder, Bro. Leith. I preached my first sermon on this mission the third Sunday in January; found four organized churches, and one hundred and five members. We have since added eight members to our number; have good congregations; seemingly interested; think the prospect very good for a revival this summer; finances far ahead of our expectations; very near up to date; find the people very kind; think the prospect for a circuit very good; hope we will be able to do much good this year; crops very good; health good.

A. B. MILLER.

ENON, MISS., June 3, 1879.

The Enon circuit is about eighty miles long; parsonage at Enon, about fifteen miles from the center. We have nine churches—eleven appointments in all—five Sabbath-schools; good congregations on Sundays; small ones on week days. The spiritual condition thought to be improving; six accessions to date; family worship observed by quite a number, though neglected by the majority; circulation of religious literature limited. We are having plenty of rain, and prospects for good crops are encouraging.

L. CARLEY.

PONTOTOC, MISS., June 5 1879.

MR. EDITOR: The times of refreshing have come from the presence of the Lord. We have enjoyed quite a revival here. Between fifteen and twenty professed conversion. Eight additions to our church. Class-meetings have been revived in this charge. Oh, give us again that means of grace which helped our fathers to climb the holy hill of Zion! That means of grace which stimulated, edified and blessed the church of by-gone days. Some considerable excitement over the coming political campaign. When shall Christ reign? Fraternally,

D. C. BROWNE.

BROOKHAVEN, MISS., June 7, 1879.

There have been heavy rains during the last few days. The prospects for good crops are very fine. People are hopeful.

Our pastor, Bro. W. B. Lewis, baptized thirteen, and received into the church twenty persons, two weeks ago. He has a revival at Wesson. Bro. J. J. Clark is very low with consumption, but thinks he will recover. He is very happy all the time.

H. F. JOHNSON.

LOUISIANA.

CLINTON, LA., May 31, 1879.

MR EDITOR: The Lord is with us in saving power on East Feliciana circuit, Mississippi Conference. We have just closed a series of services at Olivo Brauch Church, commencing last Sunday, May 25, which resulted in fourteen conversions and three accessions. Among those converted was an old man sixty years of age. Thanks to Bro. R T. Davis for efficient services. We are expecting a glorious revival all round this circuit. To God be all the praise.

Your brother in Christ,

IRA B. ROBERTSON, P. C.

MAGNOLIA, LA., June 2, 1879.

On the third Sabbath, in April we dedicated a new house to the service of God, on the Plank Road, nine miles from the city of Baton Rouge, and protracted the services a few days. Result: a new organization; and, as still further results, on the fourth Sabbath in May received into full-fellowship eleven persons. Just in from Olive Branch, East Feliciana circuit, Bro. Robertson, P. C. Meeting continued five days, preaching only at night.

R. T. DAVIS.

COVINGTON, LA., June 2, 1879

DEAR BROTHER: I am getting on very well with my work. I have eleven appointments. We have five Sunday-schools in operation—not very prosperous yet. The greatest difficulty with which I meet on my work is to get our people to prove themselves to be the disciples of Christ in all that they say and in all that they do. I am doing what I can toward getting everybody to take the CHRISTIAN ADVOCATE.

Yours fraternally,

ISAAC L. PEEBLES.

TEXAS.

WACO, TEXAS, May 26, 1879.

MR. EDITOR: On my arrival here I found the people greatly excited over the railroad question. They want a narrow gauge from Texarkana to this city, and say they *will* have it. Would that New Orleans would exercise such determination when her interest is at stake.

Stayed in Galveston two days. Business rather dull, though not so much as in New Orleans. Rev. Mr. Hall (Campbellite) is delivering a course of lectures on "The Christian Religion" in Artillery Hall.

Yours truly,

S. FDANK.

NAVASOTA AND MILLICAN CT., TEXAS, May 31, 1879.

MR EDITOR: At our second Quarterly Conference it was agreed to inclose the grave of Dr. Martin Ruter with an iron railing. Money in hand for the purpose. We are having a spiritual dearth. Hope that spirituality may increase. Some accessions by certificate—about twelve. The second drought for this year is about closing. Light showers yesterday and to-day, indicative of a wet season. Crop prospects good. Health remarkably fine throughout the country.

THOMAS PRICE.

PARIS, TEXAS, June 4, 1879.

DEAR DOCTOR: Crop prospects good; beginning to need rain; health good; church matters moving on harmoniously; need more missionary zeal and revival power; church schools doing well; considering the embarrassment of our "free school" system. Two cases of suicide (young men) in our community recently; cause, whisky and its concomitants. I admire your use of pen and scissors.

JOHN H. M'LEAN.

Our French Mission.

DEAR MR. EDITOR: Would you please allow me, as the French missionary, to make an appeal through your columns? But before stating the nature of my appeal, it is but right to give an explanation. As is well known, I have been for the last five months at work among the Creoles in and around New Iberia, La. Everywhere large crowds have gathered to see the novel sight of a French preacher, and to hear what he had to say. In our churches, on the wayside, in groves, in ball-rooms and private dwelling-houses, have I had golden opportunities to sow the seed, and announce Christ, the crucified Saviour. And although, as was to be expected, some opposition had to be met with, still it has not hindered the people turning out to hear the word expounded.

Some three weeks ago I had the pleasure of seeing some result accomplished. Having visited and preached at Cypremort, one Monday evening, I was invited by an old French Creole, a converted Methodist of forty years' standing, to preach to his people, who were all Roman Catholics. I promised, and the next Thursday rode to Isle aux Cannes, where the appointment had been given out. The house was too small to contain the crowd, so we went into an adjoining grove. After having baptized an infant, I preached on the healing of the leper. I explained to them the nature of sin, and pointed out Jesus, *the Son of the Holy Virgin Mary*, as their only refuge. I never talk of errors, but simply preach justification by faith, as found in their own "*paroissien*." After service, and before the assembled people, I invited all who wished to flee from the wrath to come and serve Jesus, as the Methodists do, to come forward, and I would receive them as brethren. Six men and five women came forward and testified that they would live to God from henceforth. Last Sunday I visited them again, and, although it rained, still we had people who had rode twenty-five miles to the preaching. That morning I commenced a Sabbath-school, and taught the children our good old Methodist hymns, as we sing them in France and the Channel Islands. At two P. M. I preached again, upon: "What shall it profit a man," etc. The attention and seriousness was great, and upon inviting those who wished to join the church to come forward *five* more came, with tears running down their cheek, to take my hand. God is, indeed, very gracious, and we are expecting greater results still.

Now, my appeal is this: We need *tracts* for these persons, we want *Bibles* and *Testaments*. Already the parcel sent by Bro. Ivy has been distributed, and we stand in need of more. Will anybody help? The Tract Society agent writes me that he will let me have tracts at one-third the cost. Five or ten dollars would get us a good supply for the next six months. I dare not ask help from the Opelousas district. It has already done a deal. So now I, your French missionary, claim the help of the other districts in this matter. Without tracts and Bibles I am as a workman without tools. Hoping that God may open the heart of some good brother, I am

Yours truly,

W. J. PICOT.

NEW IBERIA, LA., June 3, 1879.

The Christian Advocate.

THURSDAY, JUNE 12, 1879.

THE KINGDOM WITHIN.

BY REV. GEORGE MACDONALD.

I fancy I hear a whisper,
As of leaves in a gentle air;
Is it wrong, I wonder, to fancy
It may be the tree up there—
The tree that heals the nations,
Growing amidst the street,
And dropping, for who will gather,
Its apples at their feet?

I fancy I hear a rushing,
As of waters down a slope;
Is it wrong, I wonder, to fancy,
It may be the river of hope—
The river of crystal waters
That flows from the very throne,
And runs through the street of the city
With a softly jubilant tone?

I fancy a twilight round me,
And a wandering of the breeze,
With a hush in that high city,
And a going in the trees;
But I know there will be no night there,
No coming and going day,
For the holy face of the Father
Will be perfect light away.

I could do without the darkness,
And better without the sun;
But O, I should like a twilight
After the day was done!
Would He lay His hand on His forehead,
On His hair as white as wool,
And shine one hour through His fingers,
Till the shadow has made me cool?

But the thought is very foolish;
If that Face I did but see
All else would be all forgotten—
River, and twilight and tree;
I should seek, I should care; for nothing,
Beholding it is countenance,
And fear to lose one glimmer
By a single sideway glance.

'Tis again but a foolish fancy
To picture the countenance so,
Which is shining in all our spirits,
Making them white as snow.
Come to me, shine in me, Master,
And I care not for river or tree;
Care for no sorrow or crying,
If only Thou shine in me.

I would lie in my bed for ages,
Looking out on the dusty street—
No whisper, no leaves, nor waters,
Nor anything cool and sweet—
At my heart this ghastly fainting,
And this burning in my blood—
If only I knew Thou wast with me,
Wast with me, and making me good.

The Lifted Hand.

We are told in the seventeenth chapter of Exodus that Amelek came down and warred with Israel. Some regard the Amelekites as the descendants of Esau. If they were, the old enmity between Jacob and Esau here reappears in their posterity after the flight of centuries.

Whether they derived their origin from Esau or not, they were a godless people, and as they saw the approach of the Lord's hosts, led by the wonderful cloud and pillar—the cloud looming up over the horizon, and daily drawing nearer—the flush of the pillar falling upon and over their boundaries, as the tread of the advancing columns sounded plainer—they became alarmed.

The Israelites were God's host—they had the truth—God was with them; so the Amelekites marked their approach with fear and displeasure. They were alarmed for their lives, property, customs and idols—hence they came down and warred with Israel.

As soon as they commenced the warfare Moses made his arrangements. He did not meet the foe with a mob, but with an organized army. He gives the leadership to men qualified for it, takes every precaution, and in these prudential measures glorifies God, who would have us use mind and body, wisdom and strength, to their full capacity. But Moses, while he did this, knew this was not all—nay, that the mightiest, most important thing, was yet to be done. He went to prayer. The Scripture says: "Moses, Aaron and Hur went up to the top of the hill, and it came to pass when Moses held up his hand that Israel prevailed, and when he let down his hand Amelek prevailed."

Amelek is a type of the world, Israel of the church. The church has the truth. The ark, and covenant, and testimony, is with it. More than all, God is with it. In its advances upon sin the world becomes alarmed—alarmed for its sinful existence, its customs and idols—and so straightway joins battle, opposing to its further progress an obstinate resistance.

The part for the minister of Christ is plain. Like Moses, he must use all prudential measures, must organize the church for defense, and, more than that, for victory. All that may be done by precaution, direction and example, must be done. Yet, after all that, the more excellent way remains. There are spiritual heights upon which he must stand, for the minister should be spiritually above his people, and there upon these heights must the hand be lifted—lifted in a mighty spirit of prayer.

Without this nothing will be done. It will come to pass that if the hand be not lifted the world will prevail; for if the pastor would see the church prevail he himself must prevail with God through the lifted hand.

And it must be *kept* lifted. Not a fitful, but a continuous spirit of prayer is demanded. Hence, just as he keeps the hand raised, God's cause prospers; as he lowers the hand, the world advances. The church with a prayerless pastor cannot prevail; they may be struggling faithfully, but to succeed the minister must be above them with raised hands.

In the attitude of Moses I see prayer; in the height upon which he stood I see holiness symbolized. In these the minister must be remarkable. Now let there be a descent from this height, a lowering of the hands, and the world triumphs in and over the church, the old scene is re-enacted, Amelek prevails against Israel.

The scene of that day is plainly pictured upon the mind; there on the plain Israel, the people of God, struggle with the idolatrous host of Amelek; victory, like a tide, sweeps backward and forward; now the shout goes up from this side, now from that. Who will prevail? It is a fearfully grand spectacle. But a grander spectacle than that is beheld—grander in the sight of God, and angels, and holy men—far above that struggling host, upon the mount, and limned against the sky appears the motionless form of Moses with the hand lifted!

A scene not altogether unlike this was remarked during the late civil war. While Southern and Northern armies were rushing together in deadly strife there was one figure seen now here, now there, and again sweeping along the front of the battle, but whenever and wherever seen the right hand was lifted—it was the figure of Stonewall Jackson. We remember how he prevailed in battle. It was, I firmly believe, because of the lifted hand. Take it anywhere, the lifted hand always prevails.

The Israel of God is still struggling with an Amelek of worldliness that would sweep truth and its upholders from the earth, but, thank God, for the successors of Moses—ministers of Jesus Christ who stand up here and there on mountain heights of holiness with the hand raised.

Blessed be God for them! They are the salt of the earth, they stand between the church and ruin. We find them in all denominations, and scattered through the ages, and always far above the mass of men, with the hand ever lifted.

It is a picture I would never forget—its importance cannot be overrated; for I feel at the judgment it will appear that the men who blessed the world, making it better, and bringing it nearer to God, who stamped their characters upon the generations, were not statesmen, nor generals, nor philosophers, but those who here and there, through the ages, kept the hand lifted!

D. C.

Some of St. Helena's Blessed Dead.

MR. EDITOR: On last Saturday evening I visited the Clinton and Pipkin burying-place, to spend a few moments in sweet and prayerful meditation. As I approached the hallowed spot my soul was filled with praise to God for the power of His grace in the salvation of such men as B. Pipkin, Thomas Clinton, and the eloquent and gifted George H. Clinton. When I entered the sacred enclosure the first grave was that of our beloved and venerable Bro. Pipkin, a man honored and loved for nearly sixty years as a member of the Mississippi Conference.

There is something in the life and character of the good and holy that the mind delights to contemplate. Their lives, adorned and beautified by the love of Jesus Christ, will ever live in the hearts and affections of their surviving fellow-beings.

I thank God that it was my good fortune ever to know such a man as dear Father Pipkin. I shall always reverence his precious name. My intercourse with him has made an impression upon my mind that the finger of Time can scarcely obliterate. I can never forget the day when I first met this holy man of God, and heard the words of precious counsel which fell from his lips.

His influence will be felt in this country for a generation to come. As I stood over his grave, and saw the bouquet of fresh flowers placed there by the hand of his affectionate and loving daughter, I could not but shed tears, not of grief, but of joy, for his holy memory, and his sanctified soul in the kingdom of glory.

The whole life of this dear father in Israel was indeed beautiful, but his grandest moments were his dying moments. He was perfectly rational to the very last, talking to his loved ones about heaven, and his reunion with loved ones in the glory-land.

We came next to the tomb of Thomas Clinton, of precious memory, another of God's chosen ones, whose name is still an affectionate household word throughout this whole section of country. It is a rare occurrence to find in the same neighborhood two such men as Pipkin and Clinton, and in the same graveyard two such graves. Oh! it seemed to me that I could almost hear the sound of angels' wings and the music of the skies. I have often thought since I have been preaching in this parish that if I should be called to my reward while here I would like to be buried in that sacred enclosure. It certainly will be a glorious resurrection from that place with these dozen saints to rise to meet the Saviour and His holy angels.

We came next to the grave of the eloquent, the sweet-spirited and gifted George H. Clinton. A beautiful monument marks the spot where he slumbers. I found the following appropriate inscription on his monument:

"Rev. George H. Clinton—'A Man of God—Amiable by nature—By grace perfect.' As a preacher, eloquent, successful, beloved. As a friend, peerlessly unselfish. As a husband and father, he was all that those relations demand."

Oh! what a glorious spot is the resting-place of the saints of God. Over it are spread the shadows of the cross of our blessed Saviour. There is a bright halo of glory shining from the eternal throne into the tombs of all God's saints.

It is an honor to St. Helena parish that such men as Thomas Clinton, Barnabas Pipkin and George H. Clinton found a burial-place in its soil.

J. S. PARKER.

GREENSBURG, LA., April 24, 1879.

"Apportionment of Claims."

If the allowance the Boards of Stewards make for the support of their preachers is a correct basis of distribution of all claims on the church, there is no necessity for a district stewards meeting, except for the sole purpose of estimating the amount necessary for the support of the presiding elder. The apportionment of this amount, and the distribution of all other claims, can be done by the presiding elder, or by any one at all acquainted with arithmetical rules.

If the amounts actually collected on a pastoral charge the previous year for the support of the ministry and other claims combined be considered as the ability of that charge, and he made the basis of distribution of all claims, there could be no ground for complaint of unfairness in the apportionment made by district stewards.

But to make the allowance the Boards of Stewards make for the support of their preachers, the basis of distribution of claims is unfair, because these amounts are no test of ability. The stewards on some charges estimate for the support of their preachers amounts far below the ability of the charges respectively (though quite sufficient for the support of the preachers,) while on many charges the stewards estimate as necessary for the support of their preachers amounts considerably in excess of the ability of the charges respectively (though not too much for the respectable maintenance of the preachers.)

Said a steward not long ago: "We may not hope to raise the amount estimated as necessary for our preacher, but we must estimate what we think is necessary," like the man who willed property to his children, and when reminded that he did not own so much property replied: "It is my will for my children to have the property, whether I have it to give to them or not."

Some charges can pay their preachers, and then pay very handsomely for other claims, while other charges can barely pay a meager allowance to their preachers, and, as a matter of course, cannot be expected to pay in proportion to other claims, because their financial strength is exhausted in the support of their preachers. It may be some charges ought to pay for Conference claimants at least as much as they pay their preachers, and to other claims in proportion, or at least until the limit of ability is reached.

W. HARGRAVE MORRIS.

ST. STEPHENS, ALA., May 7, '79.

From the Work.

WAYNESBORO, MISSISSIPPI.

MR. EDITOR: We propose holding a camp meeting on the Waynesboro work, and immediately on the Mobile and Ohio railroad, at Smith's Mill, four miles north of State Line, commencing on Thursday evening before the first Sunday in August, and continuing at least eight days. The location selected is a most desirable one, on account of accessability, convenience and healthy locality.

It being immediately on the railroad, the cars will stop and deliver persons, baggage, etc., on the camp grounds. It is a fine situation for a camp meeting, high and dry grounds, a beautiful creek of cool, clear water running by. There are five or six mineral springs near the grounds, of almost every variety of mineral water. Mr. E. H. Smith has any quantity of good lumber for building tents, within two to three hundred yards of the ground, which can be bought at very low rates. The ground for tents is free to every one desiring to tent, and will remain free as long as camp meetings are held there. Tenters can select their own location, and have room sufficient for convenience.

This place is about midway between Mobile and Meridian, in a beautiful and healthy piney woods country. Those who wish to spend a week or ten days of healthful recreation, and enjoy the pleasure and benefits of a camp meeting, can do so at less expense and greater convenience here than at most camp meetings. The plan of the meeting being self-sustaining, there will be preparations made, in the way of restaurants, for taking care of those who do not come prepared to take care of themselves, on reasonable terms. The Mobile and Ohio railroad will issue excursion or round-trip tickets at usual reduced rates from all stations on the road to the camp ground. Tenters from every direction, and especially from towns and villages along the Mobile and Ohio railroad, and country adjacent thereto, are invited. All our ministerial brethren are cordially invited to be with us. To be known as the Mongers Creek Camp Ground.

Very truly your brethren,

W. B. HINES, P. C.,
JESSE BYRD,
For Committee.

MAY 28, 1879.

BOGUECHITTO MISSION.

MR. EDITOR: When this mission was committed to my charge there were four organized churches in its bounds, but one of them was returned to its former connection with the Summit circuit. We have added three more preaching places, organized three Sunday-schools, two of which, at Bethel and Ebenezer, are very promising. The congregations are increasing, and very attentive to the word of God. We are having some interesting meetings; administered baptism and the Lord's Supper. A few days since we had class meeting—a happy time. Next day four persons joined. There were mourners at the altar, tears of penitents, tears of joy and shoutings of Christians. We were anxious to protract the services, but the press of labor and condition of the country forbid calling of the people from their labor. On the whole, the outlook is favorable in many places, except the finances; but when the crops mature we expect to get something for the several claims. The stewards allowed for pastor's support $200, and for support of the presiding elder $40, of which claim has been paid to date $38 40. But this has been a mission for many years. It should have been self-supporting years ago. Hope that ere long it will be so, and send the gospel abroad also. So mote it be.

J. NICHOLSON, Missionary.

MAY 28, 1879.

BRANDON DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Have just closed second round of quarterly meetings, and report Brandon district, in many respects, in good condition. The church has been, and is, singularly free from disturbances. As the spring advances, much earnest work is being done, from which we look for happy results. Even now sound, unmistakable conversions, and numerous accessions to the church, are being reported by pastors. Sunday-school work, pastoral visitations, the social meetings of the church, and, in some places, the public collections for missions, are receiving more than their usual amount of attention. We have five camp grounds, where we expect to have as many grand feasts.

The only thing in the "horoscope" to excite apprehensions is the indication of a warm political canvass for the summer and fall. Strong excitement in this direction will certainly militate against the best interests of the church.

At the request of the brethren in the county, our District Conference has been postponed until late in August, at which time we hope to have you with us. The ADVOCATE, never forgotten, will receive its full share of attention during our third round.

WILL. H. LAIRD.

FOREST, MISS., May 28, 1879.

Mrs. Julia M. Olin, the widow of the late Stephen Olin, D. D., second president of Wesleyan University, says the New York Christian Advocate of May 8, died suddenly of pneumonia, at her residence in this city, on Friday last. Mrs. Olin was not only greatly beloved for the sake of her noble husband, but also for her own sake. Her literary contributions have adorned the pages of every periodical of the church, from the Quarterly Review downward. Young readers have been especially indebted to her. She has been prominently identified with every good work of the church, especially with the Woman's Foreign Missionary Society, which will deeply mourn its loss.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. MARY WILSON, wife of Capt. John H. Wilson, was born in Putnam county, Ga., January 10, 1791; moved to Clarke county, Ala., in 1810; after living there about eight years she moved to Mississippi. She joined the Methodist Episcopal Church at Crystal Springs, under the ministry of Rev. Thos. Owen, in 1824, and was ever a faithful Christian up the day of her death, which occurred at the residence of her son, Milton A. Wilson, near Vaiden, Carrol county, Miss., July 13, 1876.

Sister Wilson was eighty-seven years, five months and three days old when she died. For over fifty-two years of that time she was a devoted Christian. Sister Wilson was never very demonstrative in her religious enjoyments, but always seemed to enjoy a great degree of God's love.

Her daily walk was upright; ever demonstrating to the world the reality of the Christian religion; and ever ready to give a reason for the hope formed within her. She was a devoted Christian wife, affectionate and loving mother, a kind and generous neighbor, and all loved her that knew her. She was very much devoted to her bible, and during her last few years her daily talk was religion. She loved to hear of the prosperity of the cause of God, and, in fact, everything that related to the interest of the Gospel of Christ. Her last hours were full of comfort, and she died as she had lived. Her end was triumphant; surrounded by a number of grandchildren who loved her devotedly, she bid them adieu, and from earth-born woe and cares took her flight to the far-off home of the blessed, leaving many good works and pious examples to follow her in the gracious rewards. Just as she was breathing her last she asked that her funeral be preached from the fourteenth chapter and thirteenth verse of Revelation, thereby testifying in her last moment, the blessedness of them that sleep in Jesus. K. A. JONES.

WHEREAS, An all-wise dispensation of Divine Providence, has visited our beloved Order and removed from our midst a worthy brother, J. J. VANCE, true and tried, teaching us the mournful yet impressive fact that we all do fade as a leaf; and

WHEREAS A light that once glistened in the Masonic constellation, shedding joyous sunshine on every one within the reach of its penetrating rays, has been withdrawn to mingle with its purer source, and sweeter fields and fairer flowers, in that beautiful city that is lighted up by the glory of God and His blessed Son; and

WHEREAS, A cloud now hangs over the household of our departed brother, the community in which he lived, the church he loved so well and the lodge of which he was an exemplary member; therefore be it

Resolved, By New Ireland Lodge No. 253, Free and Accepted Masons, that in the death of our much beloved brother James J. Vance, of Newton county, Mississippi, Masonry has sustained the loss of a bright and blameless member. Christianity one in whose life all its glorious and savory doctrines were beautifully exemplified; the community one who, like his Master, went about doing good.

Resolved, That we deeply sympathize with his bereaved and grief stricken wife and fatherless children, and that we extend to them the profoundest sympathy and condolence that can emanate from the hearts of a band of brothers who knew him but to love him, and that we devoutly commend them to Him who bottles the widow's tears and hears the orphan's plaintive wail.

Resolved That our lodge be draped in mourning for three months, and that we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be spread on the minutes of our lodge, a copy be furnished the bereaved family and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication. J. E. SUNTYS, for Committee.

LAURA M. KENALY, daughter of B. S. and M. A. E. Barr, was born August 12, 1856, at Lower Peach Tree, Wilcox county, Ala., and died near her birth-place. She was married to T. N. Kenaly, December 1876. She joined the Methodist Episcopal Church, South, August, 1876, of which she lived a consistent member until the time of her death. She possessed a very amiable disposition, which won for her the love and friendship of all who knew her. In her was found a happy combination of those Christian elements which constitute a child of God; she adorned in a beautiful manner her Christian profession; she was earnest and fervent in her devotions and consistent in her life; she embraced with gratitude all the means in her self of a growth in grace; she loved to talk about religion. As a child she was loving and obedient; as a sister she was kind; as a parent she was devoted, and as a companion true in all the obligations of married life. She was an obliging neighbor, she was patient in her afflictions. Her last illness was very severe; she seemed to be perfectly conscious of everything until about five minutes before her death. She called her family to her bed-side and bid them farewell and told them to live right soonly. Her brother, seeing that she was near her end, asked her if she was ready to die. Her answer was that she was ready and willing to go.

She has left a kind husband and a sweet little babe, four brothers, three sisters, and a mother to mourn her loss. It was not the privilege of the writer to be with her in her illness, but I have known her from infancy until a few years before her death. A BROTHER.

EMILY EVELYN COLLINS was born in St. Helena parish, La., November 24, 1858, and departed this life December 21, 1878. She was married to Mr. Broomfield November 24, 1874. She joined the Methodist Church in the summer of 1872.

The writer never knew the subject of this memoir intimately, but what we have heard of her character and life, she was very quiet and gentle in all her manners. Ever since her marriage she has remained very closely at home, looking to the interest of her household. There cannot, however, be any doubt as to her sincerity as a member of the Church of God. She was a woman of strong friendship and of a loving and tender heart. She was much beloved by those who knew her best and the most intimately.

A short time before her death she expressed a willingness to die. She leaves behind her in this world, to mourn their loss, a loving mother, brothers, her husband and several dear, bright little children. O! may the great Head of the Church watch over and take care of her dear little ones that are left in this world of sin, and bring them at last to everlasting life.

Sister Broomfield was taken out of this life at a very early age, just in the midst of a glorious womanhood. She was a kind wife and an affectionate mother. J. E. C. PARKER, P. C.

MRS MAGGIE R. ARCHER, wife of W. H. Archer, and daughter of Rev. O. I. Nash, died in Clinton, Miss., April 28, 1879.

Mrs. Archer was cut off in the prime of life. While yet growing and in vigorous health, with the promise of a long, pleasant and useful life, she was taken with gastritis, and after a painful and distressing illness of seven weeks, passed quietly to another life.

The daughter of an eminent and devoted minister of the gospel, she was led to a life of piety in her childhood, and from the way of religion she never turned aside. Amiable in temper, genile in disposition of cultivated manners and generous feelings, she made many friends and no enemies. Her's was a well rounded and lovely character, highly endowed naturally; "she wore religious graces and they gave her heavenly beauty."

Patient through all her sickness, pain and suffering ceased for some days before her death, and her tried spirit had time to plume its wings for its heavenward flight "through death's iron gates," and when the morning comes "then shall the righteous shine forth as the sun in the kingdom of their Father." R. J.

WILLIAM GEORGE CHAPMAN died at his residence in the city of New Orleans, April 1, 1879, aged sixty five years and eleven months. Born in Deptford, England, it was here in this city that the life work of Brother Chapman was done. For thirty-six years he was a member of the Church of Christ; nineteen of these years he was connected with the Moreau Street charge, filling the responsible positions of class leader and steward.

It is impossible for us to measure a life like Bro. Chapman's by the years into which it was crowded. Such lives can only be estimated by their more results, and these results are as wide and far reaching as eternity itself. Such a life could have but one close. A bright day his life had been, his death was a glorious sun-set.

His last words lit up like tapers from heaven the gloom of the grave. It was my privilege to minister to him during the last weeks of his illness. Those weeks were a triumphal march. When asked a short while before his death if all was well, his answer came back like a voice from the other world, "All is well." "The shining ones had met him" and he was with his God.

Bro. Chapman leaves an interesting and bereaved family to possess the blessed inheritance of his pious memory. J. H.

MISS LENA DUNHAM died in Pearlington, Mississippi, July 3rd, 1878, in the fifteenth year of her age. She was a member of the Methodist Church and a Sunday-school scholar. Her death was indeed a most remarkable one—a Christian triumph. As she was passing away she appeared to halt for a time on the dividing line between the present and future worlds, conscious of things before and behind her. She was a timid and retiring in character, but when dying she displayed the most remarkable Christian courage. She talked to her loved ones so sweetly of her home in heaven, of Jesus and the angels, told her parents if they could see and know things as she did, they would not want her to stay. Her exhortations, prayers and songs astonished and enraptured all that stood around her dying bed. She composed a song and sang it, with the chorus, "Oh come angel band," and like the noble Scot of Scotland, when called to die, goes back to native lake or pond, and folds her head beneath her snowy wings and sings her own death song, so Lena Dunham, after her parting charge to her loved ones, folded her hands upon her breast and sang herself down into death. Only come angel bands. She was dead. A. B. NICHOLSON.

Her Pastor.

REV. JOSEPH GRAHAM, was born in Fairfield District, South Carolina, October 6, 1792. In 1836 he emigrated to Alabama and settled in Greene county, afterward to Sumpter county. Where he remained until his death, February 9, 1879. At about the age of twenty one years he was happily converted to God and joined the Methodist Episcopal Church, South, in which he lived a consistent and devoted member until his death. His religious life was characterized by zeal and fidelity to God. For many years he was an earnest and faithful preacher in the local ranks. He was very scrupulous in the discharge of his religious duties, always observing Friday as a day of fasting, humiliation and prayer, and never omitting family worship when able to attend to it. As a neighbor he was kind, generous and accommodating, a man whose piety was ever respected and whose counsel was always sought and appreciated. His last illness was protracted and severe, in all of which he was patient and resigned, realizing the blessedness of that faith which had been his comfort through a long life. He died in great peace, leaving to his family a rich legacy of piety and faith. May they follow his steps.

J. M. PATTON.

DR. J. G. MOORE, son of Margaret and Cornelius Moore, was born at Dixon's Mills, Marengo county, Alabama, September 18, 1845, and died at Whitesville, Falls county, Tex., March 9, 1879, after ten days' sickness. Dr. J. G. Moore graduated March 9, 1864, at the Medical College of Richmond Virginia, entered the hospital as assistant surgeon and made many friends by his kind and faithful treatment of the sick and wounded soldiers. After the surrender he came home to see his relatives in Alabama. After a few short weeks he went from there to Texas, where his integrity, honesty, uprightness and geniality of spirit won for him many friends. It may be truly said that suffering humanity never went to him for aid and went away without consolation if it was in his power to give. The subject of this sketch was raised by a pious mother; though he never joined the church he prayed as he lay upon his bed of suffering for the last few days, and said that he felt the Lord had forgiven his sins. He admonished his friends to prepare for death, and not to grieve for him; that he was resigned to die if the Lord willed it. Dr. J. G. Moore was an obedient son, affectionate brother and a kind friend. He leaves many friends to regret his loss; though with the blessed hope that he has gone to rest. C. W. MOSES.

MRS. ANNA ANDERSON, wife of Thomas Anderson, and daughter of James and Sarah Allen; was born in Abbeville District, South Carolina, November 23, 1822; married to Thomas Anderson, in Gainsville, Ala., November 20, 1839, and died, in peaceful triumph in Dallas county, Ark., April 3, 1879.

Sister Anderson was converted at Liberty Camp Ground, in Upson county, Ga., in 1847, and has never doubted her conversion. Trained by religious parents, she could not remember when she did not present herself in prayer daily at the throne of grace. She was a regular Bible reader and had read it through many times, regularly in order.

Mr. Wesley's sermons and her bible were her Sabbath reading. She meditated on the law of the Lord day and night, and it was her delight. I was her pastor several years and know of her amiable Christian life, her noble Christian hospitality and her Christ-like zeal in laboring for the happiness of others. Her last prayer was, "Lord Jesus receive my spirit." ROBERT PARVIN.

MRS. SUSAN A. MCKEE was born February 27, 1840, and was married to P. A. Featherwood, January 17, 1861. After sustaining the loss of her first husband in 1869, she again married to John McKee, September 26, 1870, and died September 12, 1878. Sister McKee was a pious, hospitable and kind woman. She joined the Methodist Episcopal Church, South, in May, 1867, in which she lived and kept the faith until she died, leaving this world in peace and triumph, doubtless she is now enjoying her inestimable reward in the home of the blessed. A. C. HINDLEY.

Pine Apple, Ala.

Oh, let Thy sacred will
All Thy delight in me fulfill!
Let me not think an action mine own way
But as thy love shall sway,
Resigning up the rudder to Thy skill!

The Christian Advocate.

THURSDAY, JUNE 12, 1879.

LEFT ALONE AT EIGHTY.

What did you say, dear? breakfast?
Somehow I've slept too late;
You are very kind dear Effie;
Go tell them not so wall.
I'll dress as quick as ever I can,
My old hands tremble sore,
And Polly, who used to help, dear heart!
Lies t' other side o' the door.

Put up the old pipe, deary,
I couldn't smoke to-day;
I'm sort o' dazed and frightened,
And don't know what to say.
It's lonesome in the house, here,
And lonesome out o' door—
I never knew what lonesome meant
In all my life before.

The bees go humming the whole day long,
And the first June rose has blown,
And I am eighty, dear Lord, to-day—
Too old to be left alone!
O heart of love, so still and cold!
O precious lips, so white!
For the first sad hours in sixty years
You were out of my reach last night.

You've cut the flower; you're very kind;
She rooted it last May;
It was only a slip; I pulled the rose,
And threw the stem away;
But she, sweet, thrifty soul, bent down,
And planted it where she stood;
Dear, may be the flowers are living," she said,
"Asleep in this bit of wood."

I can't rest, deary—I cannot rest;
Let the old man have his will,
And wander from porch to garden post—
The house is so deathly still;
Wander, and long for a sight of the gate
She has left ajar for me;
We had got so used to each other, dear,
So used to each other, you see.

Sixty years, and so wise and good,
She made me a better man
From the moment I kissed her fair young face,
And our lovers' life began;
And seven fine boys she has given me,
And out of the seven not one
But the noblest father in all the land
Would be proud to call his son.

Ah, well, dear Lord! I'll be patient,
But I feel so broken up;
At eighty years it's an awesome thing
To drain such a bitter cup.
I know there's Joseph and John and Hal,
And four good men beside,
But a hundred sons couldn't be to me
Like the woman I made my bride.

My little Polly, so bright and fair!
So winsome and good and sweet!
She has roses twined in her sunny hair,
White shoes on her dainty feet;
And I held her hand—was it yesterday
That we stood up to be wed,
And—No, I remember—I'm eighty to-day,
And my dear wife, Polly, is dead!

Faith and Unbelief.

It would be by no means an uninteresting task, and it certainly would be a substantial service to all lovers of truth, if a competent hand would review the great battle-field upon which Christians and skeptics have, during the last 1,800 years, contended for the "faith once delivered to the saints." In no two successive generations have precisely the same weapons been used, or the same subjects assailed, or the same ground occupied. And a manual of the main objections and answers current at various ages, from the time of the early Gnostic and Ebionite controversies down to the philosophical and scientific unbelief of to-day, would be simply invaluable. We have histories of rationalism and histories of theology, but what is wanted is a combination of the two, with all extraneous matter excluded, and the points successively in debate presented in a clear, brief, forcible way. If our professors of theology would lecture on it in their classes, or the Christian Evidence Society take it up in their noble series of defence of the faith, a desideratum long felt would be supplied. The phase in which this solemn controversy has now entered is very different from that which it assumed in the last century and the early years of this. Then much of the contest against Christianity was conducted under the cover of friendship, and as professedly conservative of what were deemed the fundamental and necessary elements of religion. All that was demanded was the evacuation of what were said to be untenable positions. But now, that point having to some extent been gained, all disguise is abandoned, and nothing will satisfy the insatiable appetite of "modern" infidelity but the unconditional surrender of all that has been most certainly believed among us. Equally dissimilar are the means employed. The old rationalists certainly deserved their name. Whatever we may think of their premises or their conclusions, they were men of great intellect, and their works will live as monuments of splendid if perverted genius. In modern anti-Christian warfare, however, this feature is conspicuous by its absence. In proportion to the extravagance of the demands made is the extreme feebleness of the manner in which those demands are urged. On the one hand, all the resources of present-day unbelief are exhausted in the production of such work as "Supernatural Religion," whose second-hand erudition and vacillating logic Westcott and Lightfoot have so ably exposed. On the other, instead of a patient comparison of all available facts and a careful balance of all the probabilities, we have certain isolated phenomena trained to suit preconceived theories of the "scientific imagination," and on these dogmas which are used at best upon hypothesis, all argumentation must give way.

But it must be confessed that this change is due more to Christian than to infidel tactics. The insidious movements of infidelity a few generations ago were met with a policy of "no surrender," and the great apologists contended valiantly for every inch of ground that properly belonged to the domain of Christian truth. But the seductions of him who can assume the form of an angel of light, and who can quote Scripture as long as it suits his purpose, have been permitted to be too successful; and the temporary bait of "free thought" has ensnared unwary Christians; and position after position, truth after truth, has been relinquished, until there is scarcely anything left for the "roaring lion" to devour. We can hardly take up a modern work from the Christian side without finding some verity or another abandoned. But this policy either comes too late or ought never to have come at all. Who of our modern Agnostics is satisfied with a crumb of miracle here or a marvel of prophecy there? Deuteronomy departs from one school, and St. John from another. Whatever might have been sufficient for the skeptic a century ago, nothing but total surrender will do for his successor to-day. We admit, of course, that everything depends upon the truth or falsity of the things conceded; but both demanders and concederes have yet to bring forth their strong reasons in support of their case. The most extraordinary feature of the whole modern controversy is that weakness is met by weakness. We look in vain among the preachers of a so-called rational Christianity for the genius and strength of a Pearson, a Howe, a Butler or a Paley. Instead of that we have men debilitated with the very spirit of that skepticism which they profess to meet. Hasty conclusions are built on the enemy's premises, Christ is wounded in the house of His friends, and the whole transaction is covered with an ostentatious and sanctimonious display of what is called "charity," which, elsewhere however, goes by a very different name.

But the worst feature of this suicidal business is not that concessions are made, but that once made they become standpoints and weapons of attack on the part of the adversaries. When professed and even stipendiary defenders of the faith tear the Old Testament to shreds, throw away all but three gospels and a few of the epistles from the New, abandon important lines of Christian evidence, explain away miracles, treat prophecy as questionable history, define inspiration as the elevation of human genius, deny immortality and dismiss retribution with contempt, and much more to the same effect, is there room for wonder if unbelievers should use materials thus literally thrust into their hands? We are aware of what is said about fidelity to the truth which underlies these doctrines, and can appreciate it in the same ratio as we do the much-paraded Zulu devotion to the great mother, the Queen of England. We are told with the most charming simplicity that it is only the shell that is thrown away, while the kernel is preserved. What kind of kernel is preserved is well shown by the following, from a cotemporary: "Disbelief in the resurrection *in any sense which would imply that Jesus Christ does not at this moment live* is vehemently repudiated." What is left is termed "sifted belief," but alas the sieve is so constructed as to leave but little belief behind. What is the result? We will not impute motives, but taking it for granted that those we have ventured to criticise have done what they have done, to meet skepticism and make converts to a "rational Christianity," have they succeeded? The only reply is an emphatic and unqualified negative. They have made an unthankful foe still more unthankful; they have been pierced by an arrow more finely feathered than their own plumes; they have led the unwary and unstable astray. We are neither alarmists nor pessimists, but we do earnestly deprecate the harm and folly of this tampering with Divine truth, and to meet it we would recommend to our young ministers especially the laborious study of that grand massive intellectual belief which was the inheritance of our fathers, and which, by God's blessing, we hope to leave as our legacy to our sons.—London Methodist.

The Weary.

BY T. L. CUYLER, D. D.

Opening into one of the rich chapters of Isaiah—that are as full of nourishment as a wheat field—our eye lighted upon this passage: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." This set us to thinking about restfulness of God's word and of Christ's supporting grace. A very different thing is this from dreamy indolence. God abhors the idle man as a monster, and laziness as a cardinal sin. But rest is not only refreshing, but invigorating. The farmer's noonday hour under the shady tree refits him for the hot afternoon's toil in the harvest field. Nothing fits an army for battle like a good night's sleep and a full morning meal. If some "terrible toilers" would oftener halt and rest, they would live the longer.

All around us are multitudes of weary people. They are tired out with life's daily battle, with bearing the heat and burden of the day.

For all these tired and burthened hearts Jesus, the relief bringer, has His word in season. To the Christian with a small purse He says: "Your life consisteth not in the abundance of things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. At my right hand are treasures forevermore." Only think how rich a man is who has a clean conscience here and heaven hereafter. To the doubting and despondling Jesus says: "Fear not, little flock. It is my Father's good pleasure to give you the kingdom." There is a wonderful restfulness for worried hearts in this single assurance: "Lo! I am with you alway." This may be called Christ's richest and sweetest promise. The most common cause of weariness is the attempt to carry an overload of care. And this is not a wise forethought for the future or a proper providence for life's "rainy day." It is sheer worry. The word in season for such overloaded Christians, who toil along life's highway like jaded pack-horses, is this: "Cast thy burthen on the Lord, and He shall sustain thee." If we will only drop everything that is sinful and superfluous in the shape of worry, He will enable us to carry the legitimate load. One more word for the weary is: "Cast your care on Him, for He careth for you." The literal meaning of this tonic text is: He has you on His heart. What an inspiring, gladdening thought! The Infinite God from His everlasting throne has poor, little, sinful me on His divine heart! My big load is not a feather to Him. He knows my frame; He remembers that I am but dust. Like as a father pities his children, so the Lord pitieth us poor weaklings. He says to us: "Give me your burdens." He who piloted Noah and all the precious freight in the Ark; He who supplied the widow's waning cruse of oil; who put Peter to sleep in the dungeon and calmed Paul in the roaring tempest—He says to me: "Roll your anxieties over on to me. I have you on my heart." What fools we are when we strap the load more tightly, and determine that nobody shall carry it but ourselves!

This divine doctrine of trust is a wonderfully restful one to weary disciples. It takes the tire out of the heart. As the infant drops over on mother's bosom, into soft repose, so faith rests its weary head on Jesus. He giveth His beloved sleep, so that they may wake up refreshed for their appointed work.

It is not honest work that really wears any Christian out. It is the ague-fit of worry that consumes strength, and furrows the cheek, and brings on decrepitude. That giant of Jesus Christ who drew the gospel chariot from Jerusalem to Rome and had the care of all the churches on his great heart never complained of being tired. The secret was that he never chafed his powers with a moment's worry. He was doing God's work, and he left God to be responsible for results. He knew whom he believed.

Silent Forces.

Workmen in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fiber are selected. Now you begin to shake your heads and think: "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rock cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so often in other things. What noise and visible effort fail to do some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail. But tears, prayers and a patient example never fail.—Alexander Clark.

Religious Intelligence.

—The Reformed Episcopal Church in Louisville has disbanded, the rector, the Rev. Benjamin Johnson, having resigned.

—There are now over 67,000 Sunday schools in the country, with an aggregate attendance of 3,000 children.

—The Reformed Episcopal Church celebrated its first anniversary in England on the third of July. Bishop Gregg preached, defining his position as to the Church of England and the Reformation.

—The committee of the Church Missionary Society is called this year for $1,050,000, or $30,000 more than the amount received last year, the largest income in the history of the Society. This is an enormous sum of money for one society to collect; but we have no doubt that the committee will get what it asks for. The scale of operations the Society is conducted upon is magnificent in proportion. The results are commensurate: 123,724 native Christians are reported for 1878.

—The report of the Associated Executive Committee of Friends on schools and missions among the Indians assigned to the care of the denomination state that the 12 boarding and day-schools are attended by 973 pupils, of whom 430 read English. Most of the religious work is being done among the children in school. "But few adult Indians are reached from want of knowledge of their language and from their attachment to their old habits of life."

—The progress of Messiah's kingdom in our times is marvelous. Pall Mall Gazette quotes the following from Dr. Seeley, President of Amherst College: "Within the last fifty years there have been opened, outside of nominal Christendom, more than four thousand centers of Christian influence from which the light of the gospel shines. Dark places of the earth, which were filled with the habitations of cruelty, have become homes of light and joy."

THE CHURCH PASTORAL AID SOCIETY.—The forty-fourth anniversary of this Society was held at Freemasons' Hall, May, 1879, the Earl of Shaftesbury in the chair. It appeared from the report read by the secretary that the receipts for the past year had amounted to £56,144, which, as compared with those of last year, show an increase of £6,148. The expenditure had been £55,018, and the total receipts since the institution of the Society had been £1,634,948. There are now seventy-eight applications for aid on the lists to whom nothing can be given for want of funds. To sustain all the grants in operation an increase of £60,695 is required. In moving the first resolution, the Earl of Chichester bore testimony to the benefits of the Society, which he declared was needed now more than ever, especially as at the present time there was a danger of forgetting the Protestant character of the Church of England.

—The forty-third annual meeting of the Home and Colonial School Society was held at the institution, Gray's Inn-road, London, May, 1879, under the presidency of the Earl of Chichester. The secretary (the Rev. W. Johnston) read the report of the committee, which congratulated the friends of elementary education on the decided progress which had been made during the year. The number of children in average attendance exceeded the number of the preceding year by nearly a quarter of a million, and the average grant per scholar throughout the country had been raised from 15s. 3d. to 15s. 9d.—an evidence of improvement in the attainments of the scholars. The consequent expense was represented by an increase in the education estimates for the current year of £300,251. The Right Hon. the Earl of Harrowby moved, and the Earl of Northbrook seconded, the adoption of the report, which was agreed to.

—The annual meeting of the Colonial and Continental Church Society took place at St. James' Hall, London, in May. Capt. Maude presided. During the past year the home income of the Society had been £18,825, and the expenditure £18,784. When to the above is added the amount raised and expended abroad, the gross income of the Society for the year is £40,357 3s. The Earl of Aberdeen in moving that the report be adopted, said he had spent many pleasant Sundays at the stations of the Society. It provided everything in the shape of religious services which many persons looked for when traveling. There were some persons who were accustomed when they had crossed the "silver streak," which divided this country from the Continent, to throw off the restraint which was exercised over them in their own country, and consequently the efforts of the Society were worthy of support. The Bishop of Guildford seconded the adoption of the report, and alluded to the work which had been carried on in Paris during the great Exhibition.

JAPAN AND CHRISTIANITY.—It would be hasty to leap to the conclusion that Japan will become rapidly Christianized. Christianity is a word of terror to nine-tenths of the people. A resident told me that an excellent servant he had from the country used to fly past the door like an arrow if the family knelt at prayer. They were weaving a charm she thought, that would bewitch her. And a native gentleman mentioned, as if it had been almost beyond hope, that the people in the country were ceasing to speak of Christianity as witchcraft, and were expressing curiosity to learn what it was. Centuries of denunciation have inspired a terror that is slow to abate. Nor are the people a religious people. Their temples are poorly attended and their demeanor is little reverent; but they have a regard for their priest; and with the priest it is a question of life or death. Christianity finds the priesthood an implacable, and by no means contemptible, foe. The young men who have been in Christian countries seldom profess Christianity on their return, and some of them are distinctly hostile, and have adopted the negative criticism that they found in Europe. There is not much of what at first sight seems to favor the missionary that is really on his side. It is all the more striking to notice what has been done, the churches that have been formed, their energy and faith, their independence and missionary spirit, and the interest with which a whole village will sometimes listen to the new doctrine; to speak with individual Christians, and find them so intelligent and so firm in their convictions; to learn that the church members are themselves the best missionaries, and to observe the class that constitutes the bulk of the Christian people.—Good Words.

—In the Diocese of Adelaide, Australia, which is coterminous with the colony of South Australia, the number of clergy is now forty-three. Three theological students of the new theological college at Adelaide have been ordained to the diaconate. Twelve additional lady readers have been licensed during the year. Two fresh districts have now been formed, and the York Peninsula areas are now likewise occupied. The Archdeacon of Flinders continues his periodical visits to the stations as far north of Adelaide as 400 miles. There is still much ground to be opened up. The bishop laments that "from Wellington to Lucepode Bay there is no missionary of our church. On the west coast of Spencer Gulf there is much need of one." The clergy are, most of them, very poorly paid, and it appears that the colonists might do better in this respect.

The religious needs of immigrants into Queensland from Melanesia and other Pacific islets are at last beginning to be attended to. At Maryborough Mr. M'Conkey, a merchant's clerk, has volunteered to teach some of them, and with remarkable success. English being the tongue current in Queensland, he, instead of studying the language of the islanders, wisely taught them ours; and one result of his evening classes is that twenty-three adults were lately baptized by the Bishop of Brisbane. Some more converts are preparing for the same rite. We are glad also to note the commencement of a Chinese mission in Northern Queensland, headed by a Chinese catechist of good education, and for some years engaged in like work in the Melbourne diocese. He was to be ordained deacon by the new Bishop of North Queensland on his arrival from England.—Churchman.

Our Young People.

A LITTLE GIRL'S WONDER.

BY NORA PERRY.

What do the birds say, I wonder, I wonder,
With their chitter and chatter? It isn't all play.
Do they scold, do they fret at some boggle or blunder,
As we fret, as we scold, day after day?

Do their hearts ever ache, I wonder, I wonder,
At anything else than the danger that comes
When some enemy threatens them over or under
The great, leafy boughs of their great, leafy homes?

Do they vow to be friends, I wonder, I wonder,
With promises fair and promises sweet,
Then, quick as a wink, at a word fall asunder,
As human friends do, in a moment of heat?

But day after day I may wonder and wonder,
And ask them no end of such questions as these
With chitter and chatter, now over, now under
The big, leafy boughs of the big, leafy trees.

They dart and they skim, with their bills full of plunder,
Not never a word of an answer they give,
And never a word shall I get, though I wonder
From morning till night, as long as I live.

Who Scratched the Baby?

CHAPTER I.

"Well," said slim little Miss Black Pin, plumping herself down on the pin-cushion, "there's news this morning!" She had just come in from Mrs. Tom's room, much out of breath for such a slim creature.

"Another party, I suppose," said the Diamond Hair-Pin." Miss Black Pin shook her head.

"Perhaps," said a Common Pin, "the furs are going to be pinned up in camphor." At this all the common pins looked sober—it meant for so many of their family eight months in the close camphory darkness of a trunk.

"You will have a guess again," said Miss Black Pin."

Here Great-great grandmother Gold Pin spoke up; she was a tall creature with a crooked back and a twisted toe, but pure gold: "Humph!" said she, "I can tell you; there is a baby!"

"A baby!" Every pin raised its heads.

"It's so," said Miss Black Pin, "there *is* a baby!"

And just then they heard it for themselves, in Mrs. Tom's room, a shrill, wee cry—a baby's cry. A big matronly Common Pin sprang up and clasped her hands.

"Bless its heart!" she said, "I want to go to it this minute."

"We shall be sent for, some of us," said one of the younger.

"I shall be, of course," said Great-great grandmother Gold Pin. "I fasten the bibs of the family. Master Tom's grandfather wore me, and Master Tom's father and Master Tom."

"Probably we shall all go in together on the pin-cushion," said Miss Black Pin.

But they didn't. The nurse came bustling in that minute. She had a new cushion in her hand, all lace and satin and bows. Old Mrs. Gold Pin, rose with a courtesy and came forward, but the plump fingers gathering up a row of small common pins, pushed the old lady over! Then she unclasped a slender Lace Pin, gold with blue enamel.

"Just the thing for the bib!" said she.

The old Gold Lady was flat on her back, her twisted toe up in the air, but at this she rolled over on her elbow, spluttering and gasping.

"Oh!" said she, "you're making a mistake, *I* pin the bibs."

But the nurse had whisked out. The Old Gold Lady grew silent; a strange look settled on her face.

"Ha! *not* good enough! Wonderful child. I'd like to see it—*will* see it."

CHAPTER II.

Old Mrs. Gold Pin did see the baby; she heard him long before she saw him though; such a steady *wah wah wah* as there was in Mrs. Tom's room, until the Old Gold Lady's heart ached like a grandmother's.

"What does all it?" said Nurse at last, almost ready to shake the little bundle of lace and lawn.

"Probably a pin is picking it somewhere," said Mr. Tom, who had just come in.

Baby's mamma sat up and felt carefully all over the poor little wah-wahing bundle.

"He's all right," said she, "but I have picked myself. Such vicious points as these little pins have—they aren't safe at all. Bring me the cushion, Nurse." Mrs. Tom examined pin after pin, then tossed cushion and all off the bed. "Bring me the old cushion out of the dressing room," she said.

Thus Old Mrs. Gold Pin got in—she and the whole troop of old family pins with her. Baby was pinned all over afresh with some thick, short pins that wouldn't slip; but still he cried. As his papa was carrying him up and down, he all at once stopped short.

"Look," said he. "I should think he *would* cry! I told you 'twas pins."

Sure enough, there was a long, red scratch between the baby's two wet blue eyes.

"Mercy!" said Baby's mamma, reaching for him again. "How could a pin have got there."

"Yes, *how!* Baby's eyes were not pinned on, nor was his nose. All the pins turned and looked at the Old Gold Lady.

"She's none too good," said Miss Cuff Pin, "to get up in the night and scratch a baby she hates; don't we all remember how she looked that day?"

The Old Gold Lady was shocked; she *had* been vexed—but to think of *hurting a baby!* Next day Baby cried bad as ever. They looked him over and over, and found another scratch on his cheek.

"I can get up in the night," said Mrs. Gold Pin to herself, "and I believe I will; for that *is* a scratch, a pin-scratch, too, I do verily believe!"

So that night, soon as all was still, Old Gold Lady rose and walked softly up the moon-ray to the crib. It was nearly morning, when suddenly she bent closer—oh, yes! just so—the culprit was caught. Old Mrs. Gold Pin giggled as she crossed the room and bent to speak in Mrs. Tom's ear. What she said I cannot say; but next day, when Baby was wah-wahing as usual, mamma remembered her dream, and stopped and examined his little hands. Then with the tiniest pair of scissors in all the world, cut his sharp little nails. So the probability is, that *Baby scratched himself*.—Baby Land.

Short Temperance Talk to the Boys.

BY JOHN B. GOUGH, IN LONDON.

There are young men here, there are boys here, when they take their little drop of beer they do not suppose they are going to become drunkards. They argue in this way—I am not going into the argument—"I can let it alone when I please. I have got a mind of my own, and I can drink a glass of ale, without its doing me any particular injury." Well, but you must remember this, that every man who has become an intemperate man, has become so in trying to drink moderately, in trying to take a glass with his friends. And when a man finds out it is injuring him, he says he will quit it. But that is the very time when a man will not quit it.

I went one Sunday between twelve and one o'clock—half-past twelve and one—down Seven Dials, London. I went to see what was to be seen there. There were crowds of people—quite a large crowd. One man was telling some pretty strong temperance truths; but I looked at the people. There was one woman, it seemed to me she had but one garment on her, and it was a bitter cold day, as you know. She stood shivering in the cold, but she had a threepence in her hand and was watching the door of "The Grapes." I saw men licking their white lips, and their tongues were as white as their lips, waiting for the door to open at one o'clock.

I saw boys and girls of sixteen years of age in such a wretched state of poverty. Now I do not believe such poverty need exist. My heart bled for them, waiting in crowds for those doors to open at one o'clock with a few pence. And that man who spoke to them, said: "Why, some of you have not got a shirt on, and yet you are going to pay money that ought to buy you a shirt into the brewery and into the public-house. The consequence is there is a lot of shirting on the factories, trade is bad, and people cannot get employment because the factories are overstocked. Why don't you go and buy linen and shirting and leather instead of making away with your money in beer, and you get nothing for it?"

I stood and looked—I speak my own sentiments, not yours—I looked at the name on that public house, "Truman, Hanbury & Buxton." I shall answer for what I say in the day of judgment, but, so help me God! in the hour of extremity, I would not have my name on such a house as that for all the money spent in drink, and that is 140,000,000 pounds sterling a year.

ABOVE HIS BUSINESS.—"I would not do that," said one clerk to another, whom he saw doing a disagreeable piece of work.

"It must be done, and why should not I do it," was the excellent reply.

In a few minutes the wouldn't-do-it clerk, ashamed of his remark, was assisting the clerk who was not above his business.

In Scotland there is a branch of the legal profession known as "Writers to the Signet." A young gentleman was apprenticed to one of these writers. The youth thought himself a very fine person, much above ordinary apprentices.

One evening the master desired him to carry a bundle of papers to a lawyer whose residence was not very far off. The packet was received in silence, and in as few minutes the master saw a porter run in the outer office. In a few minutes the youth walked out, followed by the porter carrying the parcels.

Seizing his hat the master followed, and overtook the porter, relieved him of the packet and walked in the rear of the apprentice. The lawyer's house being reached and the door bell rung, the youth cried out: "Here, fellow, give me the parcel!" and slipped a six-pence in his hand without looking around.

"Here is for you!" exclaimed a voice which caused the youth to turn around. His confusion, as he beheld his master, made him speechless. Never after that was he above his business.—Youth's Companion.

A STRANGE AMBITION.—We know of some young people who have a strange ambition to be considered "great readers." They do not use the word "great" in reference to what they learn by reading, but in regard to the number of books and pages that they read. They are not careful as to the quality. Usually this class of readers select the poorest quality, because they can get through with it quicker. Indeed, they will sometimes boast of the rapidity with which they can read a book, as though it were an occasion of honest pride to read a whole volume at one sitting. They forget that it is not the amount of reading which benefits one, but the quality and manner in which the book is used. Some get more good from a page than others from a volume.

What would be thought of one who should boast of eating everything set before him without any reference to the wholesomeness of the food? To eat large quantities of even wholesome food would be very unwise; to eat all sorts of food is a greater folly still. Some would call a man a glutton or a gormandizer; others would call him a pig.

Be select in your reading; read only what will do you good, and try to get all the good out of it you can. Have an ambition to be a thorough reader rather than a rapid one.—S. S. Classmate.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JUNE 12, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—118 CAMP ST., NEW ORLEANS.

One of his Devices.

Satan is most fruitful in devices. His wiles are so ingeniously planned that the very elect are in danger of being deceived. In almost every enterprise undertaken for lawful and useful ends he will endeavor to get in his mischievous work somewhere.

Our agricultural fairs have come to be little else than horse races and occasions of dissipation—often of Sabbath desecration. In nothing is the devil's art more conspicuous than in the endeavor to mask his allurements under the good name of industry, science and benevolence. Let him but get a foothold, and, as our agricultural fairs prove, he will finally monopolize the whole business, or make his part of it the chief feature. In entertainments given for charity, the dance or something else is almost certain to be interjected in such a way as to confuse, and at the same time to compromise religious people. The cause may be such as they would like to help, and the objectionable expedient is only a part of the means to reach a beneficent result. The social attractions, the name of being participants in a good and even patriotic enterprise, and reluctance to a seemingly trifling ground of opposition, all have their influence. The net is adroitly spread, and the snare is laid with consummate skill. There are theatricals, dances and raffles, perhaps, but the church members present need not participate in these. If, however, they only look on, or busy themselves with other features of the occasion, their money and influence have been secured, and the line of unworldliness has been broken. The camel's head is in at the door, and he will soon get his whole body inside. The affair may be of a character to enlist everybody. The worldly people demand their loved amusements, and are not at all squeamish about the things which the churches condemn. The church people suffer themselves, under feeble protest, to be drawn into the trap, and they surrender at discretion.

The menagerie and the circus are usually united nowadays. Bold female riders in scant attire, and the machine witticisms of vulgar clowns, draw much better than the rarest collection of animals. There is something profitable and instructive in zoological specimens, but it is found more profitable to add to them the exciting and not very chaste spectacles of the ring. What could be more sagacious than this plan that draws the crowd, and that attracts the more intelligent and respectable elements of society? And do not these wise worldlings know, and does not the devil know, even better than they, that there are always slack-twisted church members who are glad to have an excuse to indulge in doubtful pleasures? Christians go to see the animals, and thereby support the circus, and worldlings go to see the riding and the somersaults, and thereby help to keep up the menagerie. Was ever any plan more admirable or more ingenious? The astuteness of such a combination is truly wonderful.

Some Christian consciences might shrink from the night performances at the theater, but the daylight matinee is for their special accommodation. The patronage of the theater is in it, with all of its dissipating and immoral influences and tendencies, but the immediate aspect of the entertainment is perhaps more conservative, and the light of day throws a sort of shield over those in quest of recreation. The money spent helps to support an institution that is almost wholly evil, and the presence of respectable professors of religion, even at a morning performance, has its effect upon the young men who spend their evenings in the same place.

This adroit yoking together of the church and the world in works of charity, in public entertainments, in social reunions, and in amusements and recreations, is worthy of the father of lies. In it the devil often clothes himself as an angel of light, arrays himself in the garb of patriotism and benevolence, and hides his tricks in the disguises of saintliness. The apostolic injunction, "Be ye not unequally yoked together with unbelievers," was directed mainly against this most deceitful and damaging wile of Satan. That it has reference to marriage is doubtful. The sin that it warns against and forbids is this strange and incongruous alliance of Christians with those whose spirit and conduct are at war with the purity of the religious life.

There is but one course for those to pursue to whom Christ and the church are dear. They must keep themselves aloof from everything that conflicts with their Christian vows, or that is inimical and hurtful to their spiritual life. In nothing is Christian faithfulness more demanded, and in nothing are courage and decision more needed. No matter what the occasion or the cause may be, nor with what respectability and influence it may be surrounded, if the world will persist in smuggling in things offensive to the Christian conscience the duty of Christian men and women is plain. There is no ground for casuistical debate, none for hesitancy. If there is a time that calls for more promptness and firmness than another it is when the conscientious soul is confronted by this trick to yoke the church with the world in the use of expedients that are of evil tendency.

This covert and insidious attempt to gain Christian patronage and endorsement, and to force religious people to surrender their convictions of duty, is to be resisted to the uttermost. There is greater danger to the church and to personal piety from this wile of Satan than from the more open enticements, where vice is presented in its naked and well-known forms. One devil in ambush is more to be dreaded than a legion in the open field.

Dealing in Futures.

BY BISHOP KEENER.

MR. EDITOR: I understand that some of our New Orleans merchants have made a good deal recently by *futures*—marginal investments on nominal merchandise. I suppose that New York is mainly the looser. With us the wheel now happens to be up; in a few months the same wheel will be down; and ruin will then add another item to the long list of depressing events which have marked the history of the commercial enterprises of this city since the war. While some are rejoicing, as Gehazi did when he spoiled the Syrian, when he was all unconscious of the leprosy which had come with the gain, and had been transferred with it, is not this the fit time to utter a word of protest and note of solemn warning against this all-engrossing vice?

Who would cross a high, rickety bridge over a dangerous current with a wagon filled with his wife and prattling children—knowing that the chances were about even that all would in one moment be destroyed—who but a mad man? Who but a mad man would take such a risk, even if a continent of gold were just over the stream?

And is not the man who risks daily his wife's ring and his children's food, in order to hurry up the slow pace of time, bereft of reason—has not passion for gain destroyed the finer instincts as well as sensibilities of his nature?

The laws of all civilized nations regard debts made over the gambling table as null, because contracted where the "cursed rage for gold" makes men their own victims, and unfits them for fair dealing.

Under such pressure the human mind is incapable of acting; the results of a year compressed into a day, of a month of ordinary thought and toil into a moment, renders men unfit for all the duties of life; appetite, society, work, thought, prayer, reading, conversation, are all impossible under such excitement. Gamblers do not talk when the play is deep. At Crockfords, in London, all is as still as the sea-floor under its thousand fathoms pressure. Poverty or wealth by turns realized in a moment, at the turn of a card or a wheel, may do to amuse and beguile the pains of the lost, but in this fair world they are only less than death in their disturbance of human condition and pursuits.

There is no feeling of hope, no thought of good things to come in the breast of a man who habitually seeks to annihilate both space and time by covetous risks in marginal investments of uncontrollable, intangible and incalculable values.

The laws of gradual production are defied; the wholesome checks which God has placed upon man to restrain and limit the love of possession, and thereby prepare him for a healthy enjoyment of property, and the power which it gives, are broken down, and whether gain or loss comes, the suddenness of the result is equally fatal to sobriety of soul.

God is in no sense in the labor of such a man. It is but the mutual consent of a thousand men to put all they have in a single pool, and thereby defy the slow movements of natural increase, that each may hang upon the hope of making a fortune in a moment of time. Just so roustabouts collect on the stern of a boat, and gamble with each other for the wages of a trip, until one or two pocket all the labor of the voyage. Has any man the right to risk the bread of his children for the possible chance of sudden wealth—the fair earnings which God intends for them and which they need, for the gratification of a passion as desperate and heartless as the sport of devils?

"But it is done in New York." Yes, and so the proprietors of large gambling houses often employ men to represent the establishment, to play against all that come, and do not play themselves. True enough the gambling is done yonder, and the wheel is turned for you; but you are the party; you are the man that puts down the stake; they only furnish an opponent for you—another man and another family whose risk is over against yours, who make if you loose, and loose if you make.

Possibly you were never in a gambling house in your life. No, no one would have suspected you of gambling, because you are not there. You are at home trying to read, or to have family prayers, or making out to play with the children, or else at a prayer-meeting (God be merciful!) praying over Vesuvius, over the mouth of the pit which already moves to meet you at your coming. Who can imagine the thought that tears your anxious breast! The company of a billiard saloon, a gambling club, would have warned your family of the dangers which hourly threatened them with ruin, your pastor of your wayward course, your friends of the need they have for warning; but now you drop, as in a moment, into poverty, despair and bankruptcy, and drag all your friends down with you. It may be you have gained, and now are prominent in the house of God in song, in the Young Men's Christian Association in advice, and in society and politics affect to be a guide. Don't deceive yourself, you have lost your influence; nobody believes in your wisdom or your faith. Faith cannot live in a heart that hurries up the work of death after this manner. You are not fit to teach children in the Sabbath-school, who point and whisper: "There's the man who made a fortune by a lottery ticket. He's rich; made it all by 'futures!'"

That legislation should be turned this way to protect the innocent who can doubt—the innocent whose natural protector has ceased to have natural care for them? This is the true field for legislation: To protect the helpless against the avaricious, the extortioner or gambler, or men against parents, as in the factories of England, against one who would put his child to work at the tender age of six, for the sake of its earnings. Doubtless to frame a wise law will tax the ingenuity and strength of our best legal minds; but where so much is at stake it is high time to begin, and legislation will perfect itself by the experience of the law's practical operation. As it is, every department of economy and mercantile integrity demands a check upon this vice of "futures"—cotton, wheat and pork futures—marginal risks upon nominal merchandise. If such transactions were placed by law upon the same footing with other games of hazard, so that debts could not be collected which rest upon such illegitimate transactions, it would begin a cure. As it now stands, no man can tell whether his agent is sound or bankrupt, for who knows how much he may have invested in futures.

The pulpit and churches have a work to do here which had as well be undertaken before they go down bankrupt in piety, as well as in purse and character. Let them class "futures" with lottery tickets and club gambling, and utter a note of warning that our people may be instructed, and souls saved from the pit who are placed under our care. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

The Macedonian—A Qualified Call.

BY DOUBLE U.

Older than our day is the notion of helpfulness in a preacher, and it is now, as always, the quality most in requisition. For the work in its present state, and as called for by the officials, and by public opinion, is ability to build up again the interest that has temporarily waned from church life. The works exempt from this embarrassment are few, and the momentary trouble is unmanageable by the officials, upon whose shoulders the weight increases. To provide suitably for a preacher and his family is no longer within their power or purpose. Their resources are too limited, and they are without expedients to increase them. The public has lapsed into indifference, the officials have become disheartened. Heavy indebtedness paralyzes the farming constituency, meager support the professional, and the mercantile constitute but a small fraction of the membership. Most of the pastors are straitened in means from successive shortages on small salaries, and, while their needs are exigent, the dependence is made to rest upon their success for the scanty means contributed for their maintainance. To be able to throw himself safely upon the church for support the pastor must himself make that support possible.

This trial presses more generally, but not upon all, more than they are accustomed to, still this is the judgment formed and the feeling experienced, that the burden is unequal. It is not a new phase of church life, nor by any means an incurable disorder. A few years ago a church session in an Eastern town advertised for a pastor to help them out of a difficulty. Their building was under heavy mortgage, built costlier than their means or liberality justified. The pastor had retired with salary unpaid, the congregation had diminished to a discouraging fraction. The church was closed, while the interest on their debt was accruing beyond any resource of meeting. A minister responded, was accepted, and soon had a current of life set in the right direction. He suggested free against rented pews, voluntary contributions collected by the envelope plan, and such corresponding minor reforms as gave vitality to the principal expedients, and all grew right.

Any work may wane in some, or all of its interests, and become to the officials an insupportable burden. But it would be a rare instance for a depressed church not to yield readily to the influence of proper expedients for relief. The scope of usefulness in a preacher is largely increased by skill in the use of expedients.

And as every personal interest unites with personal obligation to build up the inheritance, and not to neglect it in its decline, nor waste it in its prosperity, it is not an impertinence to call attention to a subject of common interest, and of so grave importance.

Inventiveness of expedients is most in requisition now, for it cannot have escaped notice that arguments of obligation make but slight impression, and have no effect toward avoiding the disappointment of uncollected quarterage. Every one knows that the laborer is worthy of his hire. No one begrudges him a fair compensation for his work. No one suspects that he lives upon air alone. But the main preoccupation with all is the individual problem. The pastor is left to study up the case, and upon his success or failure the issue falls.

Besides his support, his acceptability turns upon his capability of helping out of a difficulty. Whatever may be credited to our age, an evident unconcern is shown toward those preachers who are without the capacity of self-care.

Give us a man, say they, that can build us up—one who can see what is necessary, can plan and work, can lead, a "fisher of men," of professional skill and aptness. No care is heavier than that for the church, but it is the fit care of the pastor, and when his instrumentality is seen in the opened streams of new prosperity his good fortune is instantly identified therewith. But in such a state of uniform depression, what could any one devise to bring about a return of prosperity? The expedient that starts an improving tendency is sometimes so small that its influence is overlooked, and only the heart in which it has its genesis can watch its operation with confidence and pleasure.

The expedients that work good results are rarely borrowed. They come of intense solicitude, constant thinking, and much, very much, prayer; in the midst of self-forgetfulness they spring up, and while desire raves with madness at the prospect of defeat. We gain few ends at such cost, and the acquisition leaves no room for egotism. If indebtedness ever becomes a feeling of relief, it is in the acknowledgment: The Great Head of the Church has led me to this. The breathing that comes easier, the sleep that so refreshes, the hope that gives to the outlook a cheerful light, the contentedness that ensues is a grace bestowed, a debt to eternal goodness, who has heard the prayer and helped to the discovery, that with such singular potency solves the problem that stumped the wisest and best of our church leaders. The preacher is sought after for use rather than mere occupancy of station or circuit, and if he fails to be useful no art will long preserve his calling.

Amusements.

Rev. Dr. Houghton, in the Northern Christian Advocate, says:

There is no greater mistake than for a young Christian to imagine that he is not to be unlike the world. It is no part of our business as Christians, by compromising, and temporizing, to break down the distinctions—the Scriptural distinctions—between the spirit of the world and the disciples of Jesus; even if by so doing we think we may win some souls.

According to an ancient fable the moon in an eclipse complained to the sun, saying: "Why, my dearest friend, dost thou not shine upon me, as usual?" "Do I not?" said the sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?" "Oh, I see," said the moon, "the earth has got between us!" Young Christians, the Sun of righteousness always shines; and it is your business to be so thoroughly united to the true church, to be so uncompromisingly indentified with the truth, to stand out so completely from the world, that the light may constantly fall on you, warming you into life, and growth, and fruitfulness.

The plain command of the Apostle furnishes a test that may be used as a touch-stone in all doubtful cases which arise in our social relations and enjoyments. The simple question is: Can this be done in the name of the Lord Jesus?' When you come up to the door of any place of amusement, toward which your footsteps may have tended—especially a place which is usually frequented by irreligious persons—when you are about to engage in any occupation or recreation that is in the slightest degree doubtful, be sure to prayerfully ask this question: "Would Christ approve of this? Can I ask His presence and blessing as I enter here?" Rev. George Whitefield was at one time solicited by a professed Christian lady to play a game of cards, and then go to the theater, where a celebrated actor was to perform, and where many cold-hearted, careless professors of religion would be found. When first asked he made no objection, and when the cards were produced and they were seated at the table, he said: "Let us ask the blessing of God!" "Ask a blessing of God at a game of cards?" exclaimed the astonished lady; "I never heard of such a thing!" Mr. Whitefield replied: "Ought we to engage in anything on which we cannot ask His blessing, and at which we cannot ask His presence?" This ended the game; and it need not be added that the lady failed to urge his attendance upon the theater.

Amusements are not the business of life. They are not to be regarded as necessities, but as luxuries; there is, therefore, great fitness in the following words: "Let amusements fill up the chinks in your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayers—with his window open; pleasures which need not cause a single blush on an ingenius cheek." If the devil ever laughs in his sleeve, it is when he has persuaded a professed Christian to compromise in a doubtful matter; for he knows that a little yielding from the strict line of right and duty will, if continued, end in coldness, carelessness, indifference, and finally complete apostacy. Compromising Christians are Satan's faithful allies; his decoys by which he entices crowds of weak-minded ones into his net; while, on the other hand, uncompromising Christians are the pillars of the church, and the chosen instruments whereby God will convert this world to His truth. There is no point where Satan is trying more skillfully—or with more subtle plausibility—to rub out the scriptural line of separation between the church and the world than at this point of popular amusements. For that reason, if for no other, an honest Christian cannot afford to stand in any doubtful position before the world. Our wisest course is to be out-and-out on Christ's side, or else make no pretensions whatever. In this fight an open enemy is less dangerous than a doubtful friend.

New Orleans has never enjoyed better health than at the present time. There is no yellow fever here, and nothing to indicate its approach. An efficient quarantine is in vigilant operation, and it is hardly possible that the fever can be imported among us this year.——The State debt, and what to do with it, just now occupies the attention of our people and of the Constitutional Convention now in session in New Orleans. It is a safe proposition that States, like individuals, ought to pay what they owe. It is also good policy. To repudiate an honest debt is always damaging to the repudiator. But what does the State owe? We do not enter into that question. Whatever it does owe can be paid, and ought to be paid.——Our Field Notes give account of many conversions, and indicate a gratifying degree of church life and movement. There is also the beginning of a revival of class meetings. In some pastoral charges they flourish. Instance: Franklin Street, Mobile, in which there are seven well-attended class meetings. Bro. Moore is perhaps entitled to the banner. Our New Orleans churches, and notably Bro. Sawyer's charge, in Baton Rouge, are also class meeting churches.——We have a full portfolio at this time. Thanks to contributors. We like a plenty. We can then select. Pastors, please help us in the matter of short obituaries. The editor would like to divide the responsibility with them. Our room is scant; but roll up the subscription list and we will then be able possibly to enlarge. Letters from distant points are always acceptable, and short essays on living topics.——Our foreign missionary treasury is empty, and largely overdrawn. Dr. Wilson is troubled about it, and not less troubled should every Southern Methodist be. Hurry up the collections, and remit. Pray that hearts may be touched, purses opened, and that gifts from the rich and poor may flow. And see to it that your own tithes are brought in.

Gracefully Done.

Speaking of Founder's Day at Vanderbilt University, the Nashville Union and American says:

Yesterday—Founder's Day—was ushered in by the ringing of the Vanderbilt bell at sunrise, and by the lively, stirring notes of the band which played all over the campus.

The members of the Board of Trust gathered at the university preparatory to the meeting to-day.

At night the members of the literary societies had their annual contest for the Founder's Prize Medal. There were present the *elite* of the city to the number of over six hundred, every seat in the chapel being occupied. The grounds were hung with over two hundred Chinese lanterns. The portrait of Commodore Vanderbilt, on the right of the rostrum in the chapel, was decorated with wreaths of ivy, cedar and flowers. Underneath it was the monograph C. V., one letter being made of red and the other of white roses.

The members of the faculty and visiting ministers occupied seats to the right of the stand, and the students of the university immediately in front of it.

To the left of the rostrum hung, for the first time, a large life-size portrait of Bishop McTyeire, placed there yesterday in honor of the day.

At half-past eight o'clock Chancellor Garland called the assembly to order, and, after prayer by Rev. Dr. J. Y. Ramsey, of Mississippi, referred to the portrait of Bishop McTyeire, which, he announced, was a present from Mrs. Vanderbilt. He then read the following letter from that lady:

"No. 10 WASHINGTON PLACE, N. Y., May 1.

"To Chancellor Garland, Vanderbilt University.

"DEAR SIR: Allow me to trouble you to receive for the Vanderbilt University a portrait of Bishop McTyeire, and to give it a place on the walls of the chapel. I have had it painted from a photograph by the same superior artist, Dr. Flagg, who painted the portrait of Mr. Vanderbilt. And, if I remember rightly, there is a vacant place on the other side of the pulpit or rostrum from where the Commodore's portrait is hung. I shall be gratified if it can be placed in that position.

"In presenting this gift to the university I desire not only to express my interest in the institution, and in compliment to Bishop McTyeire, for whose noble Christian character and great executive ability my husband entertained so high a regard, but in honor of the birthday of the founder who so wisely provided such educational advantages for the young men of our country.

"I beg leave to request that you and the honorable faculty over which you so ably preside would take charge of this matter, and see that all is accomplished by Founder's Day, May 27.

"Let me take this opportunity of congratulating you and the associated learned professors on the steady progress and great success of the university, and of expressing my earnest and heartfelt wish for your continued prosperity. Respectfully yours,

F. A. VANDERBILT."

"P. S.—The portrait will be shipped to your address, and, may I add a wish, that the first notice to the public should be when they are invited to see it.

F. A. V."

Accompanying the letter was the following dispatch:

"NEW YORK, May 12, 1879.—M. B. Toney, Agent Merchants' Dispatch, Nashville, Tenn.: Go the seventh instant I shipped to your care for Vanderbilt University an oil painting. Please do not mention its receipt except to the Chancellor.

R. L. CRAWFORD."

It was evident from this dispatch that Mrs. Vanderbilt intended that the matter should be kept so quiet that it would be a surprise to Bishop McTyeire when he entered the university on the founder's birthday.

The Good Templars have a very flourishing and a large lodge here for the size of the place, and they hold their meetings on Sundays. Now the question is: Is it right to hold meetings on Sunday? They transact all their business at these meetings, receive members, etc. They contend that they are doing a great deal of good, and that it is a religious cause, and that it is not inconsistent to hold their meetings on Sunday. The question is considerably agitated here. I am not a member. Have not joined them on account of Sunday meetings, as I do not hold that it is right to meet on Sunday.

Our views are asked on the question. We are in accord with the writer. It would be a very urgent case, indeed, that would justify holding lodge meetings on Sunday. The object of the lodge is a worthy one, and it is designed to do good, but holding its meetings on Sunday is very apt to interfere with attendance at church and with public worship. We do not know how the lodge meetings are conducted, nor how much of secular business is done in them, but we suppose the exercises are not wholly of a religious character. The Sabbath is needed for public worship, for the preaching and hearing of the gospel, and should be as completely as possible devoted to these ends. The custom of holding lodge meetings regularly on Sunday we do not think is common. We have heard of no other instance, and we believe it is rarely done.

Rev. Dr. Walker returned from Natchitoches, La., on Thursday of last week. He did not reach Natchi-

toches until Sunday evening, June 1, and found the new church already dedicated by Rev. Christian Keener. The doctor, however, managed to preach three sermons before he left. Bros. Keener, Liverman and Cassity were there, and the meeting was being protracted. The church is a handsome and convenient edifice, finished, with the exception of the tower, and all paid for. We deeply regret to learn that the pastor, Rev. J. T. Hough, was lying very ill, and unable to be present at any of the services. When Dr. Walker left Natchitoches, on Tuesday, June 3, Bro. Hough was very low, and his condition critical. He has been instrumental in doing a remarkable work in Natchitoches, and has probably labored far beyond his strength. We sincerely hope and pray that he may be spared for many years to the church.

In another column will be found a very interesting communication from our French missionary, Rev. W. J. Picot, who is laboring in the Attakapas regions of Louisiana. Bro. Picot came to us from Canada last winter, was received into the Louisiana Conference, and appointed to this work among the French creoles. It is a most important mission, and is already bearing rich fruit. We most heartily second his appeal for money to buy Bibles and tracts. Any donations remitted to us will be forwarded to him promptly. He is in a field that is white to harvest, a field we have too long neglected, and the lack of a few dollars should not be allowed to hinder the gracious reaping. Bro. Picot is well qualified for this peculiar and difficult work, and we must hold up his hands. We exceedingly rejoice over the good tidings in his letter. His mission is one that concerns the whole church.

The Advocate of Missions, edited and published by Rev. S. A. Steel, has been discontinued, and its subscription list turned over to the Southern Missionary Herald, published at Weldon, N. C., Rev. A. R. Raven editor. We regret the discontinuance of the Advocate of Missions, but we are glad to know that Bro. Steele goes with his subscribers, and has become one of the corresponding editors of the Southern Missionary Herald.

The notice of the commencement exercises of Centenary College, Jackson, La., will be found on the eighth page. Commencement day is Wednesday, July 2. Rev. R. S. Woodward, of Natchez, preaches the commencement sermon on Sunday, June 29, at eleven A. M. Rev. C. W. Carter, of Bastrop, La., delivers the address before the alumni. The Board of Trustees meets Monday, June 30, at nine A. M. Let everybody come.

Attention is called to the notice of the Seashore Camp Ground, which will be found on the eighth page of this issue. By consulting the notice our readers will be informed in regard to fare on railroads, price of meals and lodging, and other matters. It will be well to cut out the notice for convenient reference.

The commencement exercises of Mansfield Female College are published on the eighth page. Commencement Sunday is June 22. Rev. Robert Randle delivers the annual sermon. Rev. Joel T. Daves delivers the literary address on commencement day, Wednesday, June 25.

Bishop Doggett, says the St. Louis Christian Advocate of May 21, reached this city about the middle of last week, presided at a district Conference held at Manchester Friday and Saturday, preached three on Sunday, and will remain in the State for some time, looking after the general interests of the church.

The venerable Asa H. Parker, father of Rev. J. A. Parker, of the Louisiana Conference, died near Haw-Ridge, Ala., April 6, 1879. He was in his eightieth year. His obituary will be published next week.

Rev. Thomas Price, writing from Millican, Texas, May 31, says:

Dearth in religious matters in this entire region of Texas. People intensely busy with work in the field. "The time for kings to go out to battle," I suppose, will be after awhile.

Rev. J. W. Lambuth, superintendent of our China mission, is expected to visit this country during the present year. Bro. Lambuth is in declining health, and it is hoped that he will be restored by a visit to his native land. He will receive a cordial welcome.

Rev. Francis Walker, formerly a member of the Alabama Conference, died in Hunt county, Texas, May 27. His obituary notice will appear soon.

Our North Alabama friends will find several of their Quarterly Conference notices on the eighth page. We have space for all.

The Givers and Their Gifts.

—Dr. Hugh Miller, who died suddenly in February last, has bequeathed the sum of $135,250 to several missionary societies, and to certain Free Church of Scotland interests the sum of $69,000.—In all, $204,250.

—The widow of the late Daniel P. Stone, of Malden, had given 25,000 to the Young Men's Christian Association toward erecting a new building, and several other persons promised liberal contributions for the same purpose.

—The will of Judge Packer, of Pennsylvania, bequeaths for the permanent endowment of Lehigh University, of Bethlehem, $1,500,000; for a library for the university, $500,000; to St. Luke's Hospital, Bethlehem, $300,000; St. Mark's Episcopal Church, Mauch Chunk, $300,000. There are several bequests which are kept private for the present.

—Mr. James B. Jermain, of Albany, N. Y., is the possessor of a large fortune, and his gifts to the charities of Albany and its vicinity have been numerous and ample. A fine stone church edifice, costing about $100,000, which he built and gave to a Presbyterian society of West Troy, is one of the evidences of his liberality.

—Mr. Hulings, of Bradford, Pa., who recently purchased 300,000 acres of oil land in West Virginia, has given to the Erie branch of the Western Seamen's Friend Society oil property at Bradford valued at from $10,000 to $12,000. The society is one of the largest in the Northwest, having under its care the seamen employed on the Western lakes and rivers—300,000 in all. It has also 6,000 poor children in its schools. The Cincinnati Bethel school is the largest in the country, or perhaps in the world, having 3,000 pupils. The Hon. Felix R. Brunot, of Pittsburgh, is president of the society, William Thaw, first vice president, and Hon. William A. Galbraith, of Erie, second vice president.

—T. M. Harvey, an English merchant of Natal, Africa, has given $100,000 to the English Wesleyan Missionary Society for foreign missions.

Books and Periodicals.

HEARING, AND HOW TO KEEP IT. By Charles H. Burnett, M. D. Philadelphia: Lindsay & Blakiston. 1879.

The American Health Primers embrace eleven volumes, small 12mos, of which this is the first in the series. "Hearing, and How to Keep It," treats of the Structure of the Ear; Physics and Physiology of Sound and Hearing; Diseases of the Ear; The Care of the Ear in Health; The Care of the Ear in Disease. The author evidently understands his subject, and he writes clearly, and compresses a vast amount of valuable information into the 145 pages of the volume. The other volumes of the series, as announced, are by some of the most eminent medical men of the country. For sale at Crescent City Subscription Book-House, 106½ Canal street, New Orleans.

SIX MONTHS AT MRS. PRIORS. By Emily Adams. Boston: D. Lothrop & Co.

A story containing many excellent moral and religious lessons, and designed for youthful readers. The contents and purpose of the book are described as follows: Mrs. Prior is the widow of a clergyman, and has been left with five little ones to support. She discharges her servant, and divides the lighter duties of the household between herself and the two eldest of her children, Minnie and Helen. Unaccustomed to anything but study and play, the girls find it very hard to have their old-time appointments for enjoyment circumscribed, and complain bitterly at first. The book gives a history of their experience, and shows how the work that was so irksome at first became in the end a source of pleasure and means of healthful discipline. The volume is a handsome 12mo, illustrated.

A SELECTION OF SPIRITUAL SONGS. With Music, for Use in Social Meetings. Selected and arranged by Rev. Charles S. Robinson, D. D. Scribner & Co., New York.

Spiritual Songs has been noticed by us some time ago. The present work is smaller, cheaper, and specially adapted to social meetings. The hymns and tunes have been selected, with some valuable additions, from the larger work, and comprise a collection of great merit. It contains 553 hymns and 330 tunes. The page is of the same size as that of Spiritual Songs, with fine paper, clear type, and a firm and handsome cloth binding. The book is to be sold at retail for 75 cents, with the same discount of 20 per cent. to the churches. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

—Pet Series comprises six beautiful little volumes in a handsome box. The titles are: 1. Gertie's Doll. 2. Bessie's Birds. 3. Doll Flora. 4. White Rabbits. 5. Mary's Doll. 6. Baby Gracie. Published by the Presbyterian Board of Publication, Philadelphia. They are charming books for the youngest readers. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

—From William A. Pond & Co., music publishers, New York, we have received a new Sabbath-school and praise book entitled "The Wreath of Gems," compiled by V. T. Barnwell. The hymns and music, both old and new, are, or will be, standard favorites. There are about one hundred and fifty different selections in the book, which is published in a most attractive style. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

—Yensie Walton, by Mrs. S. R Graham Clark, published by D. Lothrop & Co., Boston, is a stout and elegantly bound volume of 391 12mo pages, and one of the best of the multitudinous religious stories which now flood the market. We believe that there are more profitable books than religious fiction, but if our young people must have tales and stories, such a work as Yensie Walton would be among the most edifying. Many most serious and valuable lessons are conveyed in an attractive and pleasing form.

—Symbols and System in Bible Reading is the title of a paper-bound 12mo of 61 pages, by Rev. W. F. Crofts. F. H. Revell, Chicago, publisher. It is a very suggestive and helpful work to pastors and Sunday-school teachers. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans. Price, 25 cents.

—The American Bee Journal for June is filled with information in regard to bee culture. This valuable monthly is published by Thomas G. Newman & Son, Chicago, Ill.

—The Preacher and Homiletic Monthly for June is a valuable number of this able publication. The sermons are by Dr. Deems, Canon Liddon, Dr. Joseph Parker, Dr. T. L. Cuyler, Dr. William M. Taylor, and other notable preachers. We reiterate what we have said before, that this magazine is of great use to ministers of the gospel, and most instructive and desirable for all devout readers. Published by the Religious Newspaper Agency, New York. Price, $2.50 per annum.

—The Theological and Homiletic Monthly for June has the following table of contents: 1. Trinality. 2. The Fathers. 3. Saul the Pharisee. 4. Creed of the Orthodox Friends. 5. The Human Conditions of a Good Prayer Meeting. 6. A Sketch of Bishop John Early. 7. A Heavy Draft on Ministerial Gravity. 8. The Plan of the Sermon. 9. The Transfiguration. 10. A Good Conscience. 11. Exposition of Acts 2, 16, 21. 12. Note-Acts 26. 13. Editorial Miscellany. There is variety in this number, and ability. The editor's pen is manifest in several of the leading articles, as well as in the Editorial Miscellany. In the last department is an article, "Our Moorings," which should be most thoughtfully pondered by our preachers and people. The Theological and Homiletic Monthly is published and edited by Rev. R. N. Sledd, D. D., Richmond, Va. Price, $2.50 per annum. It is well worth the cost.

—Appleton's Journal for June has: The Shakespearean Myth—second paper—the Appeal to History, by Appleton Morgan; The Literature of the Victorian Reign—first survey—by Justin McCarthy; The Reaction of Genius—a tale—by W. M. Baker; Las Casas, from the Spanish of Emilio Castelar; A Chapter from Froude's Cæsar; The Seamy Side—a novel—by Walter Besant and James Rice; Some Aspects of the Present French Republic; On Chinese Fans; The Bayadere—a sonnet—by F. S. Saltus; Editor's Table; Books of the Day.

MARRIED.

PAYNE—HOLTZCLOTZ.—At Cotton Valley, La., by Rev. J. W. Medlock, May 6, 1879, Mr. J. M. Payne and Miss Candys Holtzclotz.

BROOKS—PRICE.—On the fifteenth day of May, by Rev. Thomas Price, Mr. Jesse H. Brooks to Miss Nannie E. Price, all of Millican, Texas.

ALEXANDER—EATON.—At the Methodist Church in Dayton, Ala., by the Rev. G. Hawkins, May 29, 1879, Mr. M. L. Alexander, of Fairdale, to Miss Clara L. Eaton, of Dayton.

CREWS—ASKEW.—At the residence of the bride's mother, by the Rev. G. Hawkins, June 5, 1879, Rev. J. M. Crews, of the Alabama Conference, to Miss Ora E. Askew, of Dayton, Ala.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES of the ADVOCATE will be mailed when desired, to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

CLUB RATES.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year on receipt of $3.50.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year on receipt of $4.

The NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4, or to ministers for $3.50. Each paper to be mailed from its own office.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $2 and $2.50 per day.

W. C. SHEPARD & Co.—Fruit jars Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 19

COOPERAGE.—T. A. Beck is one of the oldest coopers in the city, having been established since 1860. He is regarded as an enterprising, practical and skilled artisan. With his manufactory in a very suitable portion of the city, and his office conveniently located at 27 Peter street, near Customhouse street, Mr. Beck will attend to all orders in his line with the same celerity and satisfaction as have hitherto governed all of his wide transactions. His card is on this page.

TRUNKS.—S. Baum, 551 Magazine street, is constantly turning out a large stock of trunks of all grades for home and rural dealers who will be sure to find at the depot in this city any kind of trunks they may require. Mr. Baum has been for many years in this business, and purchasers will find his stock quite as large and desirable as at any leading house in the country. His stock of boots, shoes and gaiters, for men, women and children, is also very large, and those visiting his extensive establishment cannot fail to be suited in anything they may require in this line of trade. Our readers will find Mr. and Mrs. Baum obliging and attentive to every one visiting their well-stocked store.

LOUISIANA EQUITABLE LIFE INSURANCE COMPANY.—The above company has removed from their old quarters, where they have been for years, to 39 Carondelet street. Andrew Patton, Esq., is the popular and efficient secretary, who will be glad to impart any information to those thinking of insuring their lives.

MERCHANTS' MUTUAL INSURANCE COMPANY.—The Merchants' Mutual Insurance Company publish on this page the twenty-fifth annual statement. The Board of Directors declare a cash dividend of twenty per cent. on the net earned participating premiums, and payment on demand of ten per cent. per annum on their stock. This statement shows that the administration of their efficient president, Paul Fourchy, Esq., is of the most able character, and the most watchful care is exercised in taking risks, so as to protect faithfully the interests of stockholders, as well as insurers.

GARDNER HOUSE, CHICAGO.—Among the varied attractions offered to visitors to Chicago, this is nothing which strikes the stranger with more pleasant surprise and, we may say, amazement than the wonder of her hotels. Such are not to be found in any other part of the world. Not only the splendor and vastness of her buildings, and costliness of their furniture and equipments, which surpass in their luxuriousness the palaces of the kings, but the almost endless variety of viands, of every domestic production, and imported from all parts of the world, make up bills of fare equal to the demands of the most capricious appetite, and at the same time afford food for reflection upon the skill, enterprise and indomitable energy of those men and companies who erect and conduct them. The Gardner House, Chicago, of which Jewett, Wilcox is the manager, is in the front rank of such enterprises. This house is supplied with all the modern improvements and conveniences, and nothing is wanting that a guest could desire.

ST. LOUIS AND CAIRO SHORT LINE.—Under the fine management of its most able superintendent, Col. Warren, the vast means of the corporation which controls the above road have been liberally expended in accommodations and luxuries, and which are used to mitigate the annoyances and relieve the fatigue of travel; indeed, they have reached such perfection in the appliances for the comfort of passengers that it is difficult to conceive how they can be improved upon. Those who contemplate trips to the West or North should post themselves as to the advantages of this route. Col. H. S. Detrew is the general passenger and freight agent, with headquarters at St. Louis, Mo. This gentleman is considered to be not only one of the ablest and most popular officers the corporation has got, but also one of the most affable and attentive to the wants of the traveling public.

TOURISTS, ATTENTION!—The tide of summer excursion travel that for two or three years past has set toward the resorts of the Northwest, with its grand scenery of mountain, lake and river, its numerous charming retreats and cozy nooks, will this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular Great Jackson Route. The time has been reduced one day, and with no change of cars to Chicago, and but one change to points beyond, a trip to the great Northwest is now made with as much ease, and in as short a time as formerly to Bladon Springs or the lake shore villages. Already considerate fathers are securing accommodations, at desirable points of rest, for wearied mammas and charming daughters (worn down by their efforts in the cause of charity during the past, more than usually exciting season,) and besiege the ticket office for choice sections in the sleeping cars. In another week the travel will have fairly started, and we predict for the Great Jackson Route a business it will tax its best efforts to accommodate. Sale of excursion tickets will begin on May 20. They will be good to return until November 1, thus giving ample time to enjoy the summer and fall seasons. Full information, with descriptive circulars and guide books profusely illustrated, in the highest style of the printer's art, may be had on application to A. D. Sheldon, ticket agent, 22 Camp st., corner of Common.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

A WISE DEACON.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Rev. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars a piece to keep sick the same time. I guess you'll take my medicine hereafter."—See other column.

WE have long wanted a safe and reliable remedy for the cure of Chills and Fever. Quinine will cure it, but it disturbs the head and the fever returns. Now, we see that Messrs. Wheelock, Finley & Co., publish the compositions of their Dr. E. Wilhoft's Anti-Periodic or Fever and Ague Tonic, which is guaranteed a specific for the cure of Chills and Fever, Dumb Chills and all other diseases produced by malaria. Try it. It can be found in every Drug store.

THE MEDICAL FRIEND.

How many to-day attribute their healthy condition to the use of Maguire's Cundurango? When they feel any derangement of the liver, kidneys, blood or stomach or the least tendency to disease of any form, they resort to Cundurango, and in it find a faithful medical friend.

Sore Throat, Cough, Cold and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the seat of the disease, and give almost instant relief. Twenty-five cents a box.

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Merchants' Mutual Insurance Co.

OF NEW ORLEANS

No. 104 Canal Street.

TWENTY-FIFTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1879, including unearned premiums of the previous year—	
On fire risks	$315,771 30
On marine risks	18,855 82
On river risks	19,701 75
Total premiums	$356,331 87
Less unearned premiums	111,253 00
Net earned premiums May 31, 1879	$243,178 87

LOSSES PAID

On fire risks	$91,066 08	
On marine risks	6,386 89	
On river risks	5,542 20	
Taxes and expenses, less interest	11,625 11	
Reinsurances and return premiums	17,826 61	106,248 89
		$136,929 18
Reserved for unpaid losses		22,000 00
Profit		$114,929 18

The Company have the following assets, estimated at market value:

Real estate	$266,176 85
City bonds and mortgage bonds	14,000 00
Bank, Water Works and other stocks	130,561 65
Notes secured by mortgage or pledge	192,892 54
Bills receivable	62,583 40
Premiums in course of collection	25,639 81
City scrip	2,000 00
Judgment on mortgage notes	3,000 00
Cash on hand	61,392 11
	$712,227 54

The above statement is a just, true and correct transcript from the books of the Company.

P. FOURCHY, President.

G. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me, the ninth day of June, 1879.

JAMES FAHEY, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1879, it was resolved to declare a cash dividend of twenty per cent. on the net earned, participating premiums for the year ending May 31, 1879, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

DIRECTORS:

P. Maspero,	H. Fabi,
J. J. Fernandez,	Edward Toby,
Paul Fourchy,	H. A. Chalaron,
John Hedden,	M. W. Smith,
John B. Lafiandie,	Chas. Laffite,
	R. W. Taylor.

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ON

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112 Camp st., New Orleans.

REMOVAL.—THE LOUISIANA EQUITABLE Life Insurance Company has removed to No. 39 Carondelet street. Former office, corner Carondelet and Gravier streets, for rent.

ANDR. PATTON, Secretary.

T. A. BECK,

COOPERAGE,

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27 North Peters Street,

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Has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Flour, Sugar and Rice Barrels. Order for Hoop Poles filled at the lowest market rates. Particular attention paid to Trimming.

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Full directions for using white lead lamp black, green, yellow, vermillion, brown, whiting, glue, pumice stone, asphaltum and spirits of turpentine, oils, varnishes, furniture varnish, milk paint, preparing kalsomine—

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—Whitewash, paste for paper-hanging, hanging paper, graining in oak, maple, rosewood, black walnut, staining, decalcomanie, making rustic pictures, painting flower stands, mahogany polish, rosewood polish, varnishing furniture, waxing furniture, cleaning paint—

Paint for Farming Tools,

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To Paint A Farm Wagon,

—to re-varnish a carriage, to make plaster casts. The work is neatly printed, with illustration whichever they can serve to make the subject plainer, and it will save many times its cost yearly. Every family should possess a copy.

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Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl like ornament and ravishing beauty. Alka line Bouquet Powder, for beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate prices. Prescriptions put up day and night. R. J. MAINEGRA, M. D., Druggist, Pharmaceutist and Practical Chemist.

WANTED—EVERYBODY TO know that LAPLACE'S INDIAN THERAPEUTICAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, *arisæma triphyllum*. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail druggists.



Depot in Mobile at J. C. DUBOSE & Co. Depot in St. Louis at RICHARDSON & Co.

Farm, Garden and Household.

HOLDERS.—Old boot-tops, cut into pieces the right size and lined, make excellent iron-holders. The leather keeps all heat away from the hand.

No vegetable improves more on acquaintance than celery. It is sometimes objected to its cultivation by farmers that there is too much labor about it, and this was a serious objection when the fashion was to cultivate it in trenches, but it is found that a plow makes all the trench requisite for the dwarf and medium varieties, which are really more crisp, solid and better flavored than the giant "Boston market celery" can be grown with little more labor than a crop of cabbages, and as it adorns the table, tickles the palate and tones the stomach, it deserves a wider cultivation by farmers than it has secured.

SPINACH AND EGGS.—Spinach should never be cooked in water, says Miss Dods. After picking the leaves from the stalk, wash thoroughly in cold water. From the cold water place the leaves in a perfectly dry stew-pan, closely covered, and keep on the fire until the spinach becomes tender. When done draw off the water that will be found in the pan, and then chop the spinach finely, or rub through a sieve. To every quarter pound of spinach use an ounce of butter, a little pepper and salt, and a half tablespoonful of cream. Return the spinach to the sauce pan, add these ingredients, and cook ten minutes. Break the eggs in boiling water, into which some lemon juice and a pinch of salt has been dropped, and cook three minutes. When done, place on the top of the spinach and serve.

A GOOD USE FOR FRUIT CANS.—Perhaps one of the most appropriate uses of an old fruit can that can be devised is to make it contribute to the growth of new fruit to fill new cans. This is done in the following manner: The can is pierced with one or more pin-holes, and then sunk in the earth near the roots of the strawberry or tomato or other plants. The pin-holes are to be of small size, that when the can is filled with water the fluids can only escape into the ground very slowly. Thus a quart can, properly arranged, will extend its irrigation to the plant through a period of several days; the can is then refilled. Practical trials of this method of irrigation leave no doubt of its success. Plants thus watered flourish and yield the most bountiful returns throughout the longest droughts. In all warm localities, where water is scarce, the planting of old fruit cans, as here indicated, will be found profitable as a regular gardening operation.—Scientific American.

BEET SUGAR IN MAINE.—The Maine Beet Sugar Company, located in Portland, has proved a grand success. The Company are highly gratified with the results of last year. It being their first year, they paid out $1 per ton for beets. This year they advertise to pay the farmers $5 per ton for beets landed at a depot on the line of any railroad leading into Portland. Last year our farmers raised from 12 to 42 tons per acre. The amount raised depended almost entirely on the richness of the soil. Where the crop is 20 tons, the farmer receives $100 for every acre of beets raised. One ton of beets will produce 400 pounds of pressed pulp, which is sold to the farmers for $1 per ton, and every 800 pounds of pressed pulp is worth one ton of hay for stock. This year the Beet Sugar Company have added $10,000 to their capital stock, and have asked the farmers to cultivate 1,500 acres of beets, as it will require 30,000 tons of beets to supply their demands the present year. Many of our farmers will make beet raising a specialty, for the very reason that it will pay. It has been proved by actual experiment that the farmers in Maine can raise as many tons of beets per acre as are being raised in France or Germany, where the sugar beet is cultivated upon a large scale. One acre of beets will produce about 2,300 pounds of sugar. The sugar made in Portland last year was of a superior quality.—Providence Journal.

WHITEWASH FOR POULTRY HOUSES.—The man who lets his cellar go year after year without a fresh coat of whitewash may have to pay a hundred fold the cost in doctor's bills, with the risk of inestimable loss to his household in health or even in life. Whitewash is also worth more than it costs in the buildings occupied by domestic fowls. The Carolina Farmer has the following judicious remarks on its use for poultry houses:

"Without a free use of whitewash no poultry breeder can expect to keep his fowls healthy for any length of time, and to a neglect of this can be attributed many of the disappointments and much of the loss experienced by amateurs, who do not realize, until they have paid dearly for the experience, that cleanliness is one of the first principles of success in poultry keeping, and that time, in different forms, is an invaluable agent in promoting cleanliness in poultry-houses and amongst fowls. Where it can be done without too much expense, we would advise persons, in building their poultry-houses, to use planed boards at least planed on the inside in preference to rough ones, for it is far easier to keep the first mentioned clean when smooth boards are used, while the lice and other vermin cannot so readily find a lodging-place. As a preventive is cheaper and better than a cure, we would advise those who build a poultry house to give it a good whitewashing, both inside and out, before the fowls are let in. To make the whitewash still more distasteful to the vermin which have such a taste for poultry, mix a small quantity of carbolic acid with the wash, stir it well till it dissolves, and then apply. It is not injurious to the fowls, but is to vermin, and at the same time is a deodorizer and disinfectant."

DEEP AND SHALLOW PLOWING.—Few subjects attract more attention and give rise to more discussion and wun of agreement than that of the depth of plowing. Many do not consider the very important fact that to keep to shallow plowing depends upon the nature of the soil. The truth is, there are many soils in which, if one plows deep, he may find profit in so doing; but, on the other hand, there are thousands and thousands of acres of land where it is sheer madness to plow deep. On that clay land, where water cannot drain rapidly away and where the lack of drainage is the bane of the cultivator, it is found by experience that a shallow but rich surface soil is much better than a deeply stirred one. And the reason is obvious. If water be an injury, and it cannot get into the soil by reason of the tightness of the subsoil, the rain will pass over the surface to the open ditches, which always have to be made in a flat country. If we loosen such soil deeply, we only harbor more of our liquid enemy, and this counterbalances what otherwise might be a good thing in a deep soil. Besides these, there are other considerations. If the surface soil be poor, and we turn this down into a still poorer subsoil, we bury what little good there might have been in the surface soil far below the reach of the roots.

A little learning is undoubtedly a dangerous thing in farming. There is no department of industry where circumstances alter cases more than in this. While deep plowing is an excellent thing when circumstances suit, there are innumerable cases when it is wise to go the other way.—Germantown Telegraph.

ORCHARD GRASS.—On this eleventh day of June, I am cutting a piece of orchard grass of about one acre, which has stood in the lawn of my dwelling for the past thirty years. It averages fully three feet high, and portions of it run to four feet and upwards. If left in full bloom, and to let it stand some days longer would deteriorate it in quality for hay purposes. It is more or less mixed with red clover, now in full bloom, and both in perfect condition for the best quality of hay. The soil in which the grass grows is a strong clayey loam. It has had little stable manure for years past—none at all for several successive years—and last year a liberal dressing of unleached wood ashes on the stubble after the grass was cut. To appearance, the grass now yields fully two tons or more to the acre.

The real value of orchard grass is not well known. Cut when in bloom, and the stalks full of sap, it is an excellent hay for all classes of farm stock; and mixed on the ground with red clover, as it should be (for they are both in cutting season together, and the clover fills in the spaces between the tussocks of orchard grass, as the latter grows in compact bunches,) both together form a thorough matting over the ground, and the clover, with occasional top-dressing, will stay on the soil as long as the orchard grass remains. People not experienced in the growth of orchard grass, suppose it will run out after a few years' occupation of the ground. To confute such idea, I have about an acre of it on my farm, sowed by myself about forty years ago, mixed with red and white clover, timothy and blue grass; soil clayey loam. It has been mowed and fed closely every year since, with no manure at all, or scarcely so, that I can recollect, and it is now a heavy crop for hay uses. I admit that the present season is an uncommonly early and favorable one in this vicinity for grasses. Yet the orchard grass is always as good and productive as timothy, with the advantage of being nearly two weeks earlier for hay purposes, coming in exactly with red clover, the latter maturing for cutting too early for timothy, when grown together. For soiling, green food uses, orchard grass is the best I know. Sow in the spring of the year, two bushels to the acre.

Another advantage for orchard grass is its earliness, as well as lateness, for pasture, and its hardihood and duration in the soil. It will not run out sooner than blue grass (*Poa pratensis*), at least I have had them together for forty years, and they look equally good now as ever. Any good, friable soil, no matter if tenacious or clayey in composition—not loam, gravelly or sandy—will yield orchard grass in perfection.—L. F. Allen, in Country Gentleman.

45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness, the bowels in general are costive, sometimes alternative with looseness. The head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

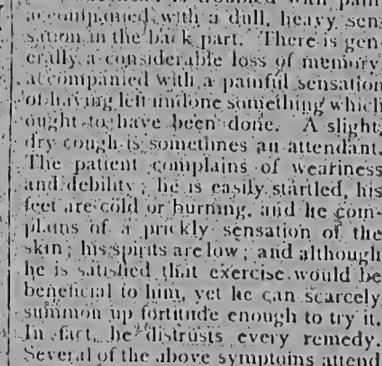
The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

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BRILLIANT STOVE.

Is acknowledged to be the

BEST COOK-STOVE MADE.

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DEALER IN ALL KINDS OF

Cooking and Heating Stoves of the most improved makes, stamped, Plain and Japanned Tin ware, Plated and Enameled Hollow-ware, Iron and Clay Furnaces, Tinner's Stock, Granite Iron-ware, Lamp burner and Wick to suit, Tinned Iron Spoons and Forks, Coffee Mills of all kinds, Plantation ware, Sad Irons, Fire Grates, Fluting machines, etc.

H. HALLER,

No. 55 Camp St., New Orleans

Price-lists mailed on application.

OFFICE OF THE

Crescent Mutual Insurance Co.

New Orleans, May 17, 1879.

THIRTIETH ANNUAL STATEMENT.

The trustees, in conformity to the amended charter, submit the following statement of the affairs of the company on the thirtieth of April, 1879:

Fire Premiums	$168,168 06	
Marine Premiums	24,051 22	
River Premiums	66,821 25	
		$258,543 52
Net earned premiums	$224,143 52	
Less reinsurance	18,716 40	
Less return premiums	5,626 57	
	19,342 97	
		204,800 55
LOSSES.		
Fire losses	$36,038 94	
Marine losses	9,337 86	
River losses	28,576 05	
	$73,952 35	
Taxes, expenses, discount, profit and loss, less, interest, rents, salvage, savings, etc	36,442 66	
		110,395 01
Net profits		$94,405 54

The company have the following assets:

Bills receivable	$21,461 83	
Loans on bond and mortgage	31,175 00	
		$51,636 83
Loans on call	$52,552 61	
Cash on hand	48,521 02	
		101 073 63
Real estate		109,108 08
City bonds, bank and other stock		94,632 58
Premiums in course of collection		25,697 82
Suspense account and stock fractions		14,158 62
		$406,207 59

The foregoing statement is a true and correct transcript from the books of the Company.

THOS. A. ADAMS, President.

HENRY V. OGDEN, Secretary.

Sworn to and subscribed before me, this seventeenth day of May, A. D. 1879.

ALFRED INGRAHAM, Notary Public.

The Board of Trustees this day resolved, after paying ten per cent. in cash to the stockholders, and carrying to profit and loss $15,740, on account of the Mechanics' and Traders' Bank stock held by this Company, and also a further sum for shrinkage in values, to declare a dividend of twenty per cent. in cash on the net participating premiums, payable on Monday, the sixteenth of June next.

TRUSTEES.

Thos. A. Adams,	Sam'l B Newman,
Sam'l H. Kennedy,	John Phelps,
Adam Thomson,	Henry Abraham,
Victor Meyer,	Joseph Bowling,
Edw'd J. Gay,	Simon Hernsheim,
Simon Forchelmer,	Joseph B Wolfe,
R. B. Post,	Edward Pilsbury,
John E. King,	Fred'k Camerden,
Joseph W. Stone,	George Martin,
Alfred Moulton,	D. C. Jurey,
Edward Nalle,	George W Sentell,
Paul E. Mortimer,	John V. Moore,
W. B. Conger,	Henry McPherson,
Reuben G. Bush,	John M. Parker.

Mechanics' and Traders' Ins. Co

NEW ORLEANS, LA.

No. 14 CARONDELET STREET,

Solicits Fire, River & Marine Risks

GEO. H. FROST, Act'g Secretary. LLOYD R. COLEMAN, President.

F. C. GREGORY, Ass't Sec. & Fire Clerk.
JNO. C. WOOD, Marine and River Clerk.
F. AUZOUT, Inspector, etc
J. Y. B. HASKELL, Collector.
Capt. S. B. FROST, Marine Inspector.

TRUSTEES.

Hugh Allison,	Robert L. Moore,
J. H. Allen,	H. J. Millaud,
J. A. Braselman,	Ed. Nalle,
Jno. D. Britton,	F. J. Odendahl,
Sam. Boyd,	Emile J. O'Brien,
Isaac Bloom,	Wm. A. Peale,
T. J. Carver,	J. M. Putnam,
Geo. W. Cary,	L. L. Raulett,
Jno. D. Cobb,	H. W. Sentell,
H. Dudley Coleman,	W. H Thompson,
Wm L. Cushing,	W. P. Vinet,
J. M. Frankenhush,	J. M. Walsh,
Ben. Garson,	Meyer Well,
P. G. Ghert,	T. S. Waterman,
J. Davidson Hill,	Fred'k Wing,
M. Johnson	C. W. Wood.

Lloyd R. Coleman.

NOTICE.

Yesterday's fire will cause no interruption in my business. All orders for Cigar Boxes and Packing cases will be executed as usual, and delivered direct from my saw mill until the Box Factory is rebuilt.

HENRY OTIS,
Office, 74 Magazine street.

SOUTHERN

CHURCH ORGAN

MANUFACTORY,

No. 103 Baronne Street,

Under the National Theater,

NEW ORLEANS, LA.

PETER VEITER, Proprietor.

Church Organs tuned and repaired all over the South.

FRESH FISH --FRESH FISH.

POMPANO, SPANISH MACKEREL AND RED SNAPPER.

can be bought at moderate prices by calling on

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DEALERS IN

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FINDINGS,

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168 POYDRAS STREET,

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NOW OPEN.

Schroeder's Family Garden,

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CARROLLTON.

Where all the delicacies of the season can be had at the most moderate rates. Comfortable and delightfully cool Dining Rooms. PURE CREAM, SPRING CHICKENS, etc., a Specialty.

MRS. F. SCHRODER,
Proprietress.

Blount Springs, Alabama.

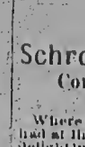
THE most accessible mountain Summer resort in the South. Only eighteen hours ride from New Orleans. Pure, bracing air. The best mineral water on the Continent. All chronic diseases successfully treated; dyspepsia a specialty. Send to the Proprietor for circulars, etc., or call on T. E. Crammer, corner Camp and Common streets, for information.

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WE continue to sell these bonds, coupon and registered, at par and accrued interest. All deliveries made here, free of expense to purchasers.

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A. BALDWIN, President.



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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O

MISCELLANEOUS.

5 NEW 5 BOOKS 5

For Temperance Gatherings.

Hull's Temperance Glee Book!

Received with the greatest favor. Great variety of Songs, Temperance and Social.

For Gospel Meetings & Sunday-Schools.

THE GOSPEL OF JOY!

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Johnson's New Method of Harmony!

Emphatically a good, easy, interesting, thorough method. ($1.)

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New Cantata, by FRANZ ABT. For Female voices. Fine Music. (50 cents.)

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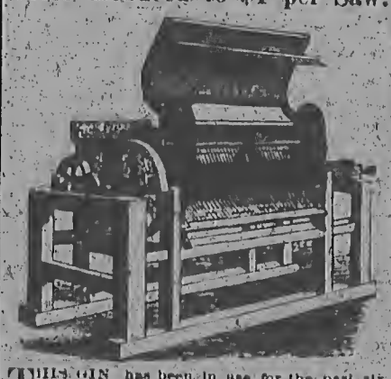
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DANIEL PRATT'S IMPROVED

"Revolving Head" Cotton Gin,

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Price Reduced to $4 per Saw.



THIS GIN has been in use for the past six seasons, and several recent improvements have been added. It obviates all friction at the end of the cotton box; prevents the roll from breaking; and gives a larger yield of lint from the same amount of seed than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work with in the same time, while economizing steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton, on this account, of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every 100 bales ginned. Testimonials sent by mail on application.

FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Co., to work with these Gins. Send for descriptive circulars.

JOS. B. WOLFE & CO.,
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For Portland Cement, German Flags, OR

SHILLINGER PATENT PAVEMENT.

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Box 144 Mechanics' Exchange, 308 Delord st., between Baronne and Carondelet.

COOPERAGE.—PHILIP HIRSCH, Cooper, 58 to 60 North Peters street, New Orleans, has for sale and keeps constantly on hand a large and selected stock of new clarified and open kettle Sugar Hogsheads and coffee & Sugar Barrels; Molasses Barrels, Half Barrels and Kegs, all sizes; also, choice hogshead and barrel Hoop Poles. Contracts for future delivery solicited. Prices moderate. Satisfaction guaranteed.

$25.00 to $35.00

STEWART'S NEW IMPROVED

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Sewing Machine

Great Reduction in Prices!

Down with Monopolies!

Hard Times demand Low Prices.

We warrant all our machines to be NEW, LATEST-IMPROVED and PERFECT for

FIVE YEARS.

Our NEW MACHINE is supplied with a LOOSE BALANCE-WHEEL, which is a great improvement over the old SINGER, as it enables the operator to *wind the bobbin without running the machine*, or removing the work from the needle. This is the most important improvement ever put on the Sewing Machine.

Also dealer in all first-class machines, such as the

WHEELER & WILSON,
GROVER & BAKER,
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M. A. PECK,

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Next to Holmes' Dry Goods Store,

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Millinery Emporium, Hair Work AND

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Your attention is particularly directed to my *SPECIALTIES* in fine Shell, Ivory and Pearl JET GOODS.

MILLINERY ARTICLES AND HAIR WORK.

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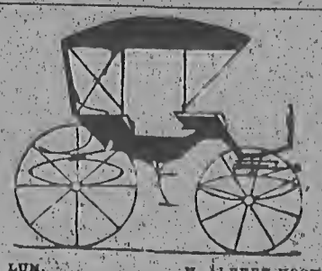
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A Specialty made of Children's Carriages.

SAVE YOUR CARPETS

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This, the Boston Patent Beater, has been in successful operation for the past fifteen years in all the principal cities in the United States, and has a world-renowned reputation as a carpet-cleaning machine.

This machine consists of a bed of endless straps, over which the carpets pass, and are beaten by a number of endless reflexible whips, restoring the color and removing all dust, dirt, vermin and moths, without the slightest injury to the finest fabric.

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By the renovating process all Grease, Ink, Coal-Smoke, Soot, and stains of every description, are extracted from the carpets, restoring their original brightness of color. The quality of the restorative is not injurious to the most delicate tint or fabric, and is an actual preventive against moth. Send a Brussels or velvet rug, which will be cleaned gratis as a sample.

Plush and Moquet Furniture, Plush and Damask, Lambriquins, Window Shades, Damask Curtains, Blankets, Druggets, Piano and Table Covers, renovated to look like new.

Carpets taken up and relaid by first class workmen. No charge for taking up, packing or storing of Carpets.

Our rooms being easy of access, all, and especially ladies, are respectfully invited to call and see the machinery in operation and be convinced that this is the only way to have your Carpets thoroughly renovated from the dust, vermin and moths, for it cannot be done by hand beating. Every Carpet is cleaned under the personal supervision of the proprietors, and satisfaction in every respect guaranteed.

On receipt of orders we will send one of our covered wagons for and return your Carpets free of charge to any part of the City. All orders by mail or left at the office or works will be promptly attended to.

Beating Carpets, 3 cents per yard.
Renovating Carpets, 3 cents per yard.

H. L. JONES, Jr., Proprietor.
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Office—70 CAMP STREET.

Carpets and Mattings.

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100.....CANAL STREET.....100

NEW PATTERNS.

CANTON MATTING, Best Quality.

WHITE AND CHECK.

CANTON MATTING, in all Grades.

Oil Cloths, all widths, Lignum and Linoleum Floor Cloths, Nottingham Lace Curtains, new designs, Window Shades and Cornices.

CARPETS OF ALL KINDS

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F. FISCHER & SON,

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PICAYUNE SAW MILL,

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CYPRESS PINE AND SHINGLES.

P. O. Box 17, Carrollton.

All bills and Orders will receive prompt attention.

GOODWYN'S EUREKA YEAST POWDER, a production of this city, in both popular with the trade and the delight of all experienced housekeepers; and no wonder, for it is an article of the very highest order of merit. Send for circulars and prices.

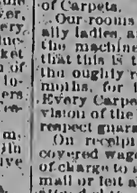
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No. 29 Constance Street, New Orleans, La.

RAOUL'S NOVELTY WOOD YARD,

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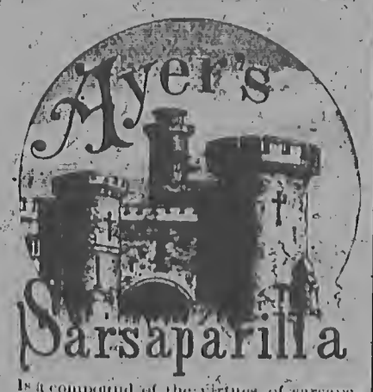

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Scientific.

—Sir J. D. Hooker, in his anniversary address before the Royal Society, recently, asserts his belief that the greatest progress of recent times has been in the morphological knowledge of the lower orders of cryptogams. As noted in the Independent at the time when Schwendener's papers appeared, ten years ago, there seemed to be little doubt of the truth of his conclusions that lichens were compound plants, formed of fungi and algæ. But it was hardly to be expected that so wonderful a conclusion—wonderful in the light of all previous beliefs—should be quietly accepted by all Schwendener's contemporaries. Numerous very learned papers have appeared in opposition to this conclusion of Schwendener; but Dr. Hooker believes the increasing weight of evidence favors the new views, and he gives it as a fact that Stahl, taking up a challenge, actually made two well-known lichens—an Endocarpon and a Thallidium, by placing in juxtaposition the appropriate algæ and fungi. This, Dr. Hooker remarks, "may almost be regarded as deciding the question;" and the "almost" seems but an excess of scientific caution, and is probably induced by the fact that the distinguished Sachs has not wholly been converted. On spontaneous generation Dr. Hooker takes the negative side, and he regards the position of Dr. Dollinger, whose views against spontaneous generation have been given in our Scientific Notes, as very strong. He regards it as proved beyond doubt that infectious typhoid fever in the pig, as also splenic fever in other animals, are due to the germination of minute fungoid germs—*Bacillus subtilis* and *Bacillus anthracis*, and a Spirillum. Dr. Klein inoculated healthy pigs with the fluid containing the Bacilli; and the disease appeared in due time and followed its ordinary course. From the blood of horses that have died of fever a crop of *Bacillus anthracis* has been raised, while this fungus does not appear from the blood of healthy horses; and he further shows that the anthrax fever in animals can be produced at will by the use of this particular species of minute fungus.—Independent.

—Encke's comet has been found by the 26-inch equatorial instrument of the United States Naval Observatory. The Tribune says: "The reasons for the special interest taken in this comet may be briefly mentioned. Its orbit is entirely within the solar system. It was first seen in 1786, and was identified by Encke as a periodical comet in 1818. Its period is about 3 3 years. The disturbing influences of planets make the calculation of its path a matter of great difficulty. There is said to be evidence that it is gradually approaching the sun, and this is alleged as a proof that there is a resisting medium in space. A controversy over this question, which incidentally involves the destiny of the whole solar system, has been in progress for many years."

—In the course of the annual Rede lecture delivered at Cambridge, Prof. Clerk Maxwell, F. R. S., the lecturer this year, referred to the microphone as follows: "The Entomological Society have recently been much interested by Mr. Wood-Mason's discovery of a stridulating (i. e., sound producing) apparatus in scorpions. Perhaps ere long a microphone, placed in a nest of tropical scorpions, may be connected up to a receiver in the apartments of the society, so as to give the members and their musical friends an opportunity of deciding whether the musical state of the scorpion resembles that of the nightingale or that of the cat."



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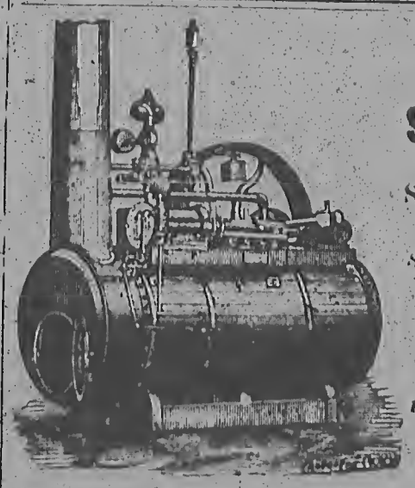
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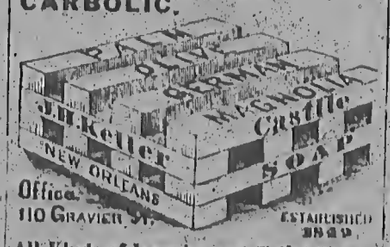
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Butter, ₩ lb.:		
Western	20	23
New York, good to creamy	13	14
Coffee, ₩ lb.:		
Rio, fair	13¾	14¼
Rio, good	14¼	14¾
Rio, prime	14¾	15
Candles, ₩ lb.:		
Star, best brands	11	11½
Corn Meal, ₩ bbl.:		
Best, K. D.	3 00	— —
Cheese, ₩ lb.:		
Factory	5½	6
N. Y. cream and English dairy	9	10
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 00	— —
XX	4 90	5 0
XXX	5 25	5 50
Choice XXX	5 75	— —
Choice family	5 85	5 90
Fruits:		
Dried apples, ₩ lb.	3	3½
Dried peaches, ₩ lb.	— —	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	6
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels:		
Common	25	— —
Fair	28	— —
Prime to choice	32	35
Golden and Request strups	— —	— —
Halfbbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4¼	4¾
Ordinary	6	— —
Fair	6¼	6¾
Prime to choice	7	7½
Soap, in boxes, ₩ lb.:		
XXX Palm	6	— —
Keller's magnolia	3½	— —
Keller's olive	4¼	— —
Starch, ₩ lb.	2½	2¾
Salt, in sacks:		
Fine	1 4	1 45
Coarse	80	90
Sugar:		
Good fair	— —	— —
Prime	— —	— —
Choice	6¼	— —
Yellow clarified	6¾	7
White clarified	— —	— —
Crushed	9	— —
Powdered	9	— —
Spices, ₩ lb.:		
Allspice	13½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green imperial	80	90
Tobacco:		
Low lugs		@ 3
Medium	3	@ 3½
Good to fine	3½	@ 4½
Low leaf	4½	@ 5
Medium	5½	@ 6
Good	7	@ 8
Fine	7	@ 8
Selections	9	@ 10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	52	— —
White	56	— —
Mixed	50	— —
Oats, ₩ bushel:		
St. Louis	40	41
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs.	— —	80
Hay, ₩ ton:		
Prime	— —	17 50
Ordinary	15 00	— —
Cow Peas:		
Whippoorwill	1 20	1 30
Mixed	1 45	1 50
Clay	1 60	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8½	— —
Shoulders	4½	4¾
Sides, clear rib	6½	6¾
Sides, clear	5¾	6
Hams, sugar-cured	9½	10
Mess Pork, ₩ bbl.	10 87½	11 00
Dry Salted Meats:		
Shoulders	3¾	3¾
Lard, ₩ lb.:		
Choice, in kegs and pails	7¼	7½
Choice, in tierces and barrels	6¾	6¾

EDULENTS.

Potatoes, ₩ bbl.	4 00	— —
Onions, ₩ bbl.	3 25	— —
Apples, ₩ bbl.	— —	— —
Cabbages, ₩ 100	6 00	10 00

WOOL.

Burry	11	15
Louisiana, clear	24	26
Lake, clear	30	31

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 20 ties and buckles	— —	2 5
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 25	— —
Young	2 25	3 00
Ducks	2 25	3 00
Geese	3 00	4 00
Turkeys	12 00	— —
Eggs, ₩ dozen:		
Western	14	16
Louisiana	15	18

FACTORY FACTS.

Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feelings, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them. None need suffer if they will use them freely. They cost but a trifle. See another column.—Adv.

The French Geographical Society has presented gold medals to Ensign de Brazza for his expedition up the Ogone river (West Africa,) to Lieut. Wyse for exploring the Isthmus of Darien, and to Capt. Nares, of the British navy, for his Arctic expedition of 1875-76.



BENSON'S CAPCINE POROUS PLASTER.

A WONDERFUL REMEDY.

There is no comparison between it and the common slow acting porous plaster. It is in every way superior to all other external remedies including liniments and the so-called electrical appliances. It contains new medicinal elements which in combination with rubber, possesses the most extraordinary pain relieving, strengthening and curative properties. Any Physician in your own locality will confirm the above statement. For Lame Back, Rheumatism, Female Weakness, Stubborn and Neglected Colds and Coughs, diseased Kidneys, Whooping Cough, affections of the heart, and all ills for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price 25 cents. Sent on receipt of price by Seabury & Johnson, 21 Platt street, New York.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, June 9, 1879.

COTTON.

The inquiry appears to be limited, without any material variation in prices, the advantage, however, being on the side of the buyers. Sales thus far, 180 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	11	11⅛
Ordinary	11⅛	11⅝
Good ordinary	11⅝	12
Low middling	12⅛	12⅛
Middling	12⅜	12⅝
Good middling	12⅝	12⅞
Middling fair	13	13⅛

Sales to-day, 180, bales. Market dull.

MOVEMENT AT PORTS.

Receipts at United States ports, week ending Monday, June 9, 1879.

	Saturday.	Sunday and Monday.	This week last year.
New Orleans	41	167	2,116
Galveston	11	435	1 505
Mobile	9	77	866
Savannah	16	422	2,468
Charleston	10	9	361
Wilmington	1	20	167
Norfolk	43	261	1 741
Baltimore			177
New York	7		121
Boston	693	372	1,411
Philadelphia		4	16
Other ports			313
Total	2 436		12,143

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	11.31@11.35	11.37@11.39
February		
March		
April		
May		
June	13.07@13.09	13.10@13.13
July	13.15@13.18	13.25@13.26
August	13.32@13.34	13.40
September	13.02@13.03	13.11
October	11.98@11.99	12.07@12.08
November	11.43@11.44	11.49@11.50
December	11.31@11.32	11.36@11.38

Sales, 45,200 bales. Market weak.

A noted colored caterer being remonstrated with by a layman who was to have a "minister's meeting" at his house for his seemingly too-bountiful provision for their wants, shut off discussion by the terse, if inelegant exclamation, "Then plous folks eats awful!"

Mrs. Partington has been reading the health officer's weekly reports, and thinks "total" must be an awful malignant disease, since as many die of it as of all the rest put together.

MISCELLANEOUS.

TUTT'S PILLS

INDORSED BY

PHYSICIANS, CLERGYMEN AND THE AFFLICTED EVERYWHERE.

THE GREATEST MEDICAL TRIUMPH OF THE AGE.

TUTT'S PILLS CURE SICK HEADACHE.
TUTT'S PILLS CURE DYSPEPSIA.
TUTT'S PILLS CURE CONSTIPATION.
TUTT'S PILLS CURE PILES
TUTT'S PILLS CURE FEVER AND AGUE.
TUTT'S PILLS CURE BILIOUS COLIC.
TUTT'S PILLS Cure KIDNEY Complaint.
TUTT'S PILLS CURE TORPID LIVER.
TUTT'S PILLS IMPART APPETITE.

DR. TUTT has succeeded in combining in these pills the heretofore antagonistic qualities of a STRENGTHING, PURGATIVE, and a PURIFYING TONIC.

Their first apparent effect is to increase the appetite by causing the food to properly assimilate. Thus the system is nourished, and by their tonic action on the digestive organs, regular and healthy evacuations are produced.

The rapidity with which PERSONS TAKE ON FLESH while under the influence of these pills, indicates their adaptability to nourish the body, hence their efficacy in curing nervous debility, melancholy, dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and imparting health & strength to the system. Sold everywhere.

Price 25 cents.

Office
53 Murray Street,
NEW YORK.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from *nervous depression*.

LOSS OF VITALITY *feebleness of constitution, exposure to miasma, the enervating effects of climate*, and especially IN SOUTHERN LATITUDES to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JOSEPH E. BROWN, Ex-Gov. GEORGIA; the Hon. T. J. ARTHUR, Ex-Gov. KENTUCKY; the Hon. MONTGOMERY BLAIR, Ex-Gov. MARYLAND; the Hon. JOSEPH E. BROWN, Ex-Gov. GEORGIA; the Hon. T. J. ARTHUR, Ex-Gov. KENTUCKY; the Hon. MONTGOMERY BLAIR, Ex-Gov. MARYLAND; the Hon. JOSEPHUS DANIELS, Ex-Gov. NORTH CAROLINA; the Hon. JOHN BOREMAN, Ex-Gov. WEST VIRGINIA; and others who have used the New Treatment.

FREE! A Treatise [200 pages] on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address DRS. STARKEY & PALEN, 1109 Girard St., Philada.

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for eight letter stamps.

I. S. JOHNSON & CO., Bangor, Me.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without *Quinine* or any other dangerous drug; such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE, JACKSON, LA.

Examination of Preparatory and College Classes, June 23-27.

Commencement Sermon, Sunday, June 29, by Rev. R. S. Woodward, of Natchez, Miss.

Meeting of Board of Trustees, Monday, June 30, at nine A. M.

Exhibition of Preparatory Department at half-past seven P. M.

Meeting of Alumni, Tuesday, July 1, at ten A. M. Address by Rev. C. W. Carter, of Bastrop, La.

Exhibition of Societies at half-past seven P. M. Address by ——

Commencement Day, Wednesday, July 2.

Next session begins on the first Monday in October. (24) C. G. ANDREWS, President.

COMMENCEMENT EXERCISES OF MANSFIELD FEMALE COLLEGE, *MANSFIELD, LA.*

The examination of the classes of this institution will be commenced on Friday, June 20, at 9 A. M. and will be closed on Tuesday, June 24, at 2 P. M.

The Commencement Sermon will be preached on Sunday, June 22, by Rev. Robert Randle, P. E., Shreveport district.

On Monday evening, June 23, at eight o'clock, the young ladies will give an entertainment, consisting of vocal and instrumental music, poetic recitations, and charades of pleasing merit.

Tuesday evening, June 24 beginning at eight o'clock, will be devoted chiefly to the performance of the famous operetta, "A Lesson in Charity—or The Miracle of the Roses," in one act and seven. Words by *George Cooper*; music by Luigi Bordese.

At ten A. M. Wednesday, the graduating exercises will take place and degrees will be conferred on eight young ladies. The Annual Literary Address will then be delivered by Rev. Joel T. Davis, pastor of the Methodist Church, Shreveport, La.

Admission on Monday and Tuesday night, 50 cents; children, 25 cents.

23 TIMS. ARMSTRONG, Prest.

PROGRAMME OF SOUTHERN UNIVERSITY.

SATURDAY, June 28, 9 A. M.—Meeting of the Board of Trustees.

SUNDAY, June 29, 10.30 A. M.—Commencement Sermon, by Rev. Felix R. Hill.

MONDAY, June 30, 10 A. M.—Prize Declamation. 8 P. M.—Exhibition of Belles Lettres Society.

TUESDAY, July 1, 10 A. M.—Annual Address before the Literary Societies, by Samuel W. Goodle. 11 A. M.—Alumni Address, by Hon. Huey. 8 P. M.—Annual Exhibition of Clariosophic Society.

WEDNESDAY, July 2, 10 A. M.—Orations of Graduating Class. Baccalaureate Address, Conferring Degrees. 8 P. M.—Alumni Reunion.

Usual reduction on railroads. You are cordially invited to attend.

Yours truly, C. M. VERDEL, Sec.

SEASHORE CAMP GROUND.—The regular annual camp-meeting on Seashore Camp Ground, for 1879, will commence on Wednesday, July 16, and continue from eight to ten days.

This camp ground is situated two miles west of Biloxi, Miss., and near midway from New Orleans to Mobile, fronting directly upon the Gulf of Mexico, less than one hundred yards from the sea, and less than five hundred from the New Orleans and Mobile Railroad. Occupying an elevated position, it is dry, clean and healthful, free from fevers, agues and epidemics. Shaded by a grove of rich and various foliage, and looking out upon the "wide, wide waves," it enjoys the cool, refreshing summer breezes of the sea, while the flowing waters of several mineral springs furnish free supplies of pleasant health giving drink.

Comfortable wooden tents or cottages of various dimensions, for individuals or families, are for rent on moderate terms.

The necessary but plain furniture for the same can be had at reasonable charge. Comfortable lodgings are furnished at fifty cents per night, and good board at the restaurant at fifty cents each, for breakfast and supper, and seventy-five cents for dinner, or $1 50 per day.

Reduced rates of fare and freight have been secured on the railroads.

On the New Orleans and Mobile Railroad the fare will be the same as last year, $3 20 from New Orleans, and $2 65 from Mobile, for the round trip, and tickets will be on sale at the depots on and after Monday morning, July 14, and will be good to the twenty-eighth inclusive. Freight will be received at the freight depots from the twelfth to the twenty-eighth of July inclusive, and be transported each way at half the usual rates.

The New Orleans, Chicago and St. Louis Railroad will furnish at all points on the road through tickets to the camp ground and return at five cents per mile over their road, with the addition of $3 20 to cover fare on the New Orleans and Mobile road.

On the Morgan, Louisiana and Texas road full fare from Morgan City to New Orleans, and return on same ticket free.

All the above tickets are required to be stamped on the camp-ground in order to be good to return on. All persons desiring information in regard to the camp ground are requested to address the undersigned or any member of the Board of Trustees.

W. H. FOSTER, President.
PHILIP HAILMAN, Secretary.

NEW ORLEANS, June 6, 1879. 12

JACKSON DISTRICT CONFERENCE will be held at Jackson, Mississippi beginning on Thursday, July 10, at 9 A. M.

24 F. K. FEATHERSTUN, P. E.

THE District Conference of the Meridian district, Mississippi Conference, will meet at Lauderdale station on Friday morning, June 27, at nine o'clock.

Rev. J. M. Weems will preach the opening sermon. Bishop Paine has promised to be present, if able. Recording stewards will send their Quarterly Conference Records.

Agents of the Mobile and Ohio railroad, of Scomba and State Line, and all intervening stations, will sell excursion tickets to Lauderdale and return at the rate of three cents per mile each way.

Tickets will be sold on the twenty-sixth and twenty-eighth inclusive. Return coupons will not be good after the thirtieth.

24 R. J. JONES.

BY MISTAKE the district meeting for Homer district was published to be held May 28-29, when it is June 28-29.

23 J. H. STONE.

THE Camp-Meeting on Indian Village circuit will embrace the first Sabbath in October, commencing on Wednesday night before, at early candle light, at Jones' Camp Ground, three and a half miles east of Vernon, La. Ministers of the gospel are invited.

23 R. T. PARHAM, P. C.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Cuba	June 21, 22
Greensboro	28, 29
Havana	July 12, 13
Forkland	19, 20
Belmont	26, 27
Newbern	Aug. 2, 3
Gainesville	9, 10
Green	16, 17
Gaston	30, 31
Butler	Sept. 6, 7

23 S. H. COX, P. E.

NORTH ALABAMA CONFERENCE.

FLORENCE DIST.—THIRD ROUND.

Oakland circuit, at Cisnaan	June 14, 15
Tuscumbia station	18
Florence station	20
Cypress circuit, at Bethel Grove	21, 22
Shoal circuit, at Ebenezer	28, 29
Rodgersville circuit and Lexington mission, at Mount Bethel	July 5, 6
Lentzville circuit, at Walnut Grove	12, 13
Waterloo circuit	19, 20
Chickasaw circuit	26, 27
Colbert mission	Aug. 2, 3
Busleson mission	9, 10
Frankfort circuit	16, 17

24 R. A. TIMMONS, P. E.

TALLADEGA DIST.—THIRD ROUND.

Talladega circuit, at Owen's Springs	June 7, 8
Oxford circuit, at Leatherwood	14, 15
Alexandria circuit, at Weaver's	21, 22
Obatchee circuit, at Ragan's	28, 29
Ball Play mission, at Taylor's	July 4
Cross Plains circuit, at Howell's	5, 6
Talladega station	12, 13
Cropwell circuit, at Horkey's	17
Fayetteville circuit, at Fayetteville	26, 27
Chandler's Springs circuit	Aug. 2, 3
Harpersville circuit, at Harpersville	9, 10

The District Conference will be held at Enon, fifteen miles west of Talladega July 18-20.

24 ANSON WEST, P. E.

BIRMINGHAM DIST.—THIRD ROUND.

Oxmoor and Helena, at Oxmoor	June 28, 29
Tuscaloosa circuit, at Taylorville	July 5, 6
Coketon circuit, at Village Falls	12, 13
Blount Springs circuit, at Warrior	19, 20
Birmingham station	26, 26
Jonesboro circuit, at Pleasant Hill	Aug. 2, 3
Asnville circuit, at Springville	9, 10
New Castle circuit, at Piney Woods	16, 17
Montevallo station	23, 24
Murphree's Valley circuit	30, 31
Jones' Valley circuit	Sept. 6, 7
Montevallo circuit	13, 14
Cahaba mission	20, 21

The District Conference for Birmingham district will be held at Warrior, July 18-20. The introductory Sermon will be preached at eleven o'clock A. M., Friday the eighteenth, by Rev. R. J. Wilson. Let all the preachers in charge come prepared to make full and complete reports from their respective charges. A full attendance is very much desired.

23 J. G. DURLEY, P. E.

LAFAYETTE DIST.—THIRD ROUND.

Daleville circuit, at Camp Hill	May 31, June 1
Socopatoy circuit, at Socopatoy	June 7, 8
Hatchett Creek mission, at North Ribboth	14, 15
Lafayette station	21, 22
Alexander City circuit, at Alexander City	28, 29
Louina circuit at Hannery	July 5, 6
Plumneyville circuit, at Union	12, 13
Fredonia circuit, at Rock Mills	19, 20
Widowes mission, at Bethlehem	26, 27
Arbacoochee circuit, at Ragan's Chapel	Aug. 2, 3
Linsville circuit, at Mount Pleasant	9, 10
Oak Bowny circuit, at Midway	16, 17

The District Conference will be held at Alexander City, June 27-29, Sermon by W. T. Patillo, on Thursday night the twenty-sixth.

23 JOHN B. STEVENSEN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—THIRD ROUND.

Brookhaven	July 5, 6
Spring Ridge	12, 13
Hazlehurst	19, 20
Pisgah	26, 27
Crystal Springs	Aug. 2, 3
Pleasant Valley	9, 10
Mount Pleasant, at Georgetown circuit	16, 17
Mendville circuit	23, 24
Providence	30, 31
Galatia	Sept. 6, 7
Tupisaw	13, 14
Ebenezer, at Bogue Chitto mission	20, 21

District Conference at Crystal Springs, June 26-29. Quarterly Conference Journals required.

Hennington Camp Ground (Crystal Springs) meeting, July 24-30.

Providence Camp Meeting, August 28 to September 3.

The customary invitation to preachers is hereby extended.

Drs. Linfield, Johnson and West, W. Barnes and I. V. Enochs, Committee of Worship at Crystal Springs Camp Meeting. Dr. Watkins anniversarian.

24 W. E. M. LINFIELD, P. E.

Dr. Schliemann has invited Dr. Virchow and Dr. Lindenschmidt, the greatest authority in Germany on prehistoric archæology, to assist him in his excavations at Hissarlik. Dr. Virchow has accepted.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS.—The greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest externally. *It has never failed.* No family will ever be without it after once giving it a fair trial. Price 25 cts. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

"And the leaves of the tree were for the healing of the nations."—Rev. xxii, 2.

COCA BITTERS,

The Great South American Tonic.

The New Remedy made from the Leaves of the South American Coca Plant.

An excellent cordial, prepared expressly for popular use, and presenting in an elegant form all the wonderful health giving properties of Erythroxylon Coca.

It is a Sovereign Remedy for Disorders of Digestion, Chills and Fever, Nervous Weakness, Sick Headache, Neuralgia, and either Nervous or Muscular Fatigue.

Convalescents from Fevers should use COCA BITTERS, as it gives IMMEDIATE STRENGTH and HASTENS RECOVERY.

For Sale by all Druggists.

SEND FOR CIRCULAR.

QUICHUA COCA COMPANY,

Manufacturing Chemists,

72 William St., New York.

8p



THE ORIGINAL Superintendent of DR. BLY and LEWIS LOCKWOOD of New Orleans,

A. McDERMOTT,

has returned and established the business of manufacturing Dr. Bly's patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

A. McDERMOTT,
942 Camp Street, N. O.

TRUNKS, TRUNKS,

HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest Ladies' TRUNK, Goats' Sole Leather, Zinc, and in fact every kind made; also Patent Tray, (this you need not take the tray out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Children's and Misses' SHOES, of the best Philadelphia makers. Call and see for yourself at

S. BAUM'S, 551 Magazine st.,
Corner St. Mary, New Orleans.

T. W. BOTHICK.

UNDERTAKER,

OFFICE, 971 CAMP STREET,

STABLES, 972 MAGAZINE STREET,

Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. 8p

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IMPORTERS AND WHOLESALE DEALERS IN

- DRY GOODS -

NOTIONS AND MILLINERY,

17, 19 and 21 - Magazine Street, - 17, 19 and 21

NEW ORLEANS, LA.

Mme. DEMOREST'S

GRAND OPENING

OF THE

SPRING STYLES,

183 CANAL STREET,

NEW ORLEANS, LA.

These Patterns are in various sizes, and put up in illustrated envelopes, on which are printed full descriptions for making, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

New Basques, Polonaises, Princes Dresses, Walking Skirts Trains, etc., for Ladies' and Children's Dresses, also Boy's Clothes, Gentlemen's Underwear, Infant's Patterns, etc., furnishing economy, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 30c.

Send for catalogue, with directions in English, French, German and Spanish, which is furnished free on application.

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SPRING STYLES,

OF

Mme. Demorest's Patterns,

Of the Latest Fashions.

NEW BASQUES, POLONAISES, PRINCESS DRESSES WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES AND CHILDREN'S DRESS.

D. F. PERRY,
182 Canal Street.

8p

ROGERS' CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 8-ounce bottles. Prepared by

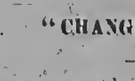
A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

Regular Opelousas Mail Packet.

LEAVES EVERY TUESDAY, AT 5 P. M.



For Washington, Opelousas, Port Barre, Simsport, Churchville, all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft Steamer

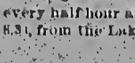
FANCHON,

H. H. BRAUD, Master. THEO. JOHNS, Clerk, will leave as above. For freight or passage apply on board, or to

R. W. ADAMS, 27 Commercial Place.
J. E. CARLIN, 17 Tchoupitoulas St.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.



For Washington, Opelousas, Port Barre, Simmsport, Churchville and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk will leave positively as above. For freight or passage apply on board or to

LORIE & McPEAKE, Agents, 46 Camp St.
GEO. D. HITE, Agent, 4 Tchoupitoulas St.

P. S.—Connects closely with Boats for Bayou Des Glaize and Barges for Bayou Boeuf.

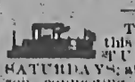
1879. 1879.

EXCURSION ROUTE!

NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS

ANCHOR LINE,



The fine passenger steamers of this line will leave New Orleans on TUESDAYS, THURSDAYS and SATURDAYS, at 5 o'clock P. M., during the season, connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.

Passengers and baggage transferred from steamers to railroads FREE OF CHARGE.

Through and Excursion tickets for sale on board the boats and at the office of the company.

J. B. WOODS, General Agent.
No. 164 Common Street.

"CHANGE OF SCHEDULE."

NEW ORLEANS, SPANISH FORT AND LAKE RAILROAD.

MAY 24, 1879.

Until further notice the trains will leave the corner of Canal and Basin Streets as follows:

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The Christian Advocate.

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LOST.

A wild rose by the wayside flung,
Its fragrance on the morning air,
A pure scarce conscious perfume flung
I looked and found the sweet flower fair—
So fair I sought with sudden zest
To wear its beauty on my breast.
The trembling petals at my touch
A sweeter, subtler fragrance shed;
'Tis strange I loved that flower so much;
And yet it was dead!

In that high mood when thought has wings,
And flies alone its speed to test,
I struck an idol from its throne,
And dreamed the careless chords had caught
The life it is that my spirit sought,
Till sudden on my startled ear
Its dream created accent broke—
Ah, me! I had the picture dear—
The string had broke.

[illegible] while trying to be clever
[illegible] the rainy spell
[illegible] fragrance of that faded flower,
[illegible] hard's lastly [illegible] mistily blent
[illegible] with [illegible] and death's [illegible] with
[illegible] every wish in heart and soul.
[illegible] my heart's [illegible]
[illegible] of hope half [illegible]
[illegible] that might have been.

NEWS OF THE WEEK.

DOMESTIC.

[illegible] Vicksburg [illegible]
[illegible] Mississippi [illegible]
[illegible] Wednesday [illegible]
[illegible] Vicksburg

The Christian Advocate.

THURSDAY, JUNE 19, 1879.

For the New Orleans Christian Advocate.

WARNING OF THE SEASONS.

BY TRANSIENT.

When lovely Spring awakes to life and power,
What lingering tempests rend her primal bower!
What sable rigor blights her flowery clod!
A sombre cloud hedges her bright array,
And Death, he claims a leaf from every spray—
O child, as fair—as frail, "Prepare to meet thy God!"

When red ant Summer grasps the helm of time,
Gone is the sweetness of her tender prime,
And worn the luster of her velvet sod;
Her utmost vigor brings her richer wane,
And highest noontide but an ebb to ebb again—
O youth, as grand—as fleet, "Prepare to meet thy God!"

When Autumn claims the guerdon of his toil,
His garnered store declares the tilled soil;
Ripe for their full his orchard spoilers nod;
His painted woods embraze their own decay,
And flowering skies frown at his fledgling day—
O man, as rich—as poor, "Prepare to meet thy God!"

When Winter tears her diadem from the year,
And steals the remnant of her scanty cheer,
And smites her lingering life with fatal rod,
Spent are the heavenly lires, and wide around
The paeans of triumphant ruin sound—
Old age, as worn—as spent, "Prepare to meet thy God!"

"Moses' Account of the Creation."

MR. EDITOR: It is not uncommon to see opinions expressed about "Moses' account of the creation." Is not this a mistake? Does Moses give any *account of the creation?* I understand that he does not. And yet how common it is for men to dispute whether the six days occupied in creation were six twenty-four-hour-days, or six geological periods of indefinite lengths. This dispute, it seems to me, is erroneous, so far as concerns creation.

Moses states one single, exclusive, dogmatic fact about creation. This is in the first verse of the first chapter of Genesis. He says *God created.* Without a word of explanation as to time, place or circumstances, there he begins and there he ends as to creation. He gives, here or elsewhere, not the slightest hint as to whether the creation occupied time at all—six days, or six periods of myriads of ages each in length—or whether it was a "work," as some have it, or anything else about it, but merely that God created whatsoever is.

Strictly speaking, it can hardly be called a fact. It is rather a truth. A fact is a historic occurrence. Creation is not historic. History relates to occurrences in and among created things, and not to the creation of them. Creation is no part of history. This, I suppose, is the reason why revelation gives no explanation of creation. Being a direct act of God, and therefore not phenomenal or conceivable, and revelation being addressed to men, an explanation could explain nothing to us. It would be like an attempt to explain algebra to a child, or colors to the blind.

The six days alluded to in the first chapter of Genesis have no reference whatever to creation. They are not creation-days, or days of creation, but historic days—days giving historic account of created or existing things. The question whether those six days of the first chapter are twenty-four-hour-days, or long periods, is a question, but one that has no relation to creation.

In this period, however long or short it was, the history tells us great geological and astronomical and other changes took place in the arrangement and disposition of created things. God said: "Let there be light," "Let there be a firmament;" and so, at a later period, he said: "Let there be a flood," and still later: "Let Abraham go into a far country," and "let a virgin bear a man-child." These things are historic. Creation is absolute origin, inconceivable, and therefore not capable of explanation; much or little, to finite creatures.

Another thing respecting creation, very important to be kept in view, is that it is not susceptible of being either proved or disproved. If I say there never was a divine or any other sort of creation, no scientific proof or testimony whatever can be broadened to contradict me; nor can I produce the least testimony, good or bad, to support my declaration. It is not a subject of debate. And the only ground of belief we have, or can have, of a creation at all, is that we read it in a book believed to be divinely revealed. Science knows nothing about it—absolutely nothing, pro or con. Science deals exclusively with created things, and not with the creation of them. It deals solely with changes, relations and movements of things already created and existing, but is totally ignorant as to how they ever got into existence.

It has been said that the production of *life* is a subsequent and separate creation. That may be so, but no man can know it. No proof whatever can be adduced for or against the proposition. I suppose there are three kinds of life, or life in three separate conditions, mineral, vegetable and animal. But in each of these cases is not life a necessary ingredient in the thing itself? What is an animal without life? Is it an animal? Did God create a tree and then create life, and put into it? Who can distinguish between one and several divine acts? Life is being created now, every hour.

If these things be borne in mind, it is easy to see how completely fertile it is for any one to attempt to deny a proper divine creation. Indeed, it is clearly true that Huxley, Darwin, Haeckel, and those writers, have never denied a divine creation. The only thing they have attempted to deny is some particular, supposed kind of creation; or that the time, place and mode of creation was different from what some suppose Moses represents. But the reply to all this is that Moses says not a word about any time, place, mode or circumstances of the creation. Moses says nothing except that God created.

Many persons interpret Moses as saying what he certainly does not say—that man was created in a short time, say a few hours, and that it was done by a process of handicraft. On all such subjects Moses is totally silent. Moses does not say whether the process of man-making at the first, if there was any process, was by growth, handicraft, development or emanation. Haeckel and Darwin say that at the first man proceeded from or out of pre-existing animal life. Moses says that man proceeded from or out of *something* pre-existing, but makes not the slightest intimation as to *what* that something was.

Neither Darwin nor any other man has ever written or spoken an intelligible sentence, true or untrue, descriptive or explanatory, of creation. This must be true, because creation is inconceivable.

These things are important in considering the errors of Darwinism. When these men talk about history, be it ever so remote—for *all* history is subsequent to creation—let it be understood that they are not talking about creation. Hold them to the question. Don't let them attempt to make *history* prove something about *creation.* If they essay to teach about creation, hold them to the point, and they are dumb. A history, or even the existence of things does not *prove* that there ever was a beginning. The only foothold Darwinism ever has gained is with illogical minds, by mixing up *history* with *origin.*

Let this be remembered: That history implies time, periodicity and succession of events such as progress, changes and phenomena, while creation utterly ignores any and all such considerations. Creation is *origin*—absolute origin—and so can have no circumstances, nothing susceptible of explanation, or about which an opinion may be formed.

K. AND Y.

Commencement at Hiwassee.

MR. EDITOR: Our annual exercises closed here on Thursday, May 22. As much of our patronage has been from the Southwest, you will permit me to give you some of the results of our last year's labors. We begin in August, because that suits our climate and people, and is the regular time for opening our public schools. This, *of course,* brings us out in the month of May, which makes our commencement occasions peculiarly pleasant. Our last was well attended, and had all the usual attractions of music, hospitality, etc.

The commencement sermon on the preceding Sunday was by an alumnus of the college, the Rev. G. C. Rankin, of Knoxville. Bro. Rankin was a young preacher when he came to school here some seven years ago, having traveled a hard circuit in Georgia the year before. He says that his means would not have permitted him to go to any other institution. In two years he graduated, and now, at the end of five years, he is filling the principal station in our Conference, Church Street, Knoxville. His sermon was equal to the best on such occasions, being perfectly orthodox and evangelical, while it was original, and filled with the finest thoughts, and delivered in a style and manner almost faultless. The body of students were greatly moved by his appeals to them, while the elder people, who had often heard him when he was a student, wept and rejoiced. Such a scene has rarely been witnessed at a commencement.

After the regular examinations, which were well attended, the degree of A. B. was conferred upon five of the best young men that have ever graduated here. Four of these have already become professional teachers, having been compelled to this work by the necessities attending them in getting their education. They have thus secured, without intending it, an education and a profession at the same time. Providence has thus directed them into a most useful and honorable calling, from which the church and society will receive the benefit of their labors. Several of them are engaged for prominent positions already. One of them, F. M. Street, having been elected an assistant professor in this college.

You will find on our annual catalogue the old historic names in Methodism of Axley, Patton, Munsey and Fulton. These are the descendants of men who planted the gospel in East Tennessee, and some of whom preached in the regions beyond. One of our graduates this year is a nephew of the celebrated Creed Fulton, the founder of Emory and Henry College, and promises to rival his uncle in the gifts of eloquence and oratory. We are earnestly hoping that the mantle of the elder Fulton has fallen upon him, and that he will feel impelled to enter the ministry.

Two other young men received the degree of Bachelor of Science, one of whom, a very worthy gentleman from Arnaudville, La., is William E. Walker. Mr. Francois R. Martin, from the same parish, received a similar degree last year. Two others, Simon and Hall Bus, of that vicinity, have gone home, leaving good records behind them, having spent several years here before returning home.

We are rejoicing in the prospective prosperity of the South from the high price of cotton, and hope to share it with you.

F. M. GRACE.

Culleoka Institute.

MR. EDITOR: This institution for boys is located at Culleoka, Maury county, Tenn., about fifty miles south of Nashville, on the Nashville and Decatur railroad. It is under the care of Messrs. W. R. and J. M. Webb, two gentlemen who have devoted themselves to teaching with an earnestness that has won for them a well-deserved reputation. It is a good school. The Bros. Webb are Christian gentlemen, good scholars, and diligent, faithful teachers, and they have attained eminent success.

The training is not only thorough in this school, but it is broad and uniform. Whether the pupil be in the English branches, in the mathematics or in the classics, the training is equally severe, and the knowledge attained is equally thorough.

The training in elocution is excellent. The young men in their public debates, and in their declamations, acquit themselves with great credit. They generally select for such occasions some of the live issues of the day, and thus interest both the pupils and the audience.

Besides, these gentlemen are Christians, and the moral influences thrown around their pupils is excellent. The school is under admirable discipline, and we know no place where better influences are brought to bear on young men. For parents who desire to send their sons abroad, Culleoka Institute offers all the elements of safety in morals, combined with the best advantages for mental training.

J. M. WRIGHT.

From the Work.

LOWER PEACH TREE, ALABAMA.

MR. EDITOR: This circuit (Lower Peach Tree) has a river boundary of some fifteen miles, and runs back about ten miles on the west side of "the beautiful Alabama," covering a fertile country of some twenty five miles in length and ten in breadth. It is peopled by a tolerably thrifty set of farmers, of fair intelligence. The circuit has five churches, and has some two hundred and seventy-five members. Lower Peach Tree is a little town on the river, in Wilcox county, having seven stores. We have a society at the place and a lot, but no house—preach in the basement of the Masonic Lodge, which is also used by the old school, and Cumberland Presbyterians and Baptists. Besides this, we have one other church in Wilcox, two in Clark, and one in Monroe. At Lower Peach Tree there is a good academy, presided over by Prof. Aldridge, with Miss Farr as assistant. They have from forty to fifty scholars. It is a good school. In a neighborhood known as Bear Creek, in Wilcox county, seven miles from Peach Tree, is Montgomery Institute. In all essential respects a Methodist school, of about fifty scholars, presided over by Prof. M. D. Thomason, with Miss Vaughn as assistant. This is one of the best schools of its grade in the State. Its conduct is superior to any school that I know. The discipline is fine, and the method of instruction excellent. The moral and religious training of the scholars is carefully attended to. It is one of the best places for those who cannot send their children to college to get a good education for them, cheap, that can be found anywhere.

There is not as much spirituality in the church as would be desirable, but there are many excellent Christians here—some, we believe, gone to heaven from this charge this year. Other veterans are ready to lay down their armor. There is quite a number of aged mothers, whose lamps burn brightly as they stand waiting the Master's bidding to go home. These frequently send up glorious shouts of praise for the grace already given. Oh! it stirs the soul to hear them. The past has been so full of mercies; the present so full of love; the future so full of hope; the final triumph is not far distant, nor doubtful. Thank God! Yet there are many defects in our circuit that organized effort, directed by faith and sustained by prayer, will remedy. But we need organizing. We need genuine conversions too. Some of our foremost men know not Christ. God help us this year.

We have no parsonage. We are making efforts to build one now. Evil prophets say we will fail. We must not fail. The circuit cannot afford to fail. They have no money to throw away on old dilapidated houses "to rent." Our subscription is doing well, so far. The crop prospects are very good. Early corn is being laid by in some instances. Cotton is looking well, and of good size, for the time of year. Fruits are nearly a failure.

W. P. H. CONNELLY.

MAY 28, 1879.

EDWARDS, MISSISSIPPI.

MR. EDITOR: Edwards—eighteen miles west of Vicksburg—ships from sixteen to seventeen thousand bales of cotton per annum.

This circuit consists of three churches—Edwards, Brownsville and Queen's Hill. Edwards has preaching fortnightly; the other places monthly. Besides these, three afternoon appointments have been established—one at a school house, two in "God's first temples." At all points the attendance upon public worship is good; at most of them remarkably so. Four Sabbath schools are in successful operation, aggregating more than two hundred pupils. A parsonage debt of $155, and another church debt of $20, have been paid. Needed improvements have been put upon the parsonage grounds, in the shape of fences and outbuildings. A number of fruit trees have been set out—peaches, apples, pears, plums, figs, cherries, grapes and raspberries. (A hint for other parsonages.) Shade trees have been planted. The furnishing of the parsonage is in contemplation. There have been thirteen accessions to our membership. Church finances, though they have not progressed *pari passu* with old Time in his ceaseless on going, are nevertheless not far in his rear, and I doubt not will overhaul him in the near future. The pastor and his family receive many substantial tokens of regard—many endearing attentions.

The good people of Brownsville enjoyed a treat recently in the shape of a sermon from our presiding elder, Rev. F. M. Featherston.

W. C. BLACK.

JUNE 2, 1879.

JACKSON DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The Jackson district is doing well at this time. One circuit, however, has suffered some; the preacher did not go to it. Bro. H. H. Montgomery, on the Sharon circuit, is in bad health. I do hope that the people will send money enough to him so he can take his trip off, and get his health restored. Bro. Montgomery has been a faithful laborer in the church, and should not be forgotten.

The outlook for a good crop this year is truly flattering. The people at large seem to be in better spirits. In several places on the district we are having additions to the church. The preachers are at their work, and are doing well.

F. M. FEATHERSTON.

HOLTON, June 7, 1879.

NOTES FROM THE SEA SHORE, MISSISSIPPI.

MR. EDITOR: This is a beautiful country. The bays, the gulf, the oysters, the fish, the crabs, the flowers, the oranges, the Italian sunsets, the clouds, the salt water, and the *kind people*, make it a country of all countries. The work is improving materially. Our church in Ocean Springs has been recently repainted, and now it is a model of beauty. Bishop Keener preached for us last Sabbath. Our church in Biloxi is undergoing repairs.

We have just closed an interesting meeting at Hansboro. Fourteen joined the church. God bless the kind people of Hansboro! We have added to the church register eighteen names this year. The camp ground is beautiful. Bro. B. J. Barrier, of Philadelphia, Miss., died on the camp ground to-day. His death was caused by dyspepsia. We bury him to-morrow.

INMAN COOPER.

Obituaries.

ASA H. PARKER.—The subject of this memoir, the father of the writer, was born to Lewis and Sarah (Hatley) Parker, in Hancock county, Georgia, August 13, 1799, and died near Haw Ridge, Alabama, April 6, 1879.

My father was twice married; first to Martha Ann Foster, September 20, 1823, of whom one son was born; and the second time to Lucy Foster Brodgdove, November 2, 1826, of whom three sons and five daughters were born. He professed religion and connected himself with the church at "Sandy Run," in Hancock county, Georgia, in 1824. In 1834 he removed to Monroe county, Ga., and placed his membership at "Rogers Meeting House," where for several years he served as class leader. In 1837 he settled in Crawford county, Ga., and connected himself with the church at Macedonia. In 1846 he again moved, settling in Wilkinson county, Ga., and became a member of the church at Red Level, where, in 1848, the writer was converted. In 1855 my father, for the first time in his life, became a citizen of another than his native State. Removing to Alabama he settled in the county, and became a member of the church at Haw Ridge, where I suppose he held his membership until his death.

In 1847 my father was licensed to exhort, which he continued to do till strength failed. April 1, 1830, he became a sufferer by an abrasion on his foot, which assumed a cancerous nature, from the effects of which he had hardly recovered when he became the victim of dyspepsia, from which he suffered as long as he lived. But it is just and right both to him and the cause of Christ, that those who knew him most intimately should testify to the Christian patience and fortitude with which he bore his afflictions for nearly thirty years. I do not say my father was without a fault, but I do say that he had as few faults as any man.

In literature his early advantages were far above the average of the day. In a during a protracted congestive fever, he seemed to forget his native tongue and used the Latin as his native language. Unassuming and plain, he devoted his life to agricultural pursuits, except a few years while in Monroe county.

My mother writes: "It seems it is more than I can bear to part with my companion with whom I have lived for fifty-three years. * * * There is one consolation. * * * Time is short. I shall soon meet him where union and blessing is sweet, enduring, and sweeter, than in this life. Yes, we will all meet him in heaven."

J. A. PARKER.

MRS. M. A. WARE was born January 18, 18—, in the city of Savannah, Georgia. She professed saving faith in Christ in her early youth, and joined the Methodist Episcopal Church. She was married to Rev. Henry Ware on the twenty-third of November, 837, with whom she lived in the peaceful bonds of wedlock and love nearly forty-two years.

She was a decided earnest and consistent christian, adorning by innocency of life, the doctrine of God our Saviour, filling the sacred relations of wife and mother with satisfaction and success. During her protracted illness of nine years, upon his, she was a meek and patient sufferer. When the closing scene drew nigh death had no terror, thanks be to God who giveth the victory through our Lord Jesus Christ. Her only solicitude was that husband and children should meet her in heaven. On the twenty-second of May, 1879 she calmly fell asleep in Jesus. On the next day we committed her body to the grave in sure and certain hope of the resurrection of the just. Her glorified spirit waits her loved ones to fold their wings and meet her in heaven.

J. H. WALKER.

ELIZA DAUGHDRILL JARRETT was born in Elbert county, Georgia, October 1, 1809, and died near Mobile, Ala., March 6, 1879. She was married in 1828 to Mr. Lewellyn Willford, who died in 1835. In 1842 she was married to Columbus Georgia, to Mr. George W. Rossee, who still survives her. From early childhood she was an earnest Christian and consistent Methodist. During her residence of more than a quarter of a century in Alabama she was a member of the St. Francis Street Church, Mobile. Her life was marked by deep and trying experiences, but under all circumstances so great was the need of subsequent help, rest and dependence upon unfinished retreat in God, and the beauty of a faithful Christian life. Her death was very sudden, yet not altogether unexpected, as she had been ill for the long for many months. Those who knew her best loved and appreciated her most. There is not the shadow of a doubt that she is in heaven.

Sister Eliza was twice married and her eldest daughter is the wife of Rev. A. S. Andrews, D. D., of the Alabama Conference.

PET VAUGHN.

PETTIE L. CARTER was born April 26, 1858. Mattie V. Carlton was born December 9, 1859. Both these sisters were born near Green boro, Alabama, and are the only surviving children of J. W. and Sallie W. Carter whose maiden name was Sallie W. Carlton, raised in this county, Tennessee.

Both joined the Methodist Episcopal Church South in 1875, in Autauga county, Mississippi, under the ministry of Rev. P. Johnson of the Miss. Conference, at Spring Ridge Church. These two sisters were beautiful, lovely and intelligent, pride and comfort of their devoted and heart-broken parents. Sister Pettie was united in holy wedlock with Rev. E. H. Edger, April 2, 1876, and was truly a helpmeet for a minister. I have been told that in protracted meetings she excelled many. She lived to be the mother of two children, daughter and son. A few days before her death I administered the communion of the Lord's supper to her and family, and baptized her children, at which time sister Pettie was made to rejoice in Jesus Christ her blessed Saviour. On the twenty-eighth of March she fell asleep in Jesus in full assurance of eternal life.

Sister Mattie survived her sister Pettie but a few days. I administered the communion to her also. Her last words to her mother were: "God bless you; meet me in heaven," and fell asleep as did her sister, in hope of eternal life.

A. DAY, Pastor.

MISS NANNIE RAY, formerly of Mississippi, died April 12, 1879, in Baton Rouge, of consumption. Eight years ago she left her father, and three sisters and came to Louisiana with her only brother, to whom she was very much attached. She was converted and joined the Methodist Church in early womanhood. After living here some time she united by letter with the church at this place. When I first knew her, like many young Christians, she was sometimes drawn away from duty by worldly amusements; though she delighted in attending the house of God, often conversed upon the subject of religion and spoke of her conversion as the happiest time of her life. She had many noble traits of character, among them her devotion to her brother and his family. Within the last four years she has had a great deal of sorrow, which surely was the means of drawing her nearer to God; first her aged father died, about a year and a half after a sister, who was the first in the family to have an assumption, the two remaining sisters then came to the State, one an invalid with the same disease, who only lingered a few months. Nannie nursed her faithfully, saw her suffer and die as only a Christian can; then in a few short months she too fell a victim to the same terrible disease. Several times during her long and weary illness she conversed with me about her religious state; her only trust was in Jesus. She said persons often asked her if she was lonely, being confined to her room so much; her answer was, no, she enjoyed such sweet communion with her Saviour she could not feel lonely. Several weeks previous to her death her much loved brother reunited himself with the church, and had his two children baptized; the services were held at the house, he, too, being an invalid and unable to attend church. It was a joyful occasion for her; she told her pastor, Bro. Wynn, how happy she was and requested him to sing, when she was dead, "I would not live always." Ten days before she died it was her desire to partake of the Lord's supper. On the same occasion her youngest and only living sister joined the church. It was a precious season of grace to her; she sang with a clear voice, "Am I a soldier of the cross," and requested her friends to meet her in heaven.

She made arrangements for her burial, and spoke of her departure as if she was going on a visit. Her last night on earth she shouted aloud and seemed to rejoice at the approach of death. She retained her senses to the last. Just before she passed away, when her eyes were blinded with death, she called her little nephew, the care of whom had been her pleasure and delight, and said: "I fear I can't see you, but I know it is you; you will soon have no Auntie, she is coming home to God; you must be a good boy and love God." These were her last words. She calmly and sweetly breathed her last.

A FRIEND.

ON last Tuesday afternoon, May 20 after religious services, our dear father in Israel, D. L. CARR, requested a private interview with me.

After the friends had retired, he told his son Bennie to get me a pencil and paper, for he had better give me a few items of his life as he could, as I would want to say something at his funeral obsequies. In the outset he requested that no such stuff and then he gave me the following facts:

He was born in North Carolina, December 19, 1809. He joined the Methodist Episcopal Church in his native county in the twenty-fourth year of his age. He married Miss Susannah Turner, December 1831. He moved from Louisiana to Claiborne county, Miss., in 1837. He removed to Claiborne parish, La., in 1854.

Then he said: "Have this inserted in the Southern Christian Advocate, because of requests in that region." He then said: "The friends have been very kind to me;" of course refraining to blush.

He was then interrogated by me: "Do you have perfect peace?" "Yes," said he, "but little doubts come in sometimes and trouble me, and then I feel unworthy." When told to greet him of Jesus, that these feelings were common to God's people for we are only sinners saved by grace, he said: "Yes."

He then ordered that he be put in it if it were the Lord's will, that the time would be short. When urged to have patience he said it was so hard to have pain now when he was suffering so much.

He then further, that his whole trust was in Jesus Christ that he could go to none other. I then took him by the hand and said: "God bless you." He responded: "Yes," and Mrs. Brasher pray for me."

On the evening of May 21, at seven o'clock, our dear father in Israel closed his eyes in death. His prayer that his time might be short was answered. His last words were: "I'm gone." A great, a noble man has fallen in our midst and we are called to feel the pain and mourn over the loss. He was a trustee of our church property, a faithful steward, and the sunday-school superintendent. The Grove church at the time of his death was the front of the temperance cause in his neighborhood. We all feel that his place will be very difficult to fill. God in this has entwined the jewels in his crown.

JAMES K. BRADLEY.

Southern Christian Advocate please copy.

LEANDER ELMORE LOVE was born February 11, 1836, and died April 8, 1879, at his residence in Coushatta, La.

Brother Love's native place was Louisiana. In 1857 he was married to Mrs. Martha E. Ammons, of Madison parish, La. After the war he settled near Coushatta, and went into the mercantile business, in which he was successful in accumulating a competency for self and family. He was in bad health for years, but seemed always willing to bear patiently all he had always been a very exemplary man in relation to his duty and performed it. In the month of September last our camp meeting was held at the Methodist church and Bro. Love came to his rules and privileges. He was sick about ten days. During his sickness he talked but little, however he had no fears of death. A few days before his death my self and his pastor were waiting at camp meeting, when he remarked that the Spanish Bend Circuit preacher was expected during the meeting. I asked if it was he replied that he did not think he would live long. And we feel sure that he is forever free from the fetters of sin and death, and is now following Jesus.

In the death of Brother Love the church has lost a faithful member, the community a good citizen, and the family a kind husband and father. He was married twice, his second wife and children survive him. His eldest daughter is the wife of Rev. A. S. Andrews, D. D., of the Alabama Conference.

PET VAUGHN.

WHEREAS, It has pleased Divine Providence in his infinite wisdom to remove by death the spirit of our friend and brother, Richard P. Baker, therefore be it

Resolved, That in his death the church has lost one of its most faithful members, his brethren a kind and affectionate husband, his children a loving father, society a good citizen, and the Methodist Episcopal Church South in the Meridian District, Mississippi Conference, a devoted member.

Resolved, That we tender our sympathy to the bereaved family in the loss of their husband and father, and commend them to Him who is a friend "that sticketh closer than a brother."

Resolved, That the members of our Sunday-school wear crape for six successive Sundays as a token of respect for the family and our last offering to Dickie's memory.

THOS. A. HOLLAND, and others.

MRS. NANNIE L., daughter of Allen and Jane Moore, and wife of Edward Jack, was born in Greene county, Alabama, in 1837, and departed this life in Brandon, Mississippi, May 1, 1879. She joined the Methodist Church in early life, was married in 1853.

When the physicians said Mrs. Jack could not live, she received the intelligence calmly, resignedly. Calling around her daughters she said: "Dear I am going to leave you all; I give the children to you; I can safely trust them with you. I will ask the Lord, and I believe he will grant it, to let me come back and minister to you all in spirit, as I have done in the body; yes, I believe he will let me be almost a speaking angel to you." Then with remarks and advice to her, to her husband, to her sons and others, she, with that affection that ever characterized her beautiful life, commended to each of them her precious mother, who had passed her eightieth year, telling them always to Ma, and give her the preference in all things. Truly she had kept the command: "Honor thy father and thy mother."

When wealth was hers she dispensed a liberal hospitality, and there are many living witnesses to her charity. When adversity came she bore it like a Christian heroine; after her beaming home was in ashes, she made no useless regret, but with hands all inspired to such labor, toiled diligently, uncomplainingly and with patience that was a wonder in all of her family. And now the web of life drops well finished from her hands, hands often so tired, here folded softly by lovely hands over her gentle breast, to unbind and receive a harp, and join in the grand chorus of Redeemed to the Lamb!

ELLEN.

The Christian Advocate.

THURSDAY, JUNE 19, 1879.

GROWING OLD GRACEFULLY.

Softly, oh! softly the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and care did they often bring nigh thee;
Yet they have left thee but beauty to wear,
Growing old gracefully,
Gracefully fair

Far from the storms that are lashing the ocean;
Nearer each day to the ideal home light;
Far from the waves that are rolling with commotion,
Under full sail and the harbor in sight!
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling;
Past all the currents that wooed thee unwilling,
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow,
Where the bright faces of children are seen;
Never a year from their youth wouldst thou borrow,
Thou dost remember what lieth between,
Growing old willingly;
Gladly, I ween!

Rich in experience that angels might covet;
Rich in a faith that has grown with thy years;
Rich in the love that grew from and above it,
Soothing thy sorrows and hushing thy fears,
Growing old meekly;
Loving and dear.

Ill ails at the sound of thy coming are lightened,
Ready and willing thy hand to receive;
Many a one at thy kind words has brightened,
"It is more blessed to give than receive!"
Growing old humbly;
Blest, we believe.

—Christian Globe

How to Live Long.

There is no end of books written by English and French medical men on the preservation of health and attainment of longevity. For the most part they are not of any practical value. They expatiate on the constituent elements of the body, the chemistry of digestion, the osseous structure, and such-like matters. They strangely miss the main object in their theme, which is to point out a course of living, with mental and bodily conditions that would tend to secure health and the protraction of existence. Does this arise from want of grasp, or from a fear of treading on popular prejudices? Or the topic of health, the world stands in need of a writer with the fearlessness of Luther, the acute reasoning of Pascal, and the incisive humor of Moliere. The latest learned authority on health and long life bores us with lacteals, azotised substances, albumen, lumbar lymphatics, chyle, the thoracic duct, and similar jargon. A long list is given of persons who lived to be upward of a hundred years of age. What did these centenarians know of fibrin, the mesenteric glands, and all the rest of it? Some were paupers, many were hard-working people in common life. Most likely not half a dozen in the whole lot knew anything about their inside. They lived in a variety of ways. The diet of a woman who lived to be a hundred and seventeen is said to have been buttermilk and greens, of which we have some doubt. Some were very temperate, and others quite the reverse. One old fellow, who reached a hundred and four, drank a pint and a half of London gin daily. An Irishman, who lived to be a hundred and eleven, drank identically of rum and brandy till the last. With exceptions of that kind, to be reckoned wonders in nature, temperance and simplicity of diet were the chief characteristic. Old age had been attained not by any hard and fast rule, but by a number of circumstances, as seen by general experience.

The inquiry is: can we by any amount of foresight largely increase the ordinary span of life? Always assuming that we have a good constitution to begin with, we answer in the affirmative. Innumerous instances life is prematurely cut off by inherited weakness and ailments, though no doubt in the worst existence may be protracted under skillful advice and precautions. Passing over this order of cases as not immediately concern, we take the naturally robust and healthy, and ask what, by foresight, they can do for themselves. M. Flourens, an able French writer, following the ancient physiologists, points out that in every man there is a great deal of force in reserve; and that "it is the progressive diminution of this fund that constitutes the physiological character of old age." Whatever, therefore, will help to strengthen this original force, or not unduly lessen it, forms a matter of grave consideration. The physical exercises appropriate to youth and early manhood of course tend to exhaust and increase the force at disposal. Advancing in life, the reserve force has often to bear the strain of hard work, indifferent food exposure to extreme climatic changes, along with a number of cares comprehensively expressed in the word "worry." "It is not work, but worry, that kills me," is pretty frequently uttered with a sigh, which tells a tale of unseen troubles.

Longevity often runs in families; this is easily explained. No human being can detach him or herself from the lives of predecessors. Our own life is only a protraction of the life from which it sprung. Parents disappear when their time comes, and their lives survive in their children. One is sometimes startled to find himself using the same gestures, the same forms of expression, be they smiles or frowns, as his father or mother; so likewise are seen recurrences of resemblance in features, the shape of fingers, nails, toes, and in other particulars. In the family pictures hung up in the halls of the older aristocracy, it is interesting to notice how frequently likenesses cast up after the lapse of two or three generations. Any of us in the present day may be a repetition of his great-grandfather. If there be a Roman nose in the family, it is sure to last for hundreds of years.

Just as we inherit weakness of constitution, we inherit strength; from which arises the suggestion of taking care whom we marry; but we all know that at the marrying time of life nobody is so wise as to take hints of this kind. Hence society gets into a kind of jumble of healthy and unhealthy; the weakest in the end, however, dying out. Speaking physiologically, nature cares nothing for individuals. It looks to the race, for the preservation of which it makes immense efforts. What we have to do is to assist nature by such a course of living as will maintain if not strengthen the vital force we happened to inherit. That we take to be a primary duty. Long life in a healthy frame, through successive generations, is a usual consequence.

If the truth be plainly told, the generality of people do not act as if they cared about a long life. They rather seem to try to kill themselves. Look at their way of going on. Many are flushed prematurely by coarse and reckless dissipation. Some by getting into a muddle of speculations which they had no business with, ending in debts, difficulties and heart-breaking misery. Some from love of excitement and fondness for company. Some by preposterously late dinners, sleeplessness, and ruin of the digestive functions. Some from keeping up an overaction of the heart by stimulants, while they are all the time congratulating themselves on being patterns of moderation. Many by overtasking the brain, of protracted mental occupation, from which spring nervous and other disorders. One seldom hears of plain, quiet labor killing anybody. The plain man, other things being equal, usually lives longest. He may be complimented on his cleverness who knows how to avoid lines of action which lead, to disaster and loss of health, or, to put the case more briefly, who knows how to let well alone. In certain circumstances, to do nothing requires a high effort of intelligence.—New York Observer.

Our Boys.

"While thy servant was busy here and there, he was gone."

It was a most impressive sermon from that text. It was, in that special case, made applicable to the influences that rest upon one's own soul, to the power and the strivings of the Holy Spirit, which, if regarded, may abide with us; but which, disregarded or disdained, may leave us forever.

But the text may also apply to any lost opportunities; to any case where it is either our duty or our privilege, or both, to do good, and while we are busy here and there the time passes and it is too late.

"While thy servant was busy here and there, he was gone."

People have been very much stirred up of late, or rather the newspapers have, about our boys. How deeply the anxiety has gone time will show. A vast deal of iniquity has been unearthed, and vile and vicious publications have been stopped, which had been doing their pernicious work for months and years.

Let us hope that so far as mothers are concerned the warning has been heeded. Mothers, as a rule, need but to be informed to be roused at once. None can see a daughter in danger without rushing at once to warn and rescue.

About the boys we are less sure, for—where are the fathers? In the course of a long experience we remember to have seen very few (we could count them on our fingers) really faithful fathers. Some are careless; they really don't care, and will tell you: "Oh, the boys will come out right enough!" The majority don't know. Others think it is the mother's duty to look after the children. That is rather a strictly Ameerican notion. Nine tenths of the exhortations are to mothers. We mean out of the Bible. In the Bible they are addressed to fathers and they are really and truly responsible for their children.

Most men are "too busy;" that is the excuse. They have begun by taking the means for the ends. Work was intended to be the means of feeding and clothing one's family. Now work, the profession or business is the aim and object of life. And it becomes so engrossing that such simple duties as the training and government of the boys a town considers quite out of the question. The Lord says of Hezekiah: "And thou shalt teach them diligently unto thy children." He answers: "Lord, I have not time; it is all I can do to make money for them."

There is no harm in supporting his family, but when a man has neglected the future duty of training them it is curious sometimes to see how he has put all that money into a bag with holes, so that he is no better off, and his children, perhaps have gone to ruin. For there is nothing to take the place of personal interest and of care.

We mourn over the country, and with reason. Things look dark; but one of the worst signs would be children going to ruin through the snares and snares that are set for them, and the fathers, the Christian fathers or at least the moral men, letting them go to ruin through sheer neglect.

"Take this child and train him for Me."

"Lord, while Thy servant was busy here and there, he was gone."

There used to be books for mothers; there are still. But also let us have an exhortation to fathers. Upon no other being can the care fall, and now is the only sure time. Mischief which is done is done early.

The way to escape heartaches, if nothing worse, is to be faithful to the children; and the way to save the nation is to save the boys.—Christian Union.

Mind Over Matter.

During a flying visit to Waukesha, Wis., Dr. Robert Boyd related to us an incident from the life of that prince of preachers, Robert Hall, which is one of the finest illustrations of the power of mind over matter we have ever seen.

As is well known, Mr. Hall was hardly ever free from suffering. His disease, so obscure as to baffle all physicians, steadily tightened its hold upon him, and many of his great sermons were preached under circumstances that would entirely have prostrated a man of feeble nerve. One Sunday morning when, as usual, the church was packed to hear the great preacher, one of his deacons, entering the room at the rear of the pulpit, found Mr. Hall lying on the floor enveloped in a perfect cloud of smoke by which he was endeavoring to deaden the pain. A student went into the pulpit to conduct the opening services. Mr. Hall lingered in the vestry till the very last moment, wrestling with excruciating pain. At length, as the last hymn was being sung, he rose, or was lifted from the floor. His eye was heavy with narcotics, his cheeks hung flabby, and his whole expression was lifeless. The sexton put his coat on him and opened the door. Slowly and laboriously pulling hand over hand he climbed the pulpit stairs. With one hand pressed on his side, and the other grasping the pulpit, he announced his text: "The Father of Lights." He looked more like a dead man than a living one. With slow and mechanical utterance he began. Without motion or gesture, save a feeble occasional movement of his right hand, he went on. He first described, as only he could, the glories of the natural heavens; and then exalted God as the "Father" of all these lights. He then called a graphic roll of the world's intellectual masters. God was also the Father of all mental greatness. And then he dwelt on moral and spiritual greatness, and traced it all to God.

As he proceeded a wonderful change came over his face. The faintness passed away from his cheeks, and the heaviness out of his eyes. His face shone like an angel's, his eye blazed with unnatural brilliance, and his voice, losing the huskiness with which he began, rang like a trumpet. A great change also came over the audience. As he went on from picture to picture, and poured out on that audience, accustomed, indeed, to eloquence, but now astonished, his wonderful wealth of word and thought, the people leaned forward in their seats, hardly daring to breathe, and finally fully one third of them, unconscious of what they were doing rose up and leaned toward the pulpit as far as they could reach. Many left their pews, and with unconscious steps silently, as a thief, crept down the aisles, until they found themselves standing entranced directly in front of the speaker, so irresistable was the magnet that drew them.

When the sermon was over the giant disease again claimed its victim, the eyes sunk and the face fell. He was again the feeble dying man. But during that glorious hour, when "great thoughts struck along the brain," the mind was supreme. It spurned weakness and death, and claimed its birthright. Such an hour as that will forever disprove the current materialism. These are times when man can "above himself erect himself." Such times prophecy the permanent triumph of the immaterial part of our being. If the mind be but the happy collection of physical atoms, then the eloquence of a physical, broken and dying man is an unexplained and anomalous thing. But if the mind be a separate and immortal entity, using the body as its servant, then we can understand how it can climb sometimes to its grandest achievements along the rickety and trembling stairway of an enfeebled and decaying physical nature.—Interior.

Religious Intelligence.

SOUTH AFRICA.—We have been favored with the following extract from a letter received by a lady in Lancaster from her sister in Natal: "Edendale, seven miles from Natal, is one of the oldest and most interesting mission stations. There are three white and Christian native teachers there; sixty of these, some of them teachers, local preachers, class leaders, and catechists, volunteered to go to the front, when the Zulus began to assemble. Mr. Allsopp, the only white person much concerned for them. They were to go on Monday morning, and he told them to meet him in the chapel at a quarter to seven. They grouped around the pulpit, using appropriate hymns, and were addressed. Mr. A. telling them most emphatically not to put weight on their shield, and commending them in prayer to the Lord. He afterwards rode out a little way with them, and before they proceeded again spoke a few words to them. Meeting the general he slapped them to inquire who they were, gave them a little address told them 'the God of Israel would be their God,' and as they had received the gospel they must try to give it to all over whom they had any influence. Taking off his hat, he gave 'Hurrah for Edendale!' Then the natives took off their hats and gave 'Hurrah for the General!' They were all well mounted. It was feared they were slain at Isandhla, but all returned except two. One of these gave in his own graphic way the account of their escape to the missionary. They fought their way cleverly through the Zulus after the manner of the Dutch warfare. They found themselves without ammunition except bits they could pick up, and they had lost their rifles. The words that 'God would be their shield' were their comfort. Mr. Allsopp brought one of them down to Natal that he might give the account to Mr. Mason, the missionary there."—Watchman.

—Protestantism is represented in Calais, France, by an Episcopal Church for the English population and by two Wesleyan Churches, one for the English and one for the French, in the suburb of St. Pierre, the French Wesleyan Church being the only French Protestant place of worship in the neighborhood. The Wesleyans have a scheme, as yet of the future, for building a Sailor's Institute for the many hundred English and Norwegian sailors that visit the port yearly. To raise money for their various work, they will hold a bazaar in the Wesleyan Mission House in London, in May or June. A number of accounts concur in representing that Roman Catholicism is losing ground in France, and an opportunity that has not occurred before is offering to introduce a new form of faith in its stead. Protestantism may offer the new form, but if it is not alert, it thereby, which is alert, will step into the place. It behooves the friends of true faith to be active.

—Protestant work is continued in Portugal quietly but effectively, and seems to excite no opposition from the government, in which respect its treatment is quite different from that it receives in Spain. A paper in Oporto notices in connection with the first register of death under a new law, that the burial services of the deceased was performed in the parochial cemetery "according to the evangelical rite, to which the deceased belonged," by the Rev. Guilhorme Dias, who is a Wesleyan minister, and author of a pamphlet in answer to a priestly attack on Protestantism. The first significance of this liberty will be understood when it is remembered that in free, Protestant England, a Wesleyan or other non conformist minister, would not to-day be permitted to read a burial service according to any rite, in any parochial cemetery. The Wesleyans have sent two effective preachers from Oporto to Lisbon, one to assist the English chaplain, the other to assist the Presbyterian minister.

—When the British Government desired more definite information respecting the Zulus and their country, it went to the missionary societies as the bodies most likely to possess it; and to one who knows what the missionaries are doing everywhere, it is the most natural thing in the world to read that "the Wesleyan Missionary Society have supplied the government as its request, with information on the ethnology, physical features and climate of Natal and Zululand, prepared by the Rev. Mr. Roberts, one of the missionaries of the society, who spent some time in those countries."

—The Missionary Herald says of the Bible House in Constantinople: "In this Bible House, both the American, British and Foreign Bible Societies have their offices; here the missionaries meet; here the scriptures have been translated into the many tongues of the empire; here a prayer-meeting is held each day at noon; here people of all nationalities—American, English, Scotch, Greek, Armenian, Bulgarian, Turkish—are engaged in preparing a Christian literature, including four weekly newspapers in as many languages, to be scattered throughout every portion of Turkey. May the glory of the Lord fill this house!"

—The Rev. Dr. Kennedy, of the Free Church of Scotland, has carried through the Synod of Ross an overture to the Assembly, asking that body to "adopt such measures as in their wisdom may seem fitted to secure that sound instruction be given in our theological halls, and to restore these institutions to the place they once held in the confidence of the office bearers and members of the church." Dr. Kennedy is the most influential of the Highland ministers, and this overture means, of course, that Prof. Smith's teachings are not thought sound of by the Highlanders.

—Lord James Butler, the leader of the Evangelical party in the Irish Episcopal Church, has withdrawn from the council because he is dissatisfied with the small measures of success that has attended the attempt to revise the prayer book. Some other members of the church think that too much has been done in this line, but they are not of the Evangelical party.

—The Regent Square Presbyterian Church, of London, has had for many years a class of the blind. It began with 21 members, and has increased to 140 members. A staff of about 40 ladies visit them weekly in their homes. Medical advice is provided for them, as well as pecuniary assistance whenever needed. Every Thursday evening they are entertained by lecture, concert, or readings. Most of the members are poor.

—The growth of the Baptist Church, since 1851 in London has been somewhat remarkable. While Methodists of all kinds have increased 164 per cent., Presbyterians and the English Church 42 per cent. each, Congregationalists 30, and Roman Catholics 98 per cent., the Baptists have grown at the rate of 154 per cent.

—Mr. Sankey has been permitted to sing and to hold services in the parish church of Chapel-en-le-Frith, Derbyshire, England, where a platform was erected under the chancel arch, and an American organ placed on it for his use. At this the Ritualistic papers are thoroughly displeased, and have called upon the Bishop of Litchfield to interfere.

—The Liberation Society in England is working with great activity to free religion, as it expresses it, from the control of the State. It has formed district organizations under which meetings in furtherance of its objects are held at numerous places. In the Manchester District sixty three meetings in favor of disestablishment have been held since November 13, 1868, and 186,000 publications have been issued.

—The New South Wales Conference assembled in Sydney, on Wednesday, January 29; the South Australian Conference in Adelaide, on Tuesday, January 21. The New Zealand commenced its sessions on the sixteenth of February, in Auckland.

—The Lutheran churches of Philadelphia received 700 communicants during the Lenten services, those of Reading, Penn., 264.

—The Baptist Publication Society has raised its debt of $20,000, and goes on its way rejoicing.

Our Young People.

PLAYING STORE.

"Ting a ling!" now they have opened the store;
Never was such an assortment before!
Mud pies in plenty, and parcels of sand,
Pebbles for sugar plums always on hand.

Plenty of customers coming to buy:
"Brown sugar, white sugar; which will you try?"
Paper, or money? their wealth, too, is vast;
In spite of my pains, they scatter it fast.

Quick little hands tie the bundles with care;
Smoother's ghost must be flitting the air;
Riddles fly over, and weather, no doubt.
What all these busy little folks talk about.

Sweet rosy cheeks, with your smiles of delight;
Dear loving eyes, that are winsome and bright;
Lips that are pure as the hue morning dew,
Older hearts to grow sheepish with you.

Red is the sun on the tops of the trees;
Laden with sweets, homeward wend the bees;
Little feet now have grown weary with play;
Little hands close up the store for the day.

—Monthly Reader.

From Our Little Friends.

MY GIFT.

POUGHKEEPSIE, JUNE 7, 1879.

MR. EDITOR: I am a little girl just five years old, and I cannot write a letter myself, so I have to get mamma to write for me. I sent you ten cents for the poor little heathen children who pray to wooden gods. I was so sorry for them this evening, when my mamma told me about them, that I was almost ready to cry. I have the sweetest little baby sister in the world, and mamma says I may have her for my baby. She is named Laura. Bro. Singleton preaches in our church about God. Your little friend,

KATIE BLAKE.

Note by the Editor.—Thanks to Katie. We will see that her dime goes to China, to help send the gospel there.

A Remarkable Journey.

BY EVA H. MILLER.

Two little babies were going to France, and the old sleigh had been repaired for the purpose of conveying them thither. Not that there was any snow upon the ground in June—not that the ocean had been bridged for their special benefit—not at all—yet they were certainly going this lovely summer day, all the way to France in that dingy old ping-sleigh.

One of these young ladies was a dark little elf, with black eyes full of fun; the other was a blonde fairy, whose blue eyes sparkled with mischief. The first was Madame Estella Adora Isabella Irene Jobette; the other was Lady Myrtle Willow.

Now it must be confessed that there were occasions when they were addressed by very different appellations; but just at present they had changed their personality, and were the happy possessors of these romantic titles. It must also be acknowledged that these high-born dames had very independent notions as to what constituted a voyage to France, and what were suitable costumes for such a journey.

The sleigh was under a shed in the back yard, standing with its shafts turned up against the wall, and was half full of hay. The horse, a handsome white charger, was wholly invisible to ordinary eyes, but his two noses could plainly see him pawing and pranching as if impatient to be off. One of the sides were a coat-tail, which looked suspiciously as if it were made of calico and tied by string around her waist; while the other was sweet, beautiful in a short costume loped with bows of yellow flannel.

The repairing of the sleigh consisted in pushing the hay to one end, and placing across its sides an elegant and luxurious seat made of a white pine board.

"If we should happen to want to go to sleep," which was very likely on such a long journey, "we can lie down on the hay," remarked Lady Myrtle Willow, in her stately fashion.

When all preparations were completed the ladies climbed into the sleigh, whipped up their horse, and started with great hubbub, to the admiration of all beholders.

Wildly reared and plunged the foaming steed, while the sleigh with its precious load, over mountains and hills, down valleys and dells, through cities and villages, Lady Myrtle Willow lavishly distributed gold and silver to the beggars on the way; but Madame Estella Adora Isabella Irene Jobette disdainfully curled her lips and refused to countenance them in the least.

How exciting it was! On, on, on they flew! The young ladies screeched and screamed with delight, and bounced up and down in their joy over the beautiful scenery spread out on either hand as far as the eye could reach. After a furious drive of about ten miles, Madame Estella Isabella suddenly exclaimed:

"Now we are hungry and must have our dinner!"

Down they sat on their sleigh-chariot floor, one each side of the seat, which—O wonder!—instantly became an elegant marble table, loaded with all that appetite could desire; while the vehicle was as suddenly transformed into a magnificent restaurant.

"I'll have some cream-cakes and an apple turnover," said the Madame Estella Adora.

"I want some turkey and strawberries and cream," said the mild Lady Myrtle.

"Hadn't we both better take some pineapples and oranges?" asked the madame, as she crammed an invisible cream cake into her mouth.

"Yes, and a couple of tarts," suggested her companion.

After this substantial and satisfactory meal was dispatched, I am sorry to say that the fine ladies left the restaurant without the slightest notion of paying their bills, deserted their faithful steed, not so much as offering him a wisp of hay, and took passage in a row-boat for China, without having even touched at the shore of France.

"How the sea goes!" exclaimed the excited Madame Estella, frantically rowing with an invisible oar, and flipping wildly about until she nearly fell overboard.

"Frightfully!" cried Lady Myrtle Willow, in joyous tone; then with a piercing shriek she pointed to a fearful pile of shingles, and cried despairingly:

"See that awful wave! We are surely going to be drowned! Help! Help!" Whereupon Lady Estella Adora Isabella lost all self-control, and fainted dead away, and lay gasping in the bottom of her boat, until Lady Willow brought her to her senses by holding a piece of brick to her nose.

"Cheer up, your majesty! here is a light house coming to save us!" she said encouragingly.

"No," objected Madame Estella "it is a whale, and we are to ride on its back."

There is so much resemblance between light-houses and whales that my lady was not at all disconcerted by her mistake, but was proceeding to be ship wrecked in the highest style, when that ungrateful Madame Estella Adora Isabella Irene promptly astride the whale—which the ordinary observers would have called a saw-horse—and, waving a majestic adieu, sailed away, leaving her companion alone by mid-ocean.

It was now Lady Willow's turn to faint; and, just as she had gotten herself nicely fainted, she was recalled violently to life by the sudden appearance upon the scene of a terrible monster, in the shape of a small boy, who shouted:

"Here, Em and Carrie! if you don't come in and set the table you can't have any dinner. Mother says, so!"

In the twinkling of an eye the raging ocean was transformed into a rickety old shed, the up-turned bark into a dingy rag carpet, the whale into a saw-horse; and two little girls, feeling cross and petulant at being interrupted in their play, slipped unwillingly into the places of the sweet Lady Myrtle Willow and the magnificent Madame Estella Adora—Wide Awake.

NAMES OF FINGERS.—Here are the names formerly given the fingers:

"First comes 'Pollex.'"

"But that isn't a finger!" we say.

"Well, perhaps that is why it was called 'Pollex.'"

"Then come 'Teacher' or 'Forefinger,' 'Longman,' 'Leechman,' and 'Lutteman.'"

It's plain enough how Teacher, Longman and Lutteman came by their names, but Leechman got his in this roundabout way:

It appears that, in the misty past, folks believed that a nerve ran straight from the third finger to the heart. Likewise they thought that this finger felt the effects of poison more quickly and definitely than any of the other fingers. Thirdly, and lastly, they made a point of stirring up their physic with it.

So, you see, this finger had a great deal to do with sickness, and getting well, and physic, and such matters, and as they call the man who physicked them—the doctor—a "leech," it saved trouble to give the same name to the physic finger and call it Leechman.—Jack in the Pulpit, St. Nicholas.

The great thing is for a boy to meet a temptation boldly, frankly and at once with a "No!" which has a meaning in it. Some boys will say "No," but it is in such a half hearted way that the tempter knows that it means a half "Yes." This simply gives an invitation for a repetition of the solicitation, and makes almost certain, too, the yielding. But a "No!" that is enforced by tone and look that tell what the word has its own true meaning settles half the matter; or if it does not settle it, makes it certain that if the temptation comes again, it will be weaker and he will be stronger. The first "No!" is a great thing.—Christian Weekly.

THE MISCHIEF MAKER.—Nelly Hall is a regular mischief-maker. Are there two little girls in school who are known as friends, happy in each other's society, Nelly goes to work to make trouble. She picks up some little harmless word here, adds a word or phrase, and takes away a word there, changes the tone and manner, and it makes the whole convey an entirely different idea.

"Mary Allen has a pair of mittens just like these I lost," says Frances Mayfare, innocently enough.

At recess Nelly calls Mary into a corner.

"What do you think Frances says about you?" she asks, in a mysterious whisper.

"What does she say?" asks Mary.

"Won't you ever tell as long as you live and breathe?" says Nelly.

"No," says Mary, thoughtlessly.

"Well, you know she lost her mittens; and this morning she said, 'Mary Allen has a pair of mittens just exactly like those I lost,' she says, and if you'd seen the way she looked, and how she tossed her head, and then says she, 'So just like mine!'"

"She didn't mean I stole them?" says Mary, naturally provoked.

"Of course she did."

So there is a foundation for a very pretty quarrel, and soon all the school is taking one side or the other, and there is a great talk and trouble.

The little mischief-maker never does in the storm she has raised. Do you know any little mischief maker? If you do, never listen to her "says she's" and "says I's." If she comes to you with a story, turn a deaf ear, for the words of a tale-teller are as wounds.—Child's Magazine.

"Well, Bessie," said her mother, "have you been a good girl, to-day?" "No, mamma!" "Why, Bessie, I hope you have not been a bad girl." "No, ma'ma," said the little thing, "not wuddy bad, not wuddy good, just a comferable little girl."

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JUNE 19, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE,—112 CAMP ST., NEW ORLEANS.

For Whom Christ Died.

However strange and unknown some people may be to us, this is beyond dispute—that Christ died for them. Of some it may be that we know too much concerning their iguorance, degradation and vice. But, however fallen, Christ died for them. This fact ought to be a reason of concern aud sympathy, and the most powerful of motives to help them.

It should not be forgoiten in relation to those for whom we naturally love and care. Parental affection flows more purely and intensely where the conviction is clear and prominent that Christ died for our children. It is the ground of a peculiar interest which ennobles and elevates the natural affection, and gives a uew and profound significance to it. Parental fidelity may not seem to need this consideration, and yet it is a mighty re-enforcement to the most devoted love. It imparts a couception of the dignity and value of the souls committed to us that we might otherwise fail to reach. In all responsible relations it is the very highest statement of our accouutability for others. The greatness and fearfulness of the trust appears strikingly in the statement: That He who came to seek and to save that which is lost died for them. If they have received such maulfestatiou of the divine regard, our neglect of them is thereby immeasurably aggravated.

And thus, with the truth clearly grasped, that Christ died for all men, we travel beyond the pale of natural kinship, and of all social ties, to the remotest boundaries of the human family. Wherever there are men, there are those for whom Christ died. They seem to be far from us, separated from us by distance, race and character, but they are every one very precious to Him whom we call Lord. Just as precious to Him as are we aud our children, and invested with the same wealth of divine tenderness and compassion. Uppermost in our thoughts of savage, brutal and far-off people, should be this conceptiou of what God thinks about them, and of what Christ has suffered for them. Those hordes of Cannibals, and fierce and cruel savages encountered by Stanley in his terrific progress down the Livingstone, seem almost as repulsive as wild beasts, as hateful as devils, but they are among those for whom Jesus suffered. And to the devout Christian mind they are raised and transfigured by this fact, and the aversion we might otherwise feel is changed to kindliness and pity by the redemption provided for them.

Looking upon men through this atmosphere of the divine love, there can be no cherished enmity. It is a sufficient reason why we cannot hate, and why we must love, the very worst of men, that Christ died for them. About us are the dirty and unclean, beggars in rags, criminals and felons in bonds, thieves and prostitutes, masses of ignorant and vicious people, the filth and scum of society. All traces and vestiges of purity and virtue seem to have been obliterated. Why should we care for them? It is enough that Christ died for them. We cannot be in sympathy and fellowship with Him if not moved with compassion toward the worst and most degraded of men. The great practical lesson of the cross has not touched our hearts if it has not kindled in us a strong yearning to help and save these outcasts. While the message to sinners is that Christ died for them—a message of hope to the most guilty—it is also the warrant and inspiration of him who delivers it. In looking upon the people that throng the highways and streets, and that rush along the various paths to death, we must penetrate through the outward conditions—their poverty, their obscurity, their vices—and see in them that for which Christ died. Whether we look into the faces of a quiet congregation, or upon the countenances of an enraged mob, the supreme thing about them is that Christ died for them. Whether it be a poor man or a rich man, a good man or a bad man, the young or the old, the blood of redemption is connected with our thoughts concerning them.

It is obvious how this way of estimating men is calculated to inspire the Christian with the deepest solicitude for the welfare of all. For brotherly love it is unfailing. For charity, in its widest expansion, it is a necessary condition. Christ's love for all helps us to love all. It makes all men lovable, and plants in them that which draws our hearts toward them. Where all traces of goodness are obscured, and all nobility of nature has disappeared, the stamp and seal of divine love may still be seen. The most of men are ignorant of the most important thing which concerns them. How strong and irrepressible the desire, in true Christian souls, to tell them! With the conviction that Christ died for that man, can you meet him and not be constrained to utter the burden of your heart? Can you look upon your child, and yet keep back the tidings? With two-thirds of the world in pagan darkness, "without God, and having no hope in the world," can we look upon these masses and not try to tell them that they have a Saviour?

For whom Christ died! What a gracious and thrilling message we have, and the people that sit in darkness and in the shadow of death are waiting to hear it. The wonder is that every Christian tongue does not cry out that all consecrated treasure is not poured forth, and that Christian churches do not rise to their feet and go forth to tell the story. Since Christ has died for them these degraded and perishing men are something more to us than mere names and waifs drifting deathward. God has magnified them as the objects of His love, and they are worthy of ours. We cannot realize that Christ has died for them, and be indifferent about them. If Christ has died for them, we must awaken and fill the world with the message.

Revivals—Why Such Beggarly Results?

We find in the church two classes of extremists, if not equally, yet each very wide of the mark. The one composed of spiritual empyricks prescribes a revival as a panacea for all the ailments of the body ecclesiastic. The other holds that there ought to be no necessity for a revival—*re*, again, and *vivere*, to live—because the church ought to keep herself alive. So she ought, but, as a matter of fact, she does not. Hence those churches that have no revivals die of inanition, or else gather their supplies by raids on neighboring churches. A brother boasted that he had built up a strong church, "in a regular way, without resorting to extraordinary means." But it turned out, upon investigation, that when a neighboring church had a revival he slipped in among the converts and enticed them to his church. Yet, after all, his church did not prosper. The children surreptitiously taken from their spiritual mother did not grow by dry nursing. It is bad every way when a church becomes so poor in converting grace as to be tempted to steal.

But we inquire: Why are not revivals more fruitful of permanent good? Many reasons might be assigned, but there are two that seem to me to claim special attention:

1. In the true sense of the word, there may have been little or no revival—no reinvigoration of the church. The revival must be in the church—is confined to the church. The conviction and conversion of sinners is the legitimate result of the revival. Whenever a church begins to grow in grace it will be manifested by an increased love for the means of grace. The preaching of the word, the social prayer meetings, the class meetings, will become more attractive and better attended. If the pastor is wise, he will hear this "sound in the mulberry trees," as the providential indication that Israel is ready for the battle. There is a revival in the church, and if there are additions to the family the mother is in health and ready to take care of the children. But if the religious services are all languishing! If the pastor has to send for strange preachers, in order to attract a congregation by the novelty, there is no revival, and little hope of having one by such means. Yet we are not ignorant of the pressure that comes upon the pastor under such a state of affairs. He is liable himself to become impatient—to think if he could have a few conversions the church might be quickened by the reflex action. The fires ought to be kindled directly from the infinite Fire-fountain above; he knows it; but will it ever come that way? Or perhaps the members are clamorous for a protracted meeting, in the hope that without their co-operation the Lord will "add to them such as shall be saved." Or it may be that the pastor is beginning to fear that if he does not have additions to his church he will lose in the estimation of his brethren. Or there may be disorders in the church, and pastor and people hope to substitute a revival for the disagreeable duty of exercising discipline. Or, no matter what may be the cause, they begin a meeting prematurely. The church that was cold in the beginning remains in that state, or about the time the preachers are worn out by long continued and superabundant work—doing their own and supplying the church's lack—the church is seized with a momentary zeal that dies out in a week or two after the meeting closes. God honors his truth faithfully preached. There are children born in a languishing, cold, dead church. The mother is living, or trying to live, in an atmosphere that is below the freezing-point. The babe born and untended in such an atmosphere is soon frozen. The child born of a dead mother, and receiving no nourishment, is soon starved. At best it is a puny child, born of a sickly mother, with so little spiritual constitution, that the chances for living are very much against it.

2. We open the door of the church too widely. I do not mean to intimate that penitents are not entitled to church membership. Our terms are scriptural, and suited to the nature of the case: "Repent and be baptized, every one of you, for the remission of sins." Whoever repents purchases for himself a good degree of grace. Repentance is such a great beginning as makes the angels happy, and tempts out the assurance of the divine blessing. Any church would take that good man that fasted twice a week, paid tithes of all he possessed, and thanked God that he was not as other men. For my part, I had rather have the one that smote on his breast, crying: "God be merciful to me a sinner." Moreover, of all people, penitents stand in most need of help. I am glad that my church invites penitents to all the means of grace therein deposited. But the trouble with us, as with all the churches, is that we open our doors to impenitent sinners. It is thought that the church will exercise a restraining influence upon a person, or that his joining the church will have a good influence upon others, and then it will help to swell the numbers gathered at the meeting. But, be this as it may, yet it is certain that very many come into the church who never saw the "exceeding sinfulness of sin." Each protracted meeting adds a stratum of dead souls to the underlying strata of dead souls, till we have a church mostly made up of impenitent sinners. Now the question arises: Where is the pastor that can edify such a church? Must he go on building upon the sand, or must he tear away the foundation and build anew? Let any pastor who has been converted himself, and feels the burden of souls pressing upon him, undertake to manage such a church, and surely he will be cured of all love for such superficial work.

ALLEN CARTESON.

JUNE 6, 1879.

Letter from England.

MR. EDITOR: You will see by our English papers that attention has of late been greatly absorbed by the usual May meetings.

These meetings, once the scoff of a large portion of the would-be-wise public, and still the ridicule of the witlings who grow no wiser with "the process of the suns," have become a genuine power in the land. It is no longer pretended that they are the attempts of superstition to lash itself into fanaticism. There is a growing respect for true religion, and critics mark with observant eye that the churches parade their forces not for ostentation, but for review and severest criticism.

You will have in our papers detailed accounts of many of the May meetings. To us Methodist Londoners there are two meetings of special interest—the missionary breakfast meeting at Cannon Street Hotel, and the great missionary meeting at Exeter Hall. The first is considered a very enjoyable gathering. If you had taken your stand on the steps of the Terminus railway station in Cannon street, on Saturday morning, May 3, about 20 to 9 A. M., you would have seen lines of people converging upon the Palatial Hotel from many directions. People from the train, from omnibusses, cabs, and private carriages. By nine o'clock every place is full, and a happy, gossiping crowd is soon busy at breakfast. An hour afterward we assemble in the large room which I should say would seat 800 or 900 people—a lofty, well-ventilated room, surrounded with mirrors, and filled to overflowing with the *creme de la creme* of British Wesleyan Methodism. Happy is the chairman, who pays heavily for the honor of presiding, and who knows that the shorter his speech the better it will be appreciated. Happy the imposing array of missionary secretaries, some of whom have won their spurs as orators, and all of whom wear to-day a complacent judicial air. Happy the breakfasted, sociable crowd, chatting gaily, and speculating upon the magnitude and brilliancy of the new stars discovered by the committee, and invited to shine that morning. But, oh! ye stars! To see them twinkling, as it were, with a kind of nervous shiver before they shine! There is one who shone years ago, and who seemed like the lost pleiad, but who rises again with glossy head and beaming face, to cry: "*Colors, thirty paces forward!*" And to mark that meeting above all its fellows with the legend: "*The colors shan't trail!*" It would have made your American heart beat swiftly if you had seen how that story—one of your great struggles in the deplorable war between North and South—told upon the audience. But, though the subject is tempting, and I should like to mark with astronomical accuracy the waxing and waning of each luminary upon that occasion, "time and space" are against me.

The Exeter Hall meeting was also a notable success. The event of the day was the speech of Sir Arthur Gordon, the Governor of Fiji. But of this you already have a full report in the Watchman. That meeting is worthy of study. The doors are opened at nine o'clock in the morning, and the Hall, which seats over 4,000 people, is filled up directly, though the meeting does not commence until eleven o'clock, and from that hour, until about four P. M., does the huge audience sit patiently, appreciatively or enthusiastically, according to circumstances, but always with a decided interest in the great work of Wesleyan missions.

Well, our May meetings are now over, and we are in for another year of steady work. Swiftly upon the heels of the meetings, of which I have been speaking, come our district meetings. Grave and earnest were the discussions upon our position as a church. I fear that in spite of the fact that our congregations are larger, and our property greater, and our influence more and more felt, we shall have to face a decrease in the number of members in society. You will gather from our papers that Methodist opinion is divided in face of that fact. Many hold that our tests are too severe, others that we shall not gain by making them less stringent. One thing is obvious: We compare unfavorably with other churches, owing to the very completeness of our numerical returns. What a different view outsiders would take of our position if we were to simply announce the number of new members who join us every year! And if to that we were to add a list of our new chapels, etc., and the size of our congregations, they would open their eyes. As it is, every year hundreds of our people, moving to neighborhoods where there is no Wesleyan chapel, join other churches. They make a blank in our returns, but they are not lost. Then we receive a greater number in return; but while the Methodist finds it easy to become a Churchman, the Churchman finds it difficult to become a Methodist. The requirements are more stringent. If our roll of membership were relaxed, I dare say we should speedily add 100,000 to our membership. But, is it right? That is the question which perplexes the wisest and best heads among us.

You will have noticed that the proposal to hold an ecumenical Methodist Conference is winning its way. I trust that very soon every difficulty will be removed, and that representatives of every branch of the Methodist Church will assemble in the venerable City Road Chapel. What a gathering it will be! And what a church will be represented! How good men will exclaim with gratitude: "What hath God wrought!" Trusting, my dear Dr. Parker, to see you on that occasion,

Very truly yours,

W. COWELL BROWN.

LONDON, MAY 28, 1879.

Hearty Counsel.

The world at this time has more brains on the market than can be readily disposed of at a profit. If this statement be doubted, let the doubter look over the lists of brain-sellers from the backwoods pedagogue to the world-renowned professor; from the country editor to the chief of journalists; from the obscure literary hack to the author of the most ponderous or popular books. If not satisfied with this array, let him take in the legal, the medical, theological, mercantile and agricultural venders of thought. In fact, the world has so developed, cerebrally, that the functions of heart and vertebra are taxed to the utmost to sustain it at its present dimensions, and there is danger of the cranial arch giving way from internal pressure. One need not go three blocks from his house to get more advice of good intellectual quality than he can hold in his own head. Neighbor Banks knows more about the history of money than I could tell in a month. He knows what's the matter with financial affairs now. Money is tight, he says, and it won't get any better until the finances improve. This is his theory in a nut-shell, and I believe Neighbor Banks is half right. But the intellectual machinery and mental labor by which he has achieved this triumph are worthy of comparison with Edison's process of enlightening the world by electricity. Mrs. Ganse, who lives by the town creek, knows all about geese and other poultry. Friend Doolittle has "an idea" every time I meet him—"it struck him the very minute he saw me." After leaving me, to his satisfaction he goes off saying, patronizingly: "Brains is a great thing, isn't it?" I fully agree with him, and pray that—well, never mind.

But laying aside this strain, let us take a sober view of the case. The world is not suffering now for the lack of intellectual light. The blaze of knowledge now shining over the earth is far more bright than ever since mankind had a history. Knowledge has been increased. Practical, experimental knowledge is far beyond what it ever was before. Men's minds grasp as playthings mighty truths under which Newton and Kepler stooped and tottered. They are reaching out after truths of which the lights of the world fifty years ago never dreamed. If you go to men for information you can get it—more than you know what to do with. Advice, sound, wholesome and cheap, can be had everywhere. If you want counsel you can collect enough in six hours to last the United States and Great Britain thrown in for six months. There is so much to be had for the taking that it is a wonder that anybody ever loses anything, makes a mistake, or dies poor, or goes to the devil. If he does, twenty persons can be found who will testify that he did it contrary to their advice.

What's the matter, then? Why are we so pressed now? Why are men everywhere at their wits' end? Why don't they take the advice and improve by it? Where is the philosophic evolutionist who will account for this upon the theory of natural selection?

Let us venture a moral theory. Man is a moral as well as an intellectual being. To him no advice is worth anything, unless it reaches his heart. Solomon says: "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel." Is not the secret in the word *hearty?* This word has more in it than may at once appear. 1. It comes from the heart. 2. It has the heart in it? 3. It has the sweetness of the heart and not the bitter. The last seems to me to be the most important of all. The manner in which advice is given has more to do with its success or failure than almost anything else. I would not make a pun; but when a *sweet heart* advises, who refuses to take the advice? It is a pleasure to do the will of such a counselor. There is no sense of humiliation, but rather the reverse. Man does not feel enslaved, but devotion abolishes the idea of servility. There is a sense of oneness in interest and aspiration between himself and adviser that excludes the idea of selfishness and its twin-demon suspicion. Faith and love have expelled them; their black shadows have vanished from the sunlit heart. Such counsel makes a man brave and strong. There is no tonic to the nerves like it. There is no such quickener of the intellect. It is ointment. If there are old sores, they heal up; if there are fresh wounds, they quit bleeding, and heal by first intention. It is perfume. Never did man hear of a better disinfectant. The air is purer, and descends deeper into the lungs. The heart which felt the decay of sentiments, and the putrefaction of the nobler principles, is sweetened. The sensitive nerves that had gathered into hard knots uncoil and are tender again. Sympathy, with his kind revives, in the heart of the misanthrope. He drinks in sweets from abroad, and at the same time unconsciously to him, it may be, he pays it back with sweetness of his own. The lily kisses the rose, and their intermingled odors fly off to awake honeysuckle and Jasmine. These smile in dewy freshness, and send back their greetings laden with sweets. Is not the reason, then, to be found here for the vast accumulation of untaken advice? The brains are not sweetened by the heart. The advice is cold bread—dry—unseasoned. People won't eat it unless they are starving. When they do eat it they sicken and loathe it. "Vanity and vexation of spirit." Brains, brains, but no heart. Glory, but no joy. Splendor, but no affection. Under the same sunshine that illuminated Eden, and with the accumulated wealth and wisdom of the ages, man moans and gasps, mopes and dies with the shades of Erebus in his soul, and a pauper in all things that can ease a heart throb or wake a smile of joy; a prince and a magician ruling the world to his own sorrow, and calling up spirits that will not down at his bidding. How sweet amid this ruin and wretchedness to meet hearty counsel!

T. A. S. A.

Pearl river, it seems, has three mouths, or there are three Pearl rivers as the stream approaches the gulf. Pearlington is on East Pearl river, about ten miles from where the river enters the Mississippi Sound. By rail to Lookout Station, on the New Orleans and Mobile railroad, and by steam tug eight miles to Pearlington, only three and a half hours from the Canal street depot.

The Seashore District Conference was a very pleasant one, and a gracious revival was under way when we left. The meeting was to be continued at least during the present week. Rev. John A. Ellis, presiding elder, opened the Conference on Friday morning, July 13, Bishop Keener arriving and taking the chair in the afternoon. Seashore is an immense district, embracing wide stretches of poor and sparsely-populated country. The presiding elder and pastors are laboring hard and faithfully, and the state of the church is improving. Some further account of the Conference will be published next week.

Pearlington claims to have the completest and finest saw mill in the whole land. It is owned by Messrs. Poltevent & Favre, and when fully manned it will turn out 100,000 feet of lumber daily. The mill is the business and life of the place. The steam whistle has a marvelous capacity of noise, and by it meal hours, working time and getting up are regulated. There is an endless chain which carries the slabs away and dumps them into a sort of Gehenna—a perpetual fire. And there are other endless chains hauling up the logs, moving the saw dust, and wheels, and cogs, and saws of all dimensions. Steam does almost everything, and the men simply wait upon and regulate the machinery. The way those big, hungry circular saws sing through a log is something marvelous. The song of the saw! Somebody ought to write it. There is both poetry and music in it.

Thanks to our Pearlington friends for three pleasant days among them! We were delighted with the large and attentive congregations, the saw mill, the District Conference, the abounding hospitality, the hearty kindness. And then our intercourse with preachers and laymen was exceedingly gratifying. Best of all, during the meeting in Pearlington a number found the pearl of great price.

On Sunday night, while preaching, Bro. G. F. Thompson was taken ill, but on Monday morning he was better, and able to return home. Bishop Keener and Judge Wood were also indisposed, but were improving when we parted with them at Lookout.

Vanderbilt Commencement.

The Nashville Christian Advocate in its notice of the Vanderbilt Commencement, says:

The contest for the Founder's Medal, by the Dialectic and Philosophical Societies on Tuesday evening, drew a brilliant audience. The contestants were D. U. Fletcher, of Georgia, and R. A. Durham, of Texas, representing the Dialectic Society; and J. C. Brown, of Alabama, and M. F. Sloan, of Arkansas, representing the Philosophical Society. The joust was lively. The speakers were good, better, best. All did well. Victory coquetted awhile with each one, but timidly placed the laurel upon the brow of Brown, of Alabama. The editor of this Advocate had the honor of presenting the medal; his remarks are not reported.

Dr. Milburn took the place of Bishop Pierce on Wednesday. The absence of the beloved and eloquent Georgian was a grief to all; but the noble discourse of Dr. Milburn filled the measure of the occasion. It had all his usual elegance, and more than his usual force and fervor. The text was Rom. i. 16: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation.* The contrast between the gospel of Jesus Christ on the one hand, and the philosophies of the Greeks and Judaism on the other, was drawn with a masterly hand. The closing appeal to the young men of the University was solemn and touching. This sermon will bear fruit.

The contest for the R. A. Young Medal on Wednesday evening drew another fine audience. Judge James Whitworth presided by request of Chancellor Garland. The speakers on the part of the Dialectic Society were M. M. Boddie, of Kentucky, and G. C. Stovall, of Texas; on the part of the Philosophical Society, W. H. Goodpasture, of Tennessee, and M. S. Sams, of Georgia. We have not room for our notes of these speeches. They were notable for their manly *earnestness* of tone. The Vanderbilt students are doing some thinking of their own—this is evident. The scales of excellence were so evenly balanced that the popular verdict was divided. The medal was awarded to the "Lone Star" State in the person of Mr. Stovall, and was presented by Dr. T. J. Dodd, in his own happy manner. The speaking was enlivened by showers of bouquets and thunders of applause.

The quarterly meeting of the New Orleans District Sunday-School Association, Tuesday night, June 10,

was a very interesting occasion. Sunday-schools, in their relation to missions, was the topic for discussion. The presiding elder presented the facts and statistics in the history of missions as found in Dr. Cunnyngham's able pamphlet. Rev. John Mathews delivered a stirring address on the obligation to support missions, and the importance of training the children in missionary duty. Dr. J. B. Walker examined the representatives of the several schools as to their methods and results.

Rev. William M. Patterson, writing from the City of Mexico, May 22, says:

I appreciate very highly, indeed, the kind proposition of Bro. Daves, and your response, to purchase and send me a watch in place of the one I lost by the highway robbers. But I prefer, and propose, and insist, that this amount be used directly for the benefit of the mission. One hundred and fifty dollars will enable us to print five thousand catechisms, or help us in publishing other works which we need very much, and I cannot put it in my pocket, though given kindly and freely for that purpose.

In further relief of the case, I would say that I am Yankee enough to "guess" the time of day very well; and when I miss my dinner my wife very kindly saves it for me.

With consent of those who have contributed, we will turn over the amount on hand ($20) for the watch to be used for the purpose named by Bro. Patterson, and we should be happy to report soon the entire amount ($150) to be devoted to publications for the Mexican mission.

Bro. Patterson writes us also under same date:

I send by mail to-day a copy of our first Spanish book—a manual for Sunday-schools, including Catechism No. 1. One thousand copies cost $30. We will be very thankful to any Sunday-school that will send us $30 for this thousand, or a thousand of another number.

Monument Erected to Rev. Philip H. Moss.

MR EDITOR: Your last paper contains an account of the erection of a monument to Bishop Marvin. On last Sunday I went to the cemetery at Delhi to see a monument erected to the memory of one "whose like" will never be seen again by the people of Monroe and Delhi. I found the monument neat and elegant, with suitable inscriptions to Rev. P. H. Moss, who died of yellow fever in Delhi, September, 1878. On the base is the following: "Erected by his wife, his church, and his friends." The money was contributed by friends in Alabama, where Bro. Moss began his ministry, by Monroe and Delhi, where he closed his labors, and by his bereaved wife.

In coming years the itinerant who labors there will be at no loss to find the last resting-place of our departed brother; or should a stranger pass through that "city of the dead" he can easily see that the church honors a sainted pastor, and the world has sacredly embalmed the memory of a departed benefactor.

But Bro. Moss has a monument in the hearts of the people, more lasting than the marble; and long after that has ceased to tell the story of his death his holy influence will be a living factor in the conquest of the world for the Master.

Fraternally,

J. M. BROWN.

MONROE, LA., June 11, 1879.

Cause and Cure of Religious Spasms.

Ignorance of the nature of true experimental religion is the cause. Let this be removed by a system of preaching on the nature of religion, on justification, regeneration, adoption, sanctification, and the witness of the Spirit. A second cause is a want of a system of holy living. Let this be removed by preaching on the means of grace, prayer, reading the Bible, and constant attendance on the institutions and ordinances of the church. This done, if the spasm is not removed, it will be changed into a habit—a perpetual spasm. And there could be no objection to being full of faith and the Holy Ghost all the time. Will Bro. Carter try it?

JOHN PIPES.

MANSFIELD, La.

The commencement exercises of Centenary Female College, Summerfield, Ala., will take place June 22-25. Rev. E. L. Loveless preaches the commencement sermon, Sunday, June 22. The occasion promises to be a very entertaining one, and, of course, there will be a large gathering of the learning, piety, intelligence and beauty of central Alabama. We regret that the announcement did not reach us in time for our last week's issue. We wish our Summerfield friends a good time.

We learn that an excellent meeting is in progress in Shreveport, La. under the ministry of Rev. J. T. Daves. There are noon-day services, largely attended, besides preaching at the church. The work was increasing in interest. The special services have been kept up for nearly three weeks, we pray that there may be a large harvest of souls in Shreveport.

Mrs. Helen Foster Walles, wife of Rev. A. M. Walles, of the Louisiana Conference, died in Catahoula parish, La., June 2. Our bereaved brother will have the sympathy and prayers of his friends in his great affliction. Sister Walles was a gifted and most devoted Christian woman. Her obituary will appear soon.

The Collegiate Institute, Baton Rouge, Prof. W. H. N. Magruder, principal, gives its closing exhibition on Friday, June 20, at half-past seven P. M. The session has been a prosperous one, and the exhibition will be one of rare excellence. Prof. Magruder has the art of training boys.

Rev. R. S. Trippett, of the Louisiana Conference, with his daughter, Mrs. Fannie L. Faulk, passed through New Orleans, Tuesday last, on his way to England. He expects to return in September.

The ADVOCATE will be sent to new subscribers for the balance of the year to January 1, 1880, for one dollar.

The annual catalogue of Emory College, Oxford, Ga., session of 1878-79, has been received. There are 157 students in attendance.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $3 and $3.50 per day.

W. C. SHEPARD & CO.—Fruit jars Mason pints, $1; quarts, $1.25; two quarts, $1.50 per dozen; American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 19

THE Globe Mutual Insurance Company have a notice in this issue to its policy holders, which is well worth perusing.

DRY GOODS.—E. H. Adams & Bro., 594 Magazine street, offer great inducements in everything which appears in their advertisement. This house is perfectly reliable.

G. W. DUNBAR'S SONS, whose office and store-rooms are located at No. 3 Tchoupitoulas street, New Orleans, are first-class merchants and reliable gentlemen. They supply the trade with their excellent preserves and canned goods, such as shrimps, fresh okra, artichokes, etc., as well as their standard fruit sirups. All grocers, and store-keepers generally, should keep their manufactures in store, as their patrons will be pleased with Dunbar's productions after they have a knowledge of them.

OHIO AND MISSISSIPPI RAILROAD. This leading Eastern line, between St. Louis and Cincinnati, with its branch to Louisville, is perfectly equiped with the very best of modern appliances for comfort and security of its patrons. It is invariably used by families and others going to the principal Eastern cities, and its close connection with other roads gives this line innumerable advantages over opposition routes, and makes it one of the most perfect in the country. Mr. W. W. Peabody is the general superintendent, with headquarters in Cincinnati, and a more efficient, gentlemanly officer cannot be found. The present popularity of this road is the result of his well-directed labor. Travelers should take this old reliable, going East from St. Louis, or going West from Louisville or Cincinnati.

ST. LOUIS AND CAIRO SHORT LINE.—Under the fine management of its most able superintendent, Col. Warren, the vast interest of the corporation which controls the above road have been liberally expended in accommodations and fixtures, and which are used to mitigate the annoyances and relieve the fatigue of travel. Indeed, they have reached such perfection in the appliances for the comfort of passengers that it is difficult to conceive how they can be improved upon. Those who contemplate trips to the West or North should post themselves as to the advantages of this route. Col. H. S. DeFew is the general passenger and freight agent, with headquarters at St. Louis, Mo. This gentleman is considered to be not only one of the oldest and most popular officers the corporation has got, but also one of the most affable and attentive to the wants of the traveling public.

GAS FITTING.—M. H. Applegate is the best man in the South to employ to do your work for you in all branches of his trade. His store is a large one, and well filled with an extensive assortment of chandeliers, brackets, globes, cooking ranges, bath tubs, pumps, and gas and water fixtures. Besides this large supply, which is unequaled in the South, he is a master of his peculiar trade, and puts up gas, steam or water fixtures, bath appliances, cooking ranges, and hangs chandeliers most thoroughly and artistically. Any one needing articles or work of the above description can be sure of entire satisfaction if they will patronize Mr. Applegate, and will have no cause to complain of his prices.

We had the pleasure of meeting the other day the newly-appointed river reporter of the New Orleans Picayune, J. G. Fountain, Esq. This gentleman, though not long in harness, has shown in the short space of two months to be the most able man that Journal ever had in that department. Shippers of freight, as well as captains of steamboats, have cause to be very grateful to the proprietor of the paper for their good judgment in the selection of this worthy gentleman, as his reports touching the boats and the river are of a most reliable nature.

CROCKERY AND CHINA.—Correspondents and purchasers of the above may rely upon the correctness of W. C. Shepard & Co., both in their dealings and statements. We have dealt with them for years, in purchasing for ourselves and others, and we take pleasure in saying that confidence and respect have been increased by our business intercourse. If will be a treat to see the magnificent assortment of new goods which they are opening. As far as our knowledge goes, this is the best house in the South that we can recommend our readers to go to.

GARDNER HOUSE, CHICAGO.—The ADVOCATE readers, as well as those who may see this paper casually, are specially reminded that the above house is one of the best family hotels in the country, presided over by Jewett Wilcox, a gentleman whose acquaintance with the Southern people is of a very pleasant nature, he having run for many years on the Mississippi river, commencing somewhere in 1850. The house over which he presides is centrally located on one of the broadest and most fashionable avenues directly facing the lake. One of the most important features in connection with this hotel are the charges, which are only $2 50 per day. When you arrive in Chicago go to no other house.

NEW YORK AND BOSTON.—The pleasantest way to go to Boston from New York, and to avoid the suffocating heat and dust of the road, incidental to railroad traveling, is to take the Providence Line of steamers from pier 33, North River, foot of Jay street. The boats on this favorite line are fitted up in magnificent style, regardless of expense, with the view to the comfort of the patrons of this route. The Massachusetts and Rhode Island leave alternate days at five o'clock, passing Hell Gate, once so difficult and dangerous to mariners, and to day memorable as being one of the greatest feats accomplished by modern engineering in this century. Vessels, and all kinds of crafts, sail past as easily and with as little prospect of accident as if they were in the open sea, and before the veil of darkness overspreads the land the passengers have enjoyed the lovely scenes which extend along the sound on either side after a refreshing night's repose. Providence looms up about seven o'clock in the morning, where the cars are in waiting to transport you through a picturesque country of forty-two miles, and before you get comfortably fixed in your seats the Hub is in sight.

TOURISTS, ATTENTION!—The tide of summer excursion travel that for two or three years past has set toward the resorts of the North west, with its grand scenery of mountain, lake and river, its numerous charming retreats and cozy nooks, will this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular Great Jackson Route. The time has been reduced one day, and with no change of cars to Chicago, and but one change to points beyond, a trip to the great Northwest is now made with as much ease, and in as short a time as formerly, to Bladon Springs or the lake shore villages. Already considerate fathers are securing accommodations, at desirable points of rest, for worried mammas and charming daughters worn down by their efforts in the cause of charity during the past, more than usually exciting season, and besiege the ticket office for choice sections in the sleeping cars. In another week the travel will have fairly started, and we predict for the Great Jackson Route a business it will tax its best efforts to accommodate. Sale of excursion tickets will begin on May 20. They will be good to return until November 1, thus giving ample time to enjoy the summer and fall seasons. Full information, with descriptive circulars and guide books profusely illustrated, in the highest style of the printer's art, may be had on application to A. D. Sheldon, ticket agent, 22 Camp st., corner of Common.

AN ADDRESS

TO THE PATRONS OF

The Christian Advocate.

No enlightened and thoughtful Christian can be either ignorant or indifferent to the vast power and importance of the press. The advantages for reaching entire communities and influencing them by a well-conducted religious newspaper are too obvious to require anything more than such suggestions as may aid in convincing others who do not reflect carefully on the subject.

No interest requiring a combination of influence and united action can be promoted without a thought conveying medium.

POLITICAL PARTIES,

actuated by a sagacity acquired from experience and observation, have been forced to regard the campaign organ as a means without which it would be idle to dream of success. These organs collect and array before their readers the salient points in political theories; gather and condense the most pertinent arguments; striking illustrations and forcible anecdotes, and make them the property of each reader throughout the State or nation, to be used by him with his fellow citizens in furthering the work sought to be accomplished. It is a notable fact, that upon the ability and efficiency with which such organs are conducted depends the success of the party, hence,

THOUSANDS OF DOLLARS

are raised by assessing candidates and clubs, and in contributions from wealthy partizans for the purpose of sustaining them.

THE CHRISTIAN CAMPAIGN

is of infinitely more importance, and our resources no less a necessity.

If we would conquer error with truth, and dispel darkness by the diffusion of light, the agency of a well-conducted and luminous printed medium is a necessary influence to the work of the pulpit; preaching, during the leisure hours of the week and on the Sabbath in the homes of our people, shedding influences upon their families as noiseless as it may be the rays of the sun, but giving shape and color to character and opinion, as does the light of that luminary to fruit and flower.

Should we be successful in the support of our mediums for conveying truth and making them light institutions than politicians are for temporal purposes. We hope not.

THE REFORMERS

of the last two centuries had the sagacity to comprehend the potency of the press, without which the labors of Luther and Wesley would have been confined to narrow limits; but seizing those winged messengers, the printed tracts, the seeds of the reformation were borne to far off lands and sown upon every shore of civilization.

He who would bless Christianity with a wide diffusion, a *genuine growth* and a luxurious fruitfulness, must avail himself of all of the improved methods of culture which Providence has made available. Among these, how inestimable is the value of the *religious weekly*, bringing to our homes the richest and rarest treasures of divine and human thought, gathered from the whole world of Christian literature; making them the property of the poorest, the humblest and the most obscure of its readers.

Tracts which have been so vastly useful in former years are now superseded almost entirely by the religious newspaper, each issue of which sends out numerous articles equally well adapted to the wants of the people, employing thousands of postmasters as its distributors and government agents as its carriers.

The press has been the favorite and most successful means of disseminating all the forms of error and corruption, which, like a deadly pestilence, have poisoned the atmosphere; fortunately, it is also an efficient means of conveying the salt of Christian purity through all the channels of tainted thought and feeling. The demand for the *antidote* is imperative; its weekly admonitions, cautions and counsels, exposing the flying errors, the corrupting sophistries, the disguised infidelity and licentious sentiments which destroy the moral tone and social health of communities are indispensable. The most dangerous errors are the most plausible, and are usually presented in a garb of fascinating phraseology, captivating the reader, bewildering his reason, corrupting his imagination, perverting his judgment, and leaving their miserable votary the prey of passions, which, like greedy vultures, tear out the vitals of the soul. We must preoccupy the mind of youth everywhere with truths antagonistic to prevalent errors, and make them familiar with the mask of their disguise.

VALUE IN THE FAMILY.

Aside from Christianity, a Christian paper pays. Who can estimate how much it pays the head of a family to introduce into his household an instructive newspaper; one that fosters a taste for investigation; promotes thought and encourages discussion and interchange of ideas among its different members? Without it at what a disadvantage does the son or daughter appear when coming into social contact with others who have had access to a means of knowledge by which they are informed on all the improvements, discoveries and great events of the age, and enabled to keep pace with the advance in the manufactures and inventions in the march of science and the progress of the arts.

AS AN EDUCATOR,

the able and well-conducted newspaper, with the thirty or forty thousand people composing the families in which it is read, is a far greater power than the college or university, with its one or two hundred pupils; for, the paper is not only enlightening young and old on every branch of useful knowledge, but is inspiring a thirst for knowledge, without which the pupil would not come to the fountains of collegiate learning.

THE ADVOCATE SHOULD

be in every household. It is not enough that every family in the church is supplied with a religious paper; there are many families not in the church who, with proper effort, would take the ADVOCATE, and it would be of everlasting advantage to their children, if not to themselves.

LET EACH ONE TRY

to send us one subscriber. Certainly every reader by proper effort could send us at least

ONE SUBSCRIBER,

if no more. If you are able to spare two dollars, why not present one a year's subscription to some

RELATIVE OR FRIEND?

How could two or more dollars be better invested? Will not such a gift be at once useful and suggestive; help in social intercourse, be a means of diversion and instructive recreation, and bring to light a thousand things not only available for breaking the monotony of a life otherwise dull, and brightening the wits of the children in the household, but be directly useful in widening the range of knowledge, and giving enlightened views of men and nature? The *pleasure of a present* of such a gift does not expire at once, but abides through the year, bringing at least fifty-two reminders of the givers' thoughtfulness and kindly consideration. To many a poor neighbor or youth, or child who could say "*I get no paper*," it would open an inviting door into the living world of human thought and action; enliven his interest in what is useful and instructive, and tend to create in him a becoming respect for the dignity and honor of his calling, whatever it might be, if innocent and useful, making him more fertile in resources, less likely to waste time in idleness or unprofitable and corrupting associations. *The sincere reap the benefit* in the increased intelligence and morality that blesses the community. The greatest wealth of a community or country is its moral, intelligent men and cultivated women; these you cannot have without a free use of the press.

ONE DOLLAR PROPOSITION.

If you cannot afford to subscribe for a year, send one dollar and we will send the paper to January next, as ordered.

C. T. LATIMER, Publisher.
112 Camp street.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

A WISE DEACON.

Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had three doctors running to us so long."

Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one or two hundred dollars a piece to keep sick the same time. I guess you'll take my medicine hereafter." See other column.

Wilbor's Cod-Liver Oil and Lime. Persons who have been taking Cod-Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure Oil and Lime in such a manner that it is pleasant to the taste, and its effects in fitting complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the Oil for a long time without marked effect, have been speedily cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

TO ALL persons residing in paludal districts, Dr. F. Wilbor's Anti-Periodic or Fever and Ague Tonic, cannot be too highly recommended. It has been for years a specific in malarial diseases, but now that the proprietors, Messrs. Wheelock, Finley & Co., of New Orleans, give its composition to the public, it should be preferred to any other proprietary medicine. All druggists keep it for sale.

Bronchitis, Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These insidious symptoms are allayed by the use of "*Brown's Bronchial Troches*" which if neglected often result in a chronic trouble of the throat. Twenty-five cents a box.

Bureau of Topographical Engineers,
Washington, D. C., Aug. 4 1862.

Having made frequent use of Maguire's Hedine Plant I consider it an almost infallible specific for Cholera, Diarrhœa, Dysentery, Flux, etc., and can recommend it as such. S. H. LONG,
Col U. S. A. Chief Top Engs.

MISCELLANEOUS.

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PIANO OR ORGAN?

No doubt you need one, and you will consult your interests by calling at

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and see at what low figures and accommodating terms you can buy. The celebrated STEINWAY, KNABE, PLEYEL, FISCHER, PIANOS are the most renowned in the world, and you should buy no other.

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BY BUYING YOUR
RAILROAD TICKETS
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TICKET OFFICE,
31 ST. CHARLES STREET, under St. Charles Hotel, N.
F. E. GUEDRY, Agent.

C. W. DUNBAR'S SONS,
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PRESERVERS AND PACKERS OF
SHRIMP, FRESH OKRA, ARTICHOKES,
IN TINS.
MANUFACTURERS OF
STANDARD FRUIT SIRUPS.
FOR SALE BY WHOLESALE AND RETAIL GROCERS.

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CLOTHING AND FURNISHING GOODS,
Nos. 13 and 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25
6 Shirts for $9 | Collars $1.50 per Doz.
Liberal reduction to Clergymen.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices in our
WHOLESALE DEPARTMENT.

POPULAR PRICED PARASOLS
—AND—
SUN AND RAIN UMBRELLAS.
Lace and fringe trimmed PARASOLS, in black and colors.
Carriage PARASOLS, lined in different colors.
Misses' PARASOLS, plain and fancy.
Ladies' sun and rain SILK UMBRELLAS.
Gents' sun and Rain SILK UMBRELLAS.
Ladies' and Gents' real Scotch GINGHAM UMBRELLAS.
JUST OPENED,
Black and White Breton Laces, Antique Embroidery, stylish Hosiery, beautiful Buttons, desirable Dress Goods, Waille Goods, Black Goods, Lace Top Gloves and Mitts, Corsets, Ruchings, Veilings, Housekeepings, etc.
Best stock of FANS in the city. Five PALM-LEAF FANS for Five Cents.
E. H. ADAMS & BROTHER,
594 Magazine Street, Fourth Store above St. Andrew.

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M. H. APPLEGATE.
PLUMBER
Gas and Steam Fitter
GAS FIXTURES.
St. George and Defiance Ranges,
Plumbers' Material,
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NEW ORLEANS.

THE POLICY HOLDERS OF THE GLOBE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, are cautioned against placing their policies in the hands of any one not connected with this Company. No one has been authorized to take charge of their claims. Everything is being done to protect their interests, and they will be advised promptly by the General Agent of any action affecting them.
C. S. LINDSAY,
New York, June 6, 1879. Secretary.

Y-A-L-E L-E-C-T-U-R-E-S
ON
PREACHING.
BY BISHOP SIMPSON.
Price $1.50.
Mailed post-paid on receipt of price. Address
LAFIRDE & WILKINS,
112 Camp st., New Orleans.

TRUNKS,
TRUNKS,
HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the largest Ladies' TRUNK, Centre side Leather, Zinc, and to-day every kind made; also, Patent Tray (this is now used and take the tray out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Children's and Misses' SHOES, of the best Philadelphia makers. Call and see for yourself at
S. HACMS, 951 Magazine St.,
Corner St. Mary, New Orleans.

REMOVAL.—THE LOUISIANA EQUITABLE Life Insurance Company has removed to No. 30 Carondelet street. Former office, corner Carondelet and Gravier streets, for rent.
ANDE PATTON, Secretary.

H. DEVERGES & CO.,
HARDWARE,
17 and 19 Decatur Street,
Opposite Postoffice, New Orleans.
IMPORTERS AND DEALERS IN
IRON, NAILS, CUTLERY, GUNS, AGRICULTURAL IMPLEMENTS, PLOWS, OILS, PAINTS, CORDAGES, ETC. ETC.

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts,
NEW ORLEANS.
Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl-like ornament and ravishing beauty. Alkaline Bouquet Powder, for beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate prices. Prescriptions put up day and night. R. J. MASNEGRA, M. D., Druggist-Pharmaceutist and Practical Chemist.

WANTED—EVERYBODY TO know that LAPLACE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, *arisæma triphyllum*. It is highly efficacious for catarrh, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by R. LAPEACE, Pharmacist, 24 and 26 Elysian Fields street. For sale also at the principal wholesale and retail druggists.
Depot in Mobile at J. C. Dumas & Co. Depot in St. Louis at Richardson & Co. 6p

T. A. BECK,
COOPERAGE.
OFFICE AND SALES ROOM:
27 North Peters Street,
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NEW ORLEANS, LA.
Has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Cane Sugar, and Rice Barrels. Order for Heavy Price filled at the lowest market rates. Particular attention paid to Trimming.

J. S. RIVERS.
STATIONER,
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BLANK BOOK MANUFACTURER,
LITHOGRAPHER AND ENGRAVER,
74 CAMP STREET,
6p NEW ORLEANS.

The New Louisiana Remedy.
Greatest Cough Sirup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

Farm, Garden and Household.

BEES MANAGING.—In the Spring it often happens that bees left on their Summer stands are largely reduced in numbers, so that they cannot cover nearly all their combs. Such should be aided by crowding up the division board, and securing frames until increasing numbers demands ex tension. In having small swarms, it is also a great advantage to these to restrict the space, unless the weather be quite warm.

In no case should surplus boxes be put on to the hives, until the real honey season has come and that is not the time that fruit trees bloom.

Fruit trees afford some honey, but the amount is scanty and there is nothing there until the Linden, Poplar, Locust or Honey or White clover bloom appears. Then put on such a rack as has been described, filled with sections all having starters of natural comb, or artificial comb foundation, and one of two of these, it would be well to have filled, or at least drawn out on both sides with empty or filled combs, to induce the bees to at once go up and work. We who are managing in this manner, always have a sufficiency of incomplete combs left over, which are carefully preserved. Big pieces of white clean comb can be cut out of the frames if needed for this purpose. All bits of clean nice comb should always be saved for starters.

After the bees have commenced work in the rack, if the season is favorable it will be necessary to very soon lift the rack and insert another directly under it, which is the process called tiering up. The time to do this, is when they are working in every part of the first rack, and have sealed over a part say, one-half of the combs in sight under the quilt.

In dull seasons when honey comes in slowly, it will do to take out single sections as completed, and replace with new ones, which starters as before. While it is borne in mind, that we have recorded instances where single colonies have brought in seventeen pounds in one day, it will be realized the necessity of providing room at the right time.—Maryland Farmer.

THE FARMER'S GARDEN.—The garden is not a luxury only, but a necessity to the farmer who wishes to have an attractive and healthful bill of fare; and it seems very strange, indeed, why it is so badly neglected by many farmers. One reason, however, I think is, that it is usually in some corner near the house, and is small, and planted in such a manner, that all the labor of weeding and hoeing has to be done by the hand. Now, I believe in a large garden and in planting the rows the whole length, leaving space enough between the rows to work a cultivator. By this means most of the work can be done by the horse, and in such a garden it is a pleasure to work, while in the old-fashioned one of one or two rods square, it is a backaching disagreeable job, and no wonder it is left to grow up to weeds.

The location of the garden is of great importance. I prefer a gentle slope to the east or south, so that the young plants may receive the sun early in the morning. It should not be very steep, for in rains, much damage will be done by the lands of soil; and it should also be protected from the north and west winds, by a high fence, or evergreens set along the border.

Many people never know the luxury of a good vegetable garden. They live from year to year, drudging without knowing how to manage ones. They never raise the best products except at the tables of others. People are too apt to forget to plant a succession of vegetables. The soil must be rich, the land well cultivated every week or oftener. We need not here repeat the special directions for the time of sowing and the treatment of each vegetable. Every seed catalogue gives these directions; and a catalogue can be had for a postal card. Plants which thrive only in warm weather must not be put out too early. Wait till the sun comes out hot. Tomatoes, squashes, sweet potatoes, sweet corn, egg plants, will grow then as if by magic.—Rural New Yorker.

Look to your whitewash. Good whitewash well applied to fences, rough siding, and the walls and ceilings of buildings, has a highly sanitary influence, as well as being in the highest degree preservative in its effects. To be durable, whitewash should be prepared in the following manner: Take the very best stone lime, and slack it in a close tub, covered with a cloth to preserve the steam. Sad as much as can be dissolved in the water used for slacking and reserve the lime should be applied, and the whole mass carefully strained and thickened with a small quantity of sand, the finer sand the better. A few pounds of wheat flour mixed as paste may be added, and will give greater durability to the mass, especially when applied to the exterior surface of buildings. With pure lime, properly slaked and mixed with twice its weight of the sand and sifted wood-ashes, in equal proportions, a most nice color may be made by the addition of pigments. Granite, freestone and other shades may be imitated, and will add much to the ornamentality of the work. This covering is very often applied and with good effect, to inner partitions, stone fences, roots and the walls of barns and other outbuildings. Probably the pure whitewash is more healthy than the colored, as the alkaline properties are supposed, and when used in cellars, kitchens and other decaying apartments, produces salutary results.

No person who regards the health of his family should neglect to apply a coat of it every Spring. Country places, especially farm-houses, where sewers are rarely improved in appearance by an annual coat of good whitewash, and will add to their permanency much more than many would imagine. It is cheap and easily applied, so that no other excuse need be offered against its general use.—Prairie Farmer.

TRAINING DAIRY COWS.—In a business like dairying, where so much depends upon the quality and quantity of the milk the owner who feeds and manages cows carefully to such ends, unless special caution is exercised in the selection of the cows. Whatever the breeding, the individual cows, and not the ordinary cows should be constantly weeded out from year to year. It makes no difference what the breed may be, the scrub always be found. Not that there is no gradation in breeds as to the way they must be selected with a view to what is wanted, whether dairy or cheese. Whatever the breed, none but the best members should be reserved to perpetuate the race, and as just as developed the best should be retained. The same also may be said in this question of development. All animals that will not good care and a fitting will not do a superior milker. Whether extensive treatment proves worthless. When the best cow is properly handled, she should be milked clean, and every minute used by good feeding and warm stabling, to produce as much and large a flow of milk as possible. The cow should be trained to give her milk freely. Good care and treating will bring her milk flow freely if she have it in her. If not, unsatisfactory.

The extraction of a heifer to give her milk freely consists solely in gentle handling and in milking so that the cow may feel secure in the operation. Holding back the milk, and kicking and running about are always the result of ill-proper and brutal handling.—Prairie Farmer.

RAISING TOMATOES.—Tomatoes are much more abundant and of better flavor when staked than when suffered to ramble over the ground. For garden culture there is no doubt about it being the most profitable plan, and it becomes a question as to what is the best way of doing the staking. In our own case we use slight branches that have numerous snags on, and which help to support the luxuriant weight of fruit which our plants always bear. Others use a long trellis, sloping and meeting at the top of a section (A.) but the corners are so much shaded soil induces is not favorable to the best results in tomato growing, as the tomatoes ripen unevenly and poorly. Some make jams to make neat upright trellises and train and prune the plants, making a pretty garden picture as well as producing capital results for the kitchen.—Gardener's Monthly.

A CURE FOR WARTS.—I had a mare some years ago that had a large wart on her side where the harness rubbed and kept it sore. In summer the flies made it worse. To prevent this, I put on a good dash of tar, and in a few weeks the wart was killed and disappeared. I have frequently tried it since on cattle and horses, and seldom had occasion to use a second application. The remedy is simple and effectual.—Prairie Farmer.

TO DRESS OR COLD FOWL.—Take the remains of a cold fowl, chopped fine; cover the bottom of a pudding-dish with fine bread-crumbs; put in the chicken, seasoned with pepper and salt, pour over a little cupful of gravy, cover quite thickly with bread-crumbs, and then strew over the bits of butter; cover and place in the oven for half an hour a few minutes; take off the lid and break in enough eggs to cover the top; sprinkle pepper and salt over and bake until the eggs are well cooked.

-BOOKS-
—FOR THE—
Farm and Garden
AGRICULTURAL.

Reserve this List, it will be followed each week by others, on different subjects, of practical benefit to the Farmer, Planter and progressive Agriculturist.

Allen's New American Farm Book	$2 50
Allen's (R. L.) American Farm Book	1 50
Ballou's Training and Rural Life	1 75
Barnard's Fattening by Parties	50
Barnard's Farming by Proxy	1 50
Barnard's Making Money	50
Barnard's My Ten Rod Farm	50
Barnard's Strawberry Garden	50
Barry's Fruit Garden	2 50
Brack-ett's Farm Talk—paper 50cts., cloth	75
Brill's Farm Gardening and Seed Growing	1 00
Bruce Corn and Broom Paper 25cts., cloth	75
Buist's Family Kitchen Garden	1 00
Colman's American Gardening	75
Emerson's Farmers & Planters Encyclopedia	6 00
Field Book for Draining	1 00
Farmers and Mechanics Manual	3 50
Farmer for Boys	1 50
Farm Culture (seven Prize Essays by practical growers)	30
Flint (Charles L.) on Grasses	2 50
French's Farm Drainage	1 50
Gregory on Cabbages	30
Gregory on Carrots Mangold Wurtzels etc	30
Gregory on Onion Raising	30
Gregory on Squashes	30
Hand-book of the Grasses of Great Britain and America	1 50
Horticulturist	1 50
Hyatt's Farming with Green Manure	50
Hudson's Gardening for Pleasure	1 50
Hudson's Gardening for Profit	1 50
How to Use Fertilizers	50
Howard's Grasses and Forage Plants of the South	30
How to Get a Farm and Where to Find One	1 00
Johnson's How to Grow	2 00
Johnson's How to Feed	2 00
Kilpatrick's Wheat Plant	1 75
Lodge, Lazy Yarb'ugh of Indiana	1 50
Lyman's Country Life and Farmer's Son	1 50
Quinn's—How to Raise them Profitably	50
Our Farm of Four Acres—paper, 30cts., cloth	60
Prize Orchard (Prize Essay)	25
Quinn's Money in the Garden	1 50
Register of Rural Affairs (1879)	50
Riley's Potato Pests—paper 50cts., cloth	75
Root's Manual on the Culture of Small Fruits	50
Root's Pay and Profit in my Garden	1 00
Schenck's Gardener's Text Book	75
Stewart's Irrigation for the Farm, Garden and Orchard	1 50
Ten Acres Enough	1 00
Thomas's Farm Implements and Machinery	1 50
Elihu Burker Papers, or Yankee Examples	1 50
Tobacco Culture. By fourteen experienced cultivators	25
Todd's Young Farmers' Manual 3 vols	4 50
Voll's Hand Farming without Manures	25
Warling's Farmers' Vacation	3 00
Warling's Handy Book of Husbandry, Mixed	2 50
White's Gardening at the South	1 00

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Whenever the above symptoms are found to exist,
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Merchants' Mutual Insurance Co.

OF NEW ORLEANS.
No. 104 Canal Street.

TWENTY-FIFTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1879, including unearned premiums of the previous year—

On fire risks	$315,371 30
On marine risks	18,955 42
On river risks	1,701 75
Total premiums	$351,031 47
Less unearned premiums	111,253 00
Net earned premiums May 31, 1879	$213,178 37

LOSSES PAID:

On fire risks	$91,066 03	
On marine risks	9,361 89	
On river risks	5,3 2 20	
Taxes and expenses, less interest	11,625 11	
Reinsurance and return premiums	17,820 01	106,208 89
		$ 36,969 48
Reserved for unpaid losses		22,500 00
Profit		$14,469 48

The Company have the following assets, estimated at market value:

Real estate	$ 96,176 85
City bonds and mortgage bonds	15,000 00
Bank, Water Works and other stocks	133,580 68
Notes secured by mortgage or pledge	19,462 33
Bills receivable	6,5 3 44
Premiums in course of collection	35,630 81
City scrip	2,0 0 00
Judgment on mortgage notes	3,00 0 00
Cash on hand	61,392 41
	$712,227 51

The above statement is a just, true and correct transcript from the books of the Company.

P. FOURCHY, President.
G. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me, the ninth day of June, 1879.

JAMES BABEY, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1879, it was resolved to declare a cash dividend of twenty per cent on the net earned participating premiums for the year ending May 31, 1879, payable on the third Monday of July next.

Also to pay to the Stockholders, on deposited interest at the rate of ten per cent. per annum on their stock.

DIRECTORS:

P. Maspero,	D. Fajlo,
J. J. Fernandez,	Edward Toby
Paul Fourchy,	Dyer Chaffraix,
John Geddes,	M. W. Smith,
John B. Lallande,	Chas. Labitte,
	B. W. Taylor.

OFFICE OF THE
Crescent Mutual Insurance Co.
New Orleans, May 17, 1879.

THIRTIETH ANNUAL STATEMENT.

The trustees, in conformity to the amended charter, submit the following statement of the affairs of the company on the thirtieth of April, 1879:

Fire Premiums	$105,168 05	
Marine Premiums	24,951 23	
River Premiums	69,521 25	
		$255,543 52
Net earned premiums	$224,443 52	
Less reinsurance	13,716 40	
Less return premiums	5,626 57	
	19,342 97	
		204,800 55

LOSSES,

Fire losses	$36,038 94	
Marine losses	19,437 36	
River losses	28,576 05	
	$73,952 35	
Taxes, expenses, discount, profit and loss, less interest, rents, salvage, savings, &c.	36,442 66	
		110,395 01
Net profits		$94,405 54

The company have the following assets:

Bills receivable	$1,436 83	
Loans on bond and mortgage	3,177 00	
		$ 4,613 83
Loans on call	$ 2,552 61	
Cash on hand	48 21 62	
		1,073 66
Real estate	$56 68 08	
City bonds, bank and other stock	94,632 58	
Premiums in course of collection	25,697 82	
Suspense account and stock fractions	14 158 82	
	$ 66,307 59	

The foregoing statement is a true and correct transcript from the books of the Company.

THOS. A. ADAMS, President.
HENRY V. OGDEN, Secretary.

Sworn to and subscribed before me, this seventeenth day of May, A. D. 1879.

ALFRED INGHAM,
Notary Public.

The Board of Trustees this day resolved after paying ten per cent. in cash to the stockholders, and carrying to profit and loss $15,740, on account of the Mechanics and Traders' Bank stock held by this Company, and also a further sum for shrinkage in values, to declare a dividend of twenty per cent. in cash on the net participating premiums, payable on Monday, the sixteenth of June next.

TRUSTEES.

Thos. A. Adams,	Sam'l R. Newman,
Samuel H. Kennedy,	James Tobin,
Adam Thomson,	Henry Chubbuck,
Victor Meyer,	Joseph Hawthorne,
Rowland Gee,	Siegfried Bernheim,
Simon Fochemer,	Joseph B. Wolfe,
R. B. Post,	Edward Pusbury,
John E. King,	Fred'k Camerden,
Joseph W. Stone,	George Smith,
Alfred Moulton,	D. C. Corey,
Edward Sarus,	George W. Scotell,
Lamb & Mortimer,	John V. Moore,
W. H. Conger,	Henry M. Preston,
Reuben G. Bush,	John M. Perker.

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F. C. GREGORY, Assistant & Fire Clerk.
JNO. C. WOOD, Marine and River Clerk.
E. AUZOIT, Inspector, etc.
J. Y. B. HASKELL, Adjuster.
Capt. J. B. FROST, Marine Inspector.

TRUSTEES.

Hugh Allison,	Robert L. Moore,
J. H. Allen,	H. J. Mullan,
J. A. Brandman,	Ed. Nalle,
Jno. D. Britton,	F. J. Odendahl,
Sam. Boyd,	Emile J. Olivier,
Isaac Bloom,	Wm. A. Pelle,
T. J. Carver,	J. M. Putnam,
Gen. W. Cary,	D. L. Rashell,
Jno. Dymond,	C. W. Seniell,
W. Dudley Coleman,	W. D. Tompkins,
Wm. L. Cushing,	W. P. Vinet,
J. M. Fraser Pulham,	J. M. Walsh,
Ben. Hernsheim,	Meyer Weil,
P. B. Gilbert,	T. S. Waterman,
J. Davidson Hill,	Fred'k Wing,
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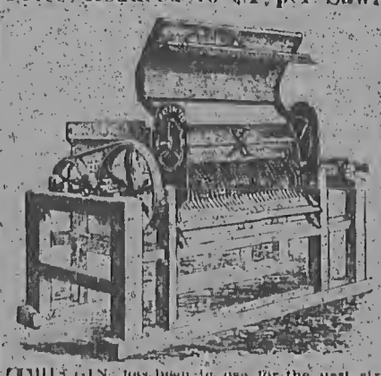
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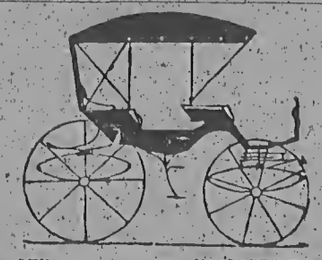
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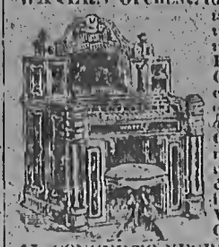
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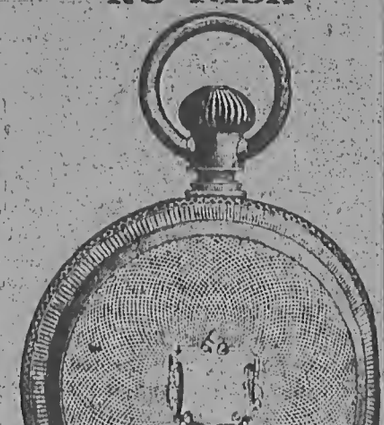
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Scientific.

THE ELECTROMOTOGRAPH.—This invention of Mr. Edison has attracted much attention in England. The curious and important discovery was made by him a few years ago that messages could be received by the well known Morse recorder without the use of any magnet. This, says Prof. Barrett, in his *Science Lectures for the People*, to a telegraphist, would be like attempting to perform the play of Hamlet, while omitting the part of Hamlet himself. In fact, all that is necessary in this simple telegraphic instrument is a band of moistened paper drawn beneath a metal style. The accident of holding his finger against the style of a Morse's instrument led Mr Edison to notice that when an electric current passed from the paper to the point resting upon it, the friction of the moving paper was lessened. Hence, if the paper were drawn with a uniform force, it would slip more easily beneath the point the moment the current passed. The slipping of the paper is converted into a to and fro motion of a lever to which the point is attached, and which is made to actuate a bell or "sounder," and give rise to audible signals in the usual way. It is necessary to moisten the paper with a solution of certain chemicals. Potash was at first used, but a solution of sulphate of soda, or of common salt and pyrogallic acid, is found to be best. Mr. Edison has made use of this principle in his new telephonic receiver. The instrument has the appearance of a small box attached to the wall, and from which there projects a single funnel. Sounds of singing, speaking, whistling, etc., sent from the other end, are heard in every part of a moderately-sized room.

DEPHOSPHORIZED IRON.—One of the chief obstacles to the economical manufacture of steel has been the presence of small quantities of phosphorus in the various iron ores. The phosphorus makes the steel brittle and difficult to weld and for a long time metallurgists have been seeking for some method of easily and cheaply removing it while the metal was in the Bessemer converter, or on the hearth of the furnace. As long as this could not be accomplished, the manufacture of the Bessemer and open-hearth steels required the use of such ores as were free from phosphorus; and as ores of this kind are rather rare, it becomes a difficult and expensive matter to obtain them in sufficient quantity to meet the demands of the new branches of steel manufacture. There comes now the news, from several of the largest iron works abroad, and from one or two in America, of the almost simultaneous invention of several different processes for dephosphorizing the pig iron used for making steel. Should any of these methods prove successful, and doubtless many of them will be, more or less, it will be one of the greatest advances in modern metallurgy. It will immediately cheapen steel, and bring it into sharp competition with iron. On account of its superior strength, steel is far better than iron for most structural purposes, and in view of our enormous consumption in bridges, railways and the like, any step toward greater strength, and consequently greater safety, is indeed a blessing to the country.

—Five members of the French Scientific Expedition in Nevada visited Col. Fair at his Comstock mine the other day. More even than that silver wonder did they admire Col. Fair's little daughter, not yet four years old, who talked with them freely both in French and German.

—A Belgian physician asserts that colour blindness is attributable to the excessive and general use of tobacco.

—A man in Illinois has found a way to make good lumber out of cornstalks and straw.



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It is a startling fact, that quinine, arsenic and other poisonous minerals form the basis of most of the "Fever and Ague Preparations," "Specifics," "Syrups," and "Tonics," in the market. The preparations made from these mineral poisons, although they are palatable, and may break the chill, do not cure, but leave the malarial and their own drug poison in the system, producing tinnitus, dizziness, ringing in the ears, headache, vertigo, and other disorders more formidable than the disease they were intended to cure. AYER'S AGUE CURE thoroughly eradicates these noxious poisons from the system, and always cures the severest cases. It contains no quinine, mineral, or any thing that could injure the most delicate patient, and its crowning excellence, above its certainty to cure, is that it leaves the system as free from disease as before the attack.

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AND KINDERGARDEN DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 280 Camp Street.—This Institution has now reopened under the auspices of the Misses MOISE, Cecelia W., Sallie L., and Corinne, the latter relicte of the late R. G. Rionl, daughters of Judge E. Warren Moise, deceased, successors of Mme Loquet LeRoy, whose good will and right to conduct the School under the old name they have purchased. Except in so far as the proprietors may enter into active service, there will be no change of teachers. No change whatever in the conduct and management of the School. They respectfully solicit a continuance of the patronage heretofore so liberally extended to the institution, and that of their friends, and the public generally, promising strict devotion to every interest of the pupils committed to their charge. C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

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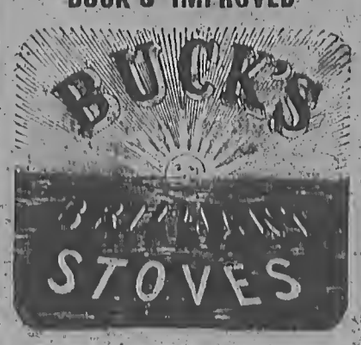
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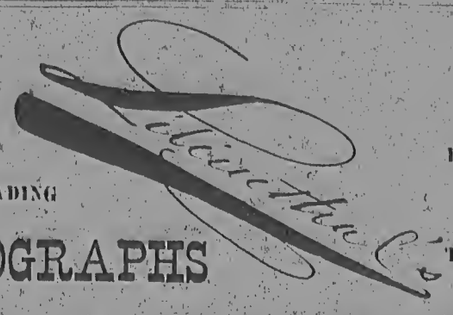
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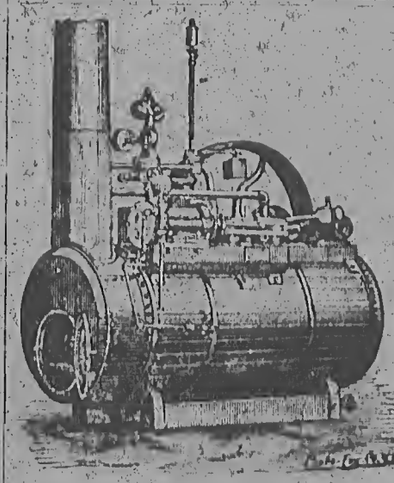
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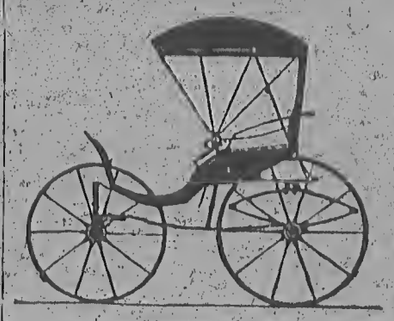
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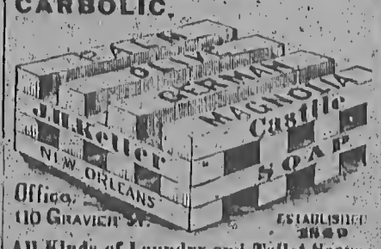
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All Kinds of Laundry and Toilet Soaps.

MISCELLANEOUS.

PERFORATED
VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



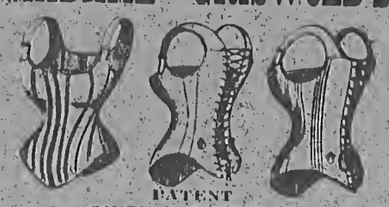
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Churches intending to buy Chairs or Settees will do well to correspond with
CARDNER & CO.,
Patentees and Manufacturers,
183 CANAL ST., NEW YORK.

COAL.....COAL.....COAL
B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel.
Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the cosse, and shipped in sacks or in bulk, at lowest market rates. City trade supplied.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENT'S, MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO—"Quick Sales and Small Profits."
Jackson railroad cars pass in front of the store.

LADY AGENTS WANTED FOR
MADAME GRISWOLD'S



PATENT
SKIRT-SUPPORTING
CORSETS,



121 E. 18th St.
New York.
BRANCH OFFICE:
No. 14 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

CAUTION:
Before purchasing, look for Stamp and Trade-Mark.

DR. N. C. KRAM,
MANUFACTURER OF THE
SURE CURE TRUSS,
N. W. cor. Third & Elm sts., Cincinnati, O.
THE BEST TRUSS IN THE WORLD!
Those who have suffered painful agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE TRUSS all that the name implies—a sure cure for all the distressing ruptures. It is a BELT TRUSS, no springs, strong elastic in back, vulcanite rubber pads that never blister, never slip. Can be worn at night.
Testimonials of cures can be seen at the office.
No. 1 Elastic Trusses, the best manufactured; warranted, at $5 for single, $6 for double. Examination free.
Trusses sent free by mail on receipt of order and money. Send stamp for circular.

MARSDEN'S
PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

DR. S. H. P. LEE'S
LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.
TRADE MARK DISSOLVES
STONE AND GRAVEL
In the Kidneys, Liver and Bladder. It is now for the first time given to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

POOLE & HUNT, BALTIMORE
MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
MACHINE MOULDED
MILL GEARING,
SHAFTING, PULLEYS AND HANGERS,
STEAM ENGINES AND BOILERS,
MIXERS FOR FERTILIZERS AND CHEMICALS

PRICES CURRENT
IN
THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.		
Western creamery, fancy	22	23
New York creamery, fancy	21	22
Coffee, ₱ lb.		
Rio, fair	13½	13¾
Rio, good	14¼	14½
Rio, prime	14¾	15
Candles, ₱ lb.		
Star, best brands	11	11½
Corn Meal, ₱ bbl.		
Best, K. D.	3 00	— —
Cheese, ₱ lb.		
Factory		6
N. Y. cream and English dairy	10	11
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	4 00	— —
XX	4 90	5 00
XXX	5 25	5 50
Choice XXX	5 75	— —
Choice family	5 85	— —
Fruits:		
Dried apples, ₱ lb	3	3½
Dried peaches, ₱ lb	2½	— —
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 87	— —
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	16	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	— —
Fair	28	— —
Prime to choice	32	35
Golden and Roquel, strupe	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	4¼	4½
Ordinary	6¾	6¾
Fair	7	— —
Prime to choice	7¾	8
Soap, in boxes, ₱ lb.:		
XXX Palm	8	— —
Keller's magnolia	8½	— —
Keller's olive	6½	— —
Starch, ₱ lb.	2½	— —
Salt, in sacks:		
Fine	1 40	1 45
Coarse	90	95
Sugar.		
Good fair	6	— —
Prime	6¼	— —
Choice	6¾	— —
Yellow clarified	7	— —
White clarified	— —	— —
Crushed	8½	— —
Powdered	9	— —
Spices, ₱ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2¼@3	
Medium	3¼@3½	
Good to fine	3¾@4¼	
Low leaf	4½@5	
Medium	5¼@6	
Good	7 @8	
Fine	7 @8	
Selections	9 @10	

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	52	— —
White	56	— —
Mixed	50	— —
Oats, ₱ bushel:		
St. Louis	40	41
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	— —	80
Hay, ₱ ton:		
Prime	— —	17 50
Ordinary	15 00	— —
Cow Peas:		
Whippoorwill	1 00	— —
Mixed	1 05	1 10
Clay	1 15	1 25

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	7	— —
Shoulders	6	— —
Sides, clear rib	6	— —
Sides, clear	6	6
Hams, sugar-cured	10	13
Mess Pork, ₱ bbl	10 87½	11 00
Dry Salted Meats:		
Shoulders	4½	— —
Lard, ₱ lb.:		
Choice, in kegs and pails	6	6¼
Choice, in tierces and barrels	6¾	6¾

ESCULENTS.

Potatoes, ₱ bbl	3 00	3 75
Onions, ₱ bbl	2 50	3 00
Apples, ₱ bbl	— —	— —
Cabbages, ₱ 100	6 00	10 00

WOOL.

Burry	12	17
Louisiana, clear	28	9
Lake, clear	25	30

BALING STUFFS.

Bagging:		
India		
Jute	10¾	11
Ties, Arrow best, per bundle, 30 ties and buckles		2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	3 75	— —
Young	3 00	3 50
Ducks	3 50	4 00
Geese	5 00	6 00
Turkeys	10 00	12 00
Eggs, ₱ dozen:		
Western	12½	13
Louisiana	14	15

FACTORY FACTS.

Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feelings, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them. None need suffer if they will use them freely. They cost but a trifle. See another column.—Adv.

The following is told of a young gentleman who was passing an examination in physics. He was asked: "What planets were known to the ancients?" "Well, sir," he responded, "there were Venus, and Jupiter, and" (after a pause) "I think the earth; but I'm not quite certain."

BENSON'S CAPCINE POROUS PLASTER.
A WONDERFUL REMEDY.

There is no comparison between it and the common slow acting porous plaster. It is in every way superior to all other external remedies including liniments and the so-called electrical appliances. It contains new medicinal elements which in combination with rubber, possesses the most extraordinary pain relieving, strengthening and curative properties. Any Physician in your own locality will confirm the above statement. For **Lame Back,** Rheumatism, Female Weakness, Stubborn and Neglected Colds and Coughs, diseased Kidneys, Whooping Cough, affections of the heart, and all ills for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price 25 cents. Sent on receipt of price by Seabury & Johnson, 21 Platt street, New York.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, June 16, 1879.

COTTON.

Under the unfavorable influence of the strike, and the reports from New York, the market is a good deal unsettled. There is, however, some inquiry, but thus far the only sales reported are 100 bales at a concession of about ⅛c. Nothing has transpired yet to establish any definite decline.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday.
Low ordinary	10⅞	11
Ordinary	11⅛	11⅛
Good ordinary	11⅜	11⅜
Low middling	11⅝	11⅝
Middling	12	12⅛
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝

Sales to-day, 150 bales. Market dull.

MOVEMENT AT PORTS.

Receipts at United States ports, week ending Monday, June 16, 1879.

	Saturday.	Sunday and Monday.	This week.	Last year.
Galveston	22	56	1,124	
New Orleans	224	141	1,777	
Mobile		47	257	
Savannah	42	51	2,372	
Charleston	10	35	247	
Wilmington	14	14	286	
Norfolk	38	43	1,050	
Baltimore			150	
New York			50	
Boston	257	257	514	
Philadelphia	2		661	
Various			683	
Total	1,021	642	10,945	

FUTURES.

The position of the market at New York may be seen by the following:

	To-day.	Saturday.
January	11.05@11.08	11.21@11.23
February		
March		
April		
May		
June	12.32@12.33	12.49@12.51
July	12.36@12.38	12.54@12.56
August	12.45@12.47	12.58@12.59
September	12.06@12.08	12.49@12.50
October	11.47@11.48	11.73
November	11.16@11.17	11.29@11.28
December	11.03@11.04	11.18@11.20

Sales, 136,900 bales. Market weak, irregular.

"Well, Pharoe, (colored) do you attend church?" "Lors, yes, Missus, couldn't live if I'se didn't go to meetin'." "Do you have good times there?" "I guess we does. We have 'tracted meetin' goin' on; and last night our minister vited persons to the altar, when three came fow'rd, and we thought dat furst-rate, considerin' de hard times."

MISCELLANEOUS.

TUTT'S PILLS

INDORSED BY
PHYSICIANS, CLERGYMEN AND THE AFFLICTED EVERYWHERE.
THE GREATEST MEDICAL TRIUMPH OF THE AGE.

TUTT'S PILLS CURE SICK HEADACHE.
TUTT'S PILLS CURE DYSPEPSIA.
TUTT'S PILLS CURE CONSTIPATION.
TUTT'S PILLS CURE PILES
TUTT'S PILLS CURE FEVER AND AGUE.
TUTT'S PILLS CURE BILIOUS COLIC.
TUTT'S PILLS CURE KIDNEY Complaint.
TUTT'S PILLS CURE TORPID LIVER.
TUTT'S PILLS IMPART APPETITE.

DR. TUTT has succeeded in combining in these pills the heretofore antagonistic qualities of a STRENGTHENING, DIGESTIVE, and PURIFYING TONIC.

Their first apparent effect is to increase the appetite by causing the tood to properly assimilate, thus the system is nourished, and by their tonic action on the digestive organs, regular and healthy evacuations are produced.

The rapidity with which PERSONS TAKE ON FLESH while under the influence of these pills, indicates their appropriability to nourish the body, hence their efficacy in curing nervous debility, melancholy, dyspepsia, wasting of the muscles, stagnation of the liver, caroidy constipation, and imparting health & strength to the system. Sold everywhere.

Price 25 cents.
Office, 39 Murray Street, NEW YORK.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases, a treatise on Compound Oxygen, its mode of action and results in a large number of cases, with numerous testimonials, sent free. Address DRS. STARKEY & PALEN, 1109 Girard St., Philada.

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to two weeks may be restored to sound health. Such a thing be possible. Sold everywhere or sent by mail for eight letter stamps.

I. S. JOHNSON & CO., Bangor, Me.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is put up in every way by its Proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

COMMENCEMENT CENTENARY FEMALE COLLEGE, SUMMERFIELD, ALABAMA.

SUNDAY, June 22.—Commencement Sermon, Rev. E. L. Loveless, D. D.
MONDAY, 10 A. M.—Junior Exhibition, First Part.
MONDAY, 8 P. M.—Exercises, Male Institute.
TUESDAY, 10 A. M.—Junior Exhibition, Second Part.
TUESDAY, 8 P. M.—Concert.
WEDNESDAY, 10 A. M.—Graduating Exercises, R. S. Holcombe.

A. D. McVOY.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE, JACKSON, LA.

Examination of Preparatory and College Classes, June 23-27.
Commencement Sermon, Sunday, June 29, by Rev. R. S. Woodward, of Natchez, Miss.
Meeting of Board of Trustees, Monday, June 30, at nine A. M.
Exhibition of Preparatory Department at half-past seven P. M.
Meeting of Alumni, Tuesday, July 1, at ten A. M. Address by Rev. C. W. Carter, of Rastrop, La.
Exhibition of Societies at half-past seven P. M. Address by ——
Commencement Day, Wednesday, July 2.
Next session begins on the first Monday in October. (24) C. G. ANDREWS, President.

PROGRAMME OF SOUTHERN UNIVERSITY.

SATURDAY, June 28, 9 A. M.—Meeting of the Board of Trustees.
SUNDAY, June 29, 10.30 A. M.—Commencement Sermon by Rev. Felix R. Hill.
MONDAY, June 30, 10 A. M.—Prize Declamation. 8 P. M.—Exhibition of Belles Lettres Society.
TUESDAY, July 1, 10 A. M.—Annual Address before the Literary Societies, by Samuel W. Goode. 11 A. M.—Alumni Address, by Hon. Rufus K. Hall. 8 P. M.—Annual Exhibition of Clariosophic Society.
WEDNESDAY, July 2, 10 A. M.—Orations of Graduating Class. Baccalaureate Address. Conferring Degrees. 8 P. M.—Alumni Reunion.

I shall request on railroads. You are cordially invited to attend.

Yours truly, C. M. VERDEL, Sec.

DISTRICT CONFERENCES.

THE District Conference for Mobile district will begin July 3, 1879, at eight P. M., in St. Paul's Church, Mobile. Recording stewards' books of Quarterly Conference records must be brought to the meeting.

25 E. WADSWORTH, P. E.

The District Conference for Columbus District will convene at Crawfordville, July 3-7. Bishop Paine is expected. Recording Stewards, send list of delegates. JOS. D. NEWSOM.

JACKSON DISTRICT CONFERENCE will be held at Jackson, Mississippi, beginning on Thursday, July 10, at 9 A. M.

24 F. M. FEATHERSTUN, P. E.

THE District Conference of the Meridian district, Mississippi Conference, will meet at Lauderdale station on Friday morning, June 27, at nine o'clock.

24 R. J. JONES.

BY MISTAKE the district meeting for Homer district was published to be held May 29-30, when it is June 26-29.

23 J. H. STONE.

THE Camp-Meeting on Indian Village circuit will embrace the first Sabbath in October, commencing on Wednesday night, before an early candle light, at Jones' Camp Ground, three and a half miles east of Vernon, La. Ministers of the gospel are invited.

22 R. T. PARISH, P. C.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Cuba	June 21, 22
Greensboro	28, 29
Havana	July 1, 2
Forkland	5, 6
Belmont	26, 27
Newbern	Aug. 2, 3
Gainesville	9, 10
Green	16, 17
Gaston	23, 24
Butler	30, 31
	Sept. 6, 7

23 S. H. COX, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—THIRD ROUND.

Simsport circuit	Aug. 2, 3
Bayou Boeuf and Evergreen, at Big Cane	9, 10
Speed's Creek, at Solomon Hill	16, 17
Pineville and Cotile	23, 24
Monticello, at Salmon's	30, 31
Shelby circuit	Sept. 6, 7
Rapides, at camp-meeting	13, 14
Harrisonburg, at Dr. Simms's school house	20, 21
Centerville	27, 28
Columbia, at Wheeville House	29, 30
Arcadia	Oct. 4, 5

24 C. REES, P. E.

NEW ORLEANS DIS.—THIRD ROUND.

Algiers	June 7, 8
Bellsbank Avenue	14, 15
Morgan Street	July 5, 6
Felicity Street	12, 13
Carondelet Street	Aug. 2, 3
Plaquemine and Grand Point, at False River	9, 10
St. Charles Avenue	17
Baton Rouge	23
Lafourche	Sept. 6, 7

25 LINUS PARKER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Yazoo circuit	July 26, 27
Bayou Forest	Aug. 2, 3
Yazoo City station	3, 4
River Creek	9, 10
Tranquil circuit	9, 10
Brownsville circuit	16, 17
Jackson circuit	23, 24
Raymond Mission	23, 24
Madison circuit	30, 31
Marion circuit	30, 31
Canton circuit	Sept. 6, 7
Jackson station	6, 7
	13, 14

25 F. M. FEATHERSTUN, P. E.

BROOKHAVEN DIS.—THIRD ROUND.

Brookhaven	July 5, 6
Spring Ridge	12, 13
Hazlehurst	19, 20
Pisgah	26, 27
Crystal Springs	Aug. 2, 3
Pleasant Valley	9, 10
Mount Pleasant, at Georgetown circuit	16, 17
Meadville circuit	23, 24
Providence	30, 31
Goliath	Sept. 6, 7
Topisaw	13, 14
Ebenezer, at Bethel Hill mission	20, 21

District Conference at Crystal Springs, June 26.
20 Quarterly Conference Journals required.
Hemingway Camp Ground (Crystal Springs) meeting, July 4-6.
Providence Camp Meeting, August 28 to September 1.
The customary half fare privileges is hereby extended.
Drs. Linfield, Johnson and West, W. Barnes and J. V. Lincoln, Committee of Worship at Crystal Springs Camp Meeting. Dr. Watkins, Missionarian.

24 W. F. M. LINFIELD, P. E.

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—THIRD ROUND.

Decatur	June 14, 15
Trinity, at Trinity	21, 22
Courtland, at Ebenezer	28, 29
Leighton, at Spring Creek	July 5, 6
Russellville, at Russellville	12, 13
Littlesville, at Littlesville	19, 20
Mount Hope, at Bethel	26, 27
Moulton, at Moulton	Aug. 2, 3
Antioch, at Mount Zion	9, 10
Danville, at McKendree	16, 17
Harisell, at Chestnut Grove	23, 24
Somerville, at Gandy's Cove	30, 31

25 W. R. KIRK, P. E.

HUNTSVILLE DIST.—THIRD ROUND.

Huntsville station	June 5
Triana circuit	7, 8
Madison circuit	19, 20
Pelhamville circuit	21, 22
Paint Rock circuit	28, 29
Vienna circuit	July 2, 3
Maysville station	5, 6
Madison station	13
Athens station	15
Limestone circuit	16
Larkinsville circuit	19, 20
Scott-boro circuit	22
Stevenson circuit	24
Stevenson and Edgefield station	26, 27
Deposit circuit	29
New Market circuit	Aug. 2, 3

The District Conference will be held at Madison beginning July 10.

25 M. L. WHITTEN, P. E.

FLORENCE DIST.—THIRD ROUND.

Oakland circuit, at Canaan	June 14, 15
Tuscumbia station	18
Florence station	20
Cypress circuit, at Bethel Grove	21, 22
Shoal circuit, at Ebenezer	28, 29
Rodgersville circuit and Lexington mission, at Mount Bethel	July 5, 6
Leighville circuit, at Walnut Grove	12, 13
Waterloo circuit	19, 20
Chickasaw circuit	26, 27
Colbert mission	Aug. 2, 3
Rusleson mission	9, 10
Frankfort circuit	16, 17

24 R. A. TIMMONS, P. E.

TALLADEGA DIST.—THIRD ROUND.

Talladega circuit, at Owen's Springs	June 7, 8
Oxford circuit, at Center	14, 15
Alexandria circuit, at Weaver's	21, 22
Ohatchee circuit, at Ragan's	28, 29
Ball Play mission, at Taylor's	July 4
Cross Plains circuit, at Howell's	5, 6
Talladega station	12, 13
Cropwell circuit, at Horkey's	17
Fayetteville circuit, at Fayetteville	26, 27
Chandler's Springs circuit	Aug. 2, 3
Hargersville circuit, at Hargersville	9, 10

The District Conference will be held at Enon, fifteen miles west of Talladega, July 18-20.

24 ANSON WEST, P. E.

BIRMINGHAM DIST.—THIRD ROUND.

Oxmoor and Helena, at Oxmoor	June 28, 29
Tuscaloosa circuit, at Taylorville	July 5, 6
Coketon circuit, at Village Falls	12, 13
Blount Springs circuit, at Warrior	19, 20
Birmingham station	26, 26
Jonesboro circuit, at Pleasant Hill	Aug. 2, 3
Asheville circuit, at Springville	9, 10
New Castle circuit, at Piney Woods	16, 17
Montevallo station	23, 24
Murphrees Valley circuit	30, 31
Jones' Valley circuit	Sept. 6, 7
Montevallo circuit	13, 14
Cahaba mission	20, 21

The District Conference for Birmingham district will be held at Warrior, July 18-20. The Introductory Sermon will be preached at eleven o'clock A. M., Friday the eighteenth, by Rev. R. J. Wilson. Let all the preachers in charge come prepared to make full and complete reports from their respective charges. A full attendance is very much desired.

23 J. G. GURLEY, P. E.

LAFAYETTE DIST.—THIRD ROUND.

Dadeville circuit, at Camp Hill	May 31, June 1
Socapatoy circuit, at Soc Patoy	June 7, 8
Hatchett Creek mission, at North Reboboth	14, 15
Lafayette station	21, 22
Alexander City circuit, at Alexander City	28, 29
Louina circuit, at Hannary	July 5, 6
Pinkneyville circuit, at Union	12, 13
Fredonia circuit, at Rock Mills	19, 20
Widowee mission, at Bethlehem	26, 27
Abbeyville circuit, at Rogers's Chapel	Aug. 2, 3
Lineville circuit, at Mount Pleasant	9, 10
Oak Bowery circuit, at Midway	16, 17

The District Conference will be held at Alexander City, July 27-29. Sermon by W. T. Padillo on Thursday night the twenty-sixth.

23 JOHN H. STEVENSON, P. E.

The Japan Weekly Mail, of February 22, says: Matsumoto Bunkichi, the well-known merchant of the race-course at Negishi, has been condemned to ten years' penal servitude for lending a room to Chinamen for the purpose of smoking opium therein. The case was proved by several of the Kanagawa Ken policemen; and, further, the accused is said to have confessed his guilt at the Bluff police station. The sentence will appear to foreigners to be out of all proportion to the magnitude of the offense; but it was provided for by a law, the object and stern intention of which is that opium shall not be allowed to be smoked by any subject of the empire, or any one amenable to its jurisdiction.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public, and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Cyronic Rheumatism, Sore Throat, Chills, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 c. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Four Bottles, at $1.00, is warranted superior to any other, or NO PAY, for the cure of Colds, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 12 Murray street, New York.

"And the leaves of the tree were for the healing of the nations."—Rev. xxii, 2.

COCA BITTERS,

The Great South American Tonic.

The New Remedy made from the Leaves of the South American Coca Plant.

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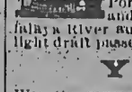
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HASTE NOT, REST NOT.

Without haste! without rest!
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm and sunshine guide it well!
Heed not flowers that round thee bloom;
Bear it onward to the tomb.

Haste not! let no thoughtless heed
Mar for aye the spirit's speed;
Ponder well and know the right;
Onward then with all thy might;
Haste not! years can ne'er atone
For one reckless action done.

Rest not! life is sweeping by,
Go and dare before you die—
Something mighty and sublime
Leave behind and conquer time!
Glorious 'tis to live for aye,
When these forms have passed away.

Haste not! Rest not! Calmly wait,
Meekly bear the storms of fate!
Duty be thy proper guide—
Do the right, whate'er betide!
Haste not! Rest not! Conflicts past,
God shall crown thy work at last.

—From the German of Goethe.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, June 18—The Mississippi River improvement commission bill was taken up in the senate.

The Mississippi River improvement Commission bill was passed with the Senate amendments providing that the commission shall consist of seven members—three from the Engineer Corps, one from the Coast and Geodetic Survey, and three from civil life; two of the latter to be civil engineers.

GALVESTON, June 18.—To morrow's News will publish the following specials;

The report of Negrete's pronunciamento against Diaz has been confirmed. Gov Diaz Gutierrez, of San Luis Potosi, has been killed by revolutionists. All mails in the interior of Mexico are interrupted. All newspapers in Monterey except the official journal, have been forced to suspend. Gen. Trevino is expected to pronounce soon. Naranjo, in Lampasas, is organizing against Diaz.

BROWNSVILLE, June 18—A dispatch from Saltillo says: The Governor of Nueva Leona was killed by revolutionists in Saltillo yesterday.

SNOW HILL, June 19. Judge Allison pronounced sentence upon Miss Dyer, this afternoon, for the killing of Miss Hearn. In view of the prisoner's previous good character, and the recommendation of the jury to mercy, the court remitted the imprisonment, and simply sentenced her to pay the maximum fine prescribed by law namely, $500.

MOBILE, June 20—The loss of last night's fire is about $175,000. Insurance on stock and buildings amounts to $123,475, of which Mobile companies lose $20,825.

ROCHESTER, June 20.—Prof. Swift discovered a new comet at 1 o'clock this morning in the constellation Perseus, right ascension two minutes thirty seconds, declination north 55 degrees.

WASHINGTON, June 21.—The Senate Committee on Privileges and Elections was authorized to appoint a sub-committee to sit during the recess and continue the Spofford-Kellogg investigation.

The President to-day signed the legislative appropriation bill.

The debate continued on the army bill until 1:30 A. M., when it was finally passed by a vote of yeas 33, nays 19; a party vote, except that Senator Burnside voted nye.

At 2 A. M. the Senate adjourned.

The report of the conference committee on the disagreeing vote of the two houses on the judicial expenses bill was taken up and adopted by a party vote.

ATLANTA, June 21 Judge Hillyer, after argument upon nineteen assignments of error in the case of Cox convicted of the murder of Alston, said he discovered no error in the record, and was bound to refuse the motion for a new trial. Defendant excepted, and the case goes to the Supreme Court in September.

Dr. Clark, editor of the Methodist Record, of Pittsburg, Pa. is here dangerously ill. He was the paternal messenger to the last General Conference in this city. Gov. Colquitt is having him cared for at the Executive Mansion. His recovery is not expected.

WASHINGTON, June 22. Representative Whitthorne, of Tennessee, has forwarded to Representative Gaddis, of Virginia, chairman of the House Committee on Education and Labor, a communication relating to the propriety of the proposed investigation into the causes of the recent colored exodus. After a general review of the relations between the slave-holders and the slaves, Mr. Whitthorne proceeds to consider the changes brought about in the South by the war, especially those relating to financial prosperity, and says that the losses on farm property alone, from 1860 to 1870, aggregated $771,000,000. When to these are added losses on bonds, horses, cattle, mills, manufacturing establishments and so forth, the amount is swelled to billions. With this burden the eight millions of whites of the South came out of the war, while the black race, suddenly emancipated and having no means of support except the unskilled labor of their hands, were left with scant protection against starvation, vice and crimes.

Mr. Whitthorne then considers the alleged ill-treatment of the colored race in the South since the war, and especially the alleged failure of white employers to give their colored laborers just and adequate compensation for their services. He shows that industry has revived in the South since 1865 and value of labor increased. From 1869 to 1878 there has been an increase of more than three million head of cattle and swine. During the last eight years six million more bales of cotton have been produced than were produced in eight years ending with 1861. In 1871 there were only seven and a half million acres of cotton cultivated, while in 1878 there were more that twelve millions. The gross earnings of Southern railroads are now in round numbers $43,000,000 per annum and there has been a decided increase in the growth of manufacturing industries.

Mr. Whitthorne then gives statistics showing that while farm laborers in the Northern and Western States are paid at the rate of $7 per capita of population, compensation of the same class of laborers in the South exceeds $10 per capita. The Southern States, with a population of 9,000,000, pay nearly $93,000,000 for labor, while the Northern States, with a population of 15,000,000, pay less than $115,000,000. In view of the facts, Mr. Whitthorne says, it cannot be asserted that the Southern laborer is not adequately paid or that he has any good reason to leave his birth place.

He says further that "It is believed by many that upon a thorough examination of the facts, this exodus movement will be shown to have its origin in speculation in Kansas railroad lands, to which a portion of the freedmen's money, through the Freedmen's Bank, was first dedicated, and that parties who aided in the robbery of that institution conceived there were millions in tempting its depositors and their race to become occupants of land upon which they held mortgage bonds. I feel sure that when all the truth is known it will be seen that both races have suffered from the madness and craft of politicians, and that the people of the Southern States in Christian civilization which, whilst it enriches mankind, is just and generous to all within its influence. It only asks to be judged in that charity which speaks in love and asks only the observance of that decree: That with whatsoever judgment ye would be judged, judge ye. If for such a purpose and in such a spirit investigation is sought, it should be had, but if not I am and will be first to ask you to have none of it."

FOREIGN.

KOENIGSBERG, June 17.—Prof. Johann Karl Friedrich Rosenkrantz, the eminent philosopher, is dead.

ROME, June 17.—The Capitale declares that eighteen persons were killed in recent riots at Calathano, in Sicily, and sixty wounded. Seventy arrests were made.

LONDON, June 17.—The Daily News's correspondent at Vienna reports that fresh inundations have taken place in Galicia, Silesia and Hungary. Half the town of Troppau, in Austrian Silesia, has been submerged. The hay harvest has been destroyed. Seven iron bridges have been demolished, and the Danube is still rising.

MESSINA, June 17. Continued shocks of earthquakes, attributed to the action of Mount Etna, have occurred near Santa Venere and Gland Guarnia, with the destruction of buildings and some loss of life.

ALGIERS, July 17 The column of troops which left Batla, in the province of Constantine, yesterday encountered 600 insurgents occupying a defile in Onetouba Hills. They were dislodged by artillery and the troops occupied their positions. The column continues its march to Medina.

ROME, June 18 There was a violent earthquake yesterday near the town of Acl, in Sicily, seven miles northeast of Catina. Five villages in the vicinity were wholly destroyed, ten persons killed and several injured. The inhabitants of the district all encamped en masse.

LONDON, June 19. A Reuter dispatch from Cape Town, dated June 4, via Madeira, today states that Prince Louis Napoleon, Prince Imperial of France, accompanied by other officers, left Col. Wood's camp to reconnoitre. The party dismounted in a meadow field, when the enemy crept upon them and killed the Prince. His body was recovered.

MADRID, June 19 A Socialist conspiracy has been discovered at San Miguel. Seven of the conspirators have been imprisoned and a list of their accomplices seized.

In debate in the Cortes on the speech from the throne, Premier Campos stated that the government fully intended to settle the Cuban question, and would pursue a conciliatory policy towards Cuba. He considered it impossible to abolish slavery immediately. The address was adopted with 149 yeas to 11 nays.

PANAMA, June 19. Peruvian advices state: Bolivia will have 20,000 men under arms, mostly disciplined soldiers on the 15th. A division numbering 1300 men left for Arica in three trains, commanded by Gen. Carlos De Villegas. This force will march to Iniquique, Arica, batteries are now in position to make an effective resistance. The morale and discipline of the Bolivian army is worthy of all praise. Speculations as to the Argentine Republic taking part in the struggle between Chilli and Peru may now be considered at an end, as the neutrality of that Republic has been officially declared.

PARIS, June 21. The Gazette De France says that before starting for Zululand, the Prince Imperial made a will appointing Prince Victor, eldest son of Prince Napoleon, his heir.

LONDON, June 23. A dispatch to the Post from Berlin reports that Field Marshal Von Manteuffel will be proclaimed Governor of Alsace-Lorraine.

The correspondent of the Standard at Jaffa reports that complete anarchy prevails in Southern Epirus.

Dispatches from Alexandria state that the Sultan leaves the Khedive full liberty of action; also that Austria and Germany will demand either his abdication or full payment of all his creditors.

He is making an effort to pay, hoping thus to gain the support of those powers.

The Times' Berlin dispatch announces that in consequence of raids in Kulda Territory by Chinese soldiers, who are ravaging the country with fire and sword, a large Russian expedition will soon be dispatched thither. As the raiders are likely to receive the support of the Chinese Government, war may follow.

LONDON, June 23. A telegram from Callao states that the Peruvian ironclad Huascar has bombarded Antofogasta and captured two Chilian transports. The Chilian man-of-war Cavadonga (wooden) has stranded. There has been a decisive engagement between the Huascar and two Chilian ironclads.

FIELD NOTES.

MISSISSIPPI.

BLACK HAWK, Miss., June 13.—The commencement exercises of the District High School, at this place, occurred June 8-10. The sermon was preached by the Rev. J. D. Cameron, of Holly Springs, from Psalms viii, 3, 4. A very able discourse. During the exercises at the school addresses were given by the Revs. K. A. Jones, J. F. Markham, A. P. Sage and others. Two young ladies, having completed the course of study, received diplomas. Miss Mattie Jones and Miss Willie Glenn. Master Mimms Stone was awarded a silver medal for oratory, and Miss Annie Lloyd Strear one for elocution. The next term opens September 1. For catalogue and all information address the principal, E. W. Tarrant, A. M., as above. Truly,

JOSEPH S. OAKLEY.

CANTON, Miss., June 15.—I have just learned by telegram, from Sister Montgomery, that Rev. H. H. Montgomery died this morning at three o'clock, at Castillion Springs, Holmes county, Miss., where he had gone to recuperate his failing health. Another one of our leaders is gone. He has been a member of the Mississippi Conference many years. Yours,

R. D. NORSWORTHY.

MOUNT CARMEL, Miss., June 15.—I am glad to say to you that we are getting along smoothly and pleasantly on Buffalo circuit. Congregations large. Finances well up. We have a committee of ladies appointed at each church to raise the missionary fund. These committees are all at work, and, I think, will raise the full amount. Remarkably healthy here now. Crop prospects fine, rather late, but looking well generally, and in fine order. Negroes quiet; working well; very few have left Wilkinson county.

W. W. SIMMONS, P. C.

HAZLEHURST, Miss., June 16.—The Bayou Pierre circuit is in Copiah county; is composed of six organized churches, with other occasional appointments. Hazlehurst is the trading point of most of my charge, and the most accessible point to all the churches. We have six Sunday-schools. The circuit has no parsonage. Do not know that they are ready to build; have made a move in that direction.

S. R. YOUNG.

VAIDEN, Miss., June 16.—The annual commencement of Yazoo District High School, located at Black Hawk, Miss., under the presidency of Prof. E. W. Tarrant, was held June 8-10. The public examination of the students was highly satisfactory. The exhibition and concert were quite entertaining to the large audiences who witnessed them. This school is prosperous under the management of Prof. Tarrant and his able corps of assistants. Country healthy. Crops good.

A. P. SAGE.

BROOKHAVEN, Miss., June 17.—The church in Wesson is prospering. We have just closed a meeting there of two weeks' duration. Our congregations were large, attentive and serious. Our large new church was frequently insufficient to accommodate the people who attended the services. Bros. Howard and Young assisted me. We baptized twelve, and received sixteen into full communion. Three candidates await baptism and reception.

W. B. LEWIS.

KOSCIUSKO, Miss., June 20.—We have just closed a meeting here of three weeks' continuance, which was in every way a success. The Lord was with us in power, convicting sinners, converting mourners, and blessing His people. There were about thirty-five conversions, nineteen of whom united with our church; others will join. We are indebted to Bro. R. D. Norsworthy for faithful services rendered the first week.

R. P. MITCHELL.

LOUISIANA.

COUSHATTA, La., June 12.—We are in the midst of a terrible drouth; no rain for nearly six weeks; corn almost ruined; health good; the spiritual condition generally good; Sabbath-schools good; our church at this place is secured; $630 cash in hand, and seven or eight hundred on subscription; our agent in your city brought from there $380 cash, for which we feel grateful to them; we will commence the church soon.

Your brother,

W. D. STAYTON.

KEACHIE, La., June 13.—Reached home yesterday from Natchitoches; left Bro. Hough very low on the tenth instant; very little hopes of his recovery; to-day is Baptist commencement; one graduate this year; we hope to be ready to dedicate our church in Keachie on the first Sabbath in August. R. H. Read, of Sherman, Texas, will, D. V., preach our sermon. It is very dry; corn is injured considerably; very little sickness; am doing very well on my circuit.

G. M. LIVERMAN.

NATCHITOCHES CIRCUIT, La., June 14.—We are being sustained on our work; have four organizations; about 100 members, and 500 hearers. We are trying to build up the Sabbath-school work. The membership on our work is not in best condition, but improving. Crops are not very good. Health not good, but improving. Yours,

R. M. BLOCKER.

HOMER, La., June 14. The examination is progressing at the college. President Smith is very popular as a teacher, and promises more for the college than any one who has been connected with the school during my residence here. The particulars of the examination we will give in our report. We are suffering from the effects of a protracted drought. A good deal of sickness.

J. A. PARKER.

NEW IBERIA, La., June 17.—Please acknowledge in you paper the receipt of $5, in answer to an appeal in the CHRISTIAN ADVOCATE, for French mission, from I. M. Dantzler, Moss Point, Miss. Many thanks. Work still prospering; eleven more have joined; total, twenty-seven. One man has given the land for a church, and all promise to work and set it up when lumber sufficient has either been given or bought. A great stir at Isle aux Cannes; persecution, but also additions and blessings.

W. J. PICOT, Missionary.

EAST FELICIANA, La., June 19.—The good work still goes on on East Feliciana circuit, Mississippi Conference. We have just closed a meeting at Pine Grove Church, of ten days' duration, resulting gloriously. Results already seen are six conversions, four accessions, three family altars erected, and an increase of spirituality among the older members of the church. We are trying to revive class-meetings, with favorable indications of success. Crop prospects flattering. Laborers quiet.

IRA B. ROBERTSON, P. C.

ALABAMA.

FRANKFORT CIRCUIT, Ala., June 12.—Our second quarterly meeting of this circuit, June 8-9, was a "time of refreshing from the presence of the Lord." Our presiding elder, Bro. Timmons, was with us in the spirit of the Master. Our people love him. Our people are improving financially. They are paying off some of the collections. I think we will pay out in full this year. The health of our county is good. Crops are looking well; wheat good; weather seasonable. Your brother,

C. C. O'NEAL, P. C.

PIKEVILLE, Ala., June 17.—We are moving along smoothly on Pikeville mission. The times are hard, but we expect to raise $50 for the missionary cause. Have that amount in good subscription; not done yet. We have five Sunday schools, all doing well. The school at Pikeville bids fair to be the best in the county. Quarterage very low. Prospects for revivals good.

G. M. G. RUNKIN, P. C.

RUTLEDGE, Ala., June 20.—The Rutledge circuit has ten churches, 634 members, ten Sunday-schools, with an increase of more than one hundred pupils over last year. The spiritual condition of the circuit is tolerably good. Class meetings are gaining favor. We have bought a parsonage in Rutledge, and hope to pay for it this year. We are now engaged in establishing a camp-ground on the circuit. We have been out to-day examining grounds for the same. Fine gushing springs of pure water, with beautiful grounds upon which to build; half mile from saw mill, and only two miles from town. Very easy of access.

WM. B. OWENS.

MISCELLANEOUS.

LONGVIEW, Texas, June 5.—Orange is a progressive young city; the great lumber depot of the exhaustless supply upon the waters of the Sabine river, the present terminus east of the New Orleans and Texas Railroad. This great thoroughfare is progressing to completion rapidly; will bear a tide of emigration into this *terra incognita*; heretofore a portion of that small belt of the earth's surface adapted to the growth of the orange, lemon and banana; rich alluvial soil mixed with seashell from two to four feet in depth, to be had in the immediate vicinity of Orange and the railroad at from $2 50 to $4 per acre; the rapid development of this fine region assured.

H. M. HOOTH.

DOWNEY CITY, Cal., June 9.—The Southern Pacific College, built by the Christian Church at this place, has just passed into the hands of Rev. C. B. Riddick, D. D. (Southern Methodist.) The doctor's large success here, during the last four years, gives as guaranty of large success in the control of the college. Cost of college building, $15,000. Religious interests, though not up to the desired point, are thought by pastors to be improving.

S. M. ADAMS.

DOWNEY CITY, Cal., June 9.—During the last fortnight incendiarism has been quite rife in El Monte, in this county. The barns and hay sheds of Hon. A. Ellis, and the corn crib of Mr. Baldwin, were burned. Loss probably $3,500. Insurance, $2,000. Our honore harvest thieves are now making us their annual visit. Last week fourteen horses were stolen in the county, and six fine mules, from one ranch. Political atmosphere growing warm. Four parties in the field.

S. M. ADAMS.

STEPHENVILLE, Texas, June 9.—This town has been refreshed by a visit from the Rev. Dr. Young, State lecturer of the "United Friends of Temperance," which resulted in the organization of a council with forty-two members. The doctor preached at the Methodist Church on Sunday morning to a large congregation, and organized a band of Hope. He reports great success in his recent tour. Local option is the result of his visits in many places. Dr. Rubison, the local Methodist minister, continues to do good service in the temperance cause.

S. FRANK.

SAN JOSE, Cal., June 10.—San Jose (pronounced San Ho-za,) is situated forty-eight miles south of San Francisco, with a population of 18,000, the garden spot of California, noted for its public schools, churches, and the refinement and intelligence of its citizens. Rev. H. B. Avery, pr acher in charge of the Methodist Episcopal Church, South, a native of Tennessee, a devoted minister and plans and exemplary, and much esteemed by his congregation. Truly it may be said of him: he works for the Master. We are in a revival now, and prayers are offered daily at twelve o'clock, and sermon at night.

W. SMITH.

STEPHENVILLE, Texas, June 18.—This county has been suffering for rain, but on Sunday last we had a good shower, which refreshed everything very much. Further west the drought has materially injured the crops. The prospects here for a crop are very good. This is a beautiful country, high and rolling, interspersed with wood and prairie, and is noted for its picturesque scenery. Heretofore it was almost exclusively a stock country, but of late years people have turned their attention principally to the farming interest.

Yours,

S. FRANK.

Distributor of Church Literature.

MR. EDITOR: At the last session of the Alabama Conference the Rev. J. M. Scott was appointed "Sunday-school agent and distributor of church literature." The work embraced in the second clause of this appointment is a step forward and a step in the right direction. The destitution of "church literature" among our people is alarming. This is true whether we speak of religious periodicals or religious books. This may be an age of reading, and a large number of our people may be a reading people; but *what do they read?* To one who has investigated this question closely, the answer thereto is fearfully alarming. That the whole land is flooded with a literature which is anti-religious no observing person will call in question. That a large class of our people spend $10 for this kind of reading matter, when they spend $1 for church literature, is a fact equally patent to every observing person. If the money invested annually in secular newspapers and fashion monthlies and quarterlies, by our people, was spent for "church literature" every church paper, and the great Southern Methodist Publishing House, would not only live, but pay a fine per cent on the capital invested. In addition to the vast sum paid for periodicals, there are thousands upon thousands of dollars invested in books, the reading of which tends to anything else rather than godliness.

There may be many reasons for this state of things, but I call attention to only two. First, the want of a taste, or appetite for such reading as "church literature" contains. Parents have supplied their children with a class of reading that has developed a taste that finds nothing palatable in religious literature. Thus have things gone on, from generation to generation, until we have a large class in our church who never think of subscribing for a church paper, or buying a standard religious book. Hence the ignorance we so often find among our people in reference to Methodist doctrine, polity and nomenclature. Take one illustration. I had a family in my charge once in whose home there were no religious books, and across whose threshold no church paper had ever made its weekly visits. The father was well to do in this world's goods. Of course he educated his daughters; had one of those daughters, who had graduated with distinction, was so ignorant of church nomenclature that she did not know the meaning of the word *parsonage*.

This want of taste for religious literature, and the cultivation of an appetite basic in keeping with that naturalistic position of the human heart to love darkness rather than light. Take another illustration. Some years ago a backsliden Methodist went to hear a Universalist—such a gospel was very soothing to his troubled conscience he openly avowed his adherence to that faith. But, in order that he might become established in the doctrine, and be able to defend his new faith, he immediately invested $45 in the standard books of that church. Yet, notwithstanding he had been a Methodist for years, he had never bought a single religious book, much less a Discipline and a set of our standard works.

The presence of so much useless, frivolous and vicious literature among our people, and the destitution of religious literature, may be accounted for, secondly, by considering the methods used to dissominate both. In this, as in other things, the children of this world are wiser than the children of light. There are ten agents in the field circulating a literature that is either frivolous or vicious, where there is one agent circulating church literature. The people in the main want something to read, and the most of them have the money to pay for any paper or book they want, but the agent who goes to the homes of the people, who puts the book or paper in their hands, is the agent who will flood the land with the literature he proposes to sell. As a rule, our church literature must be *carried to the people*. We may advertise, may call attention to this paper or that book, but the way to get a subscriber for the one, or to sell the other, is to go to the man, lay the book or the paper before him, let him and his family see and examine for themselves. There is a magic power in the organ of vision and in the sense of touch.

Bro. Scott is doing a good work. He confines himself to the "distribution of church literature;" that is, he deals in no other kind. He is selling a good many of our standard theological works to our laymen. Every book he sells will put a moral power at work in that family.

Bro. Scott is also aiding the Sunday-school cause wherever he goes by lecturing on the subject, and supplying the schools with our literature. I bespeak for him a hearty co-operation on the part of all the preachers in whose pastoral charges he may come. Remember, brethren, that Bro. Scott is doing the work to which he was appointed by the church, and he is doing it faithfully in the fear of God. While we, as preachers, may do a great deal in the way of circulating the literature of the church, yet there is so much destitution it takes so much time and no small amount of capital to supply this destitution that we had better call for several more agents to be appointed to this work than to discourage the one already in the field.

Moreover, by a special arrangement with our book agent, Mr. McFerrin, Bro. Scott can supply every preacher, who has the capital to enter this work, with books as cheap as he can get them from Nashville. So, when he comes to your work, if you have the time and the means to supply your people, Bro. Scott will gladly supply you, and pass on into the regions beyond. So give him a hearty welcome, and a word of cheer. Tell the people that he was appointed to this work by the Bishop, and that the books he sells are endorsed by the church.

The time has come when we, as a church, must supply our people with our literature. If need be, let us put other agents in the field. In the meantime let every pastor do what he can to circulate our church papers, and to supply the people with good religious books.

J. M. HOLLAND.

Young Men's Christian Association.

MOBILE, June 2, 1879.

After some months of patient and careful work, the Young Men's Christian Association of Mobile came recently before the public and made an appeal to the citizens for money. The response was such as to encourage the Association to go on without hesitation in its work.

This success and the implied endorsement of the Association, in liberal contributions, by some of our very best citizens, has caused a discussion by others of its claims, and inquiry as to the necessity for the existence of such an institution among us.

The Association is positively religious in its character. It proposes to work with and for the church. It will avoid the assumption of any prerogative or privilege that belongs specially to the church. See articles of the Constitution below. It is purely local in its nature and operations. From the character of its organism it cannot be controlled by other similar organizations. It is independent of every other body except the churches to which its members belong. It asks from them sympathy, counsel and moral support.

The objects of the Association are—the religious training of young persons, their intellectual and moral improvement and development, to provide pleasant and attractive place of resort, and to establish among them a community of interest and feeling that will be a moral support to them in their lives as Christians. They will, in connection with the efforts of our churches, endeavor to win, attract and persuade young people of all classes and both sexes to a religious life.

Very abundant religious privileges are in the reach of all in this community. The church has access to the public through its ministry twice every Sabbath, through its Sabbath Schools once, and once in some churches twice; during the week, services, for the most part purely devotional are held. The whole time of the ministry is and ought to be taken up with religious duty and instruction. The churches in their assemblies are engaged in the worship of God and in receiving instruction from His word. No time is or can be spared from such occupations for instruction in what is purely intellectual and moral. Science, art and literature must be left for the time of consideration when men worship God or pursue others to His worship.

No one church can, while attending to its own special duties, establish a system of moral and intellectual instruction of such as will be attractive and beneficial, and in agreement with its spiritual teachings, to the young. It is in the power of the membership of the churches to establish and foster such institutions as not forgetting for a moment the paramount interests of the soul, will labor to improve the minds and cultivate the tastes of young people. Through such agencies it can attract the young from frivolous and exciting amusements to more satisfying recreation within reach of religious influences. It is too much to expect that our young people will at our bidding sit down to study treatises and read dry miscellany during the few hours they have for recreation. Literary tastes have been little cultivated here. Patient and costly effort is needed to develope them. They are doubtless as pure and refined as those of any other people.

It is a testimonial to the worth of our young men and women that, though all the recreation afforded them is in the shape of strong excitements and frivolous amusements, they retain and uphold the character, traditional to our country, of high toned refinement and gentility. They deserve the respect and sympathy and love we bestow on them. They are entitled to the benefits to be derived from our most strenuous efforts for their intellectual improvement and the cultivation of their refined tastes.

More than all, we owe them everything in the way of counsel, advice and instruction, combined with healthy and beneficial amusement that will keep them within the bounds of Christian influence, so that by the blessing of God on our efforts they may be led to Christ. The aim of the Association is to discharge these duties. Your sympathy and support are solicited.

ALFRED C. HERRAN, Gen. Sec.

EXTRACTS FROM THE CONSTITUTION.

ART. VI., SEC. 1. The Advisory Committee shall consist of the Pastors of the churches represented in the Association (at present Rev. J. B. Burgett, D. D.; Rev. Henry D. Moore and Rev. W. H. Richardson). They shall have access to all records, and have a right to introduce measures or report for or against any measure introduced. They shall appoint their own chairman, and meet as they may agree among themselves.

ART. VIII., SEC. 4. No member of this Association shall in the name of the Association, hold any religious services, or engage in any religious enterprise which is disapproved by the Advisory Committee.

ART. VIII., SEC. 1. This Association shall neither aid nor countenance persons who are not Ministers of the Gospel in conducting religious services or enterprises in such a manner as to encroach upon the prerogatives of ordained ministers.

Good words and actions are those which are pleasing to God, and which He gives us grace to speak and do." And a good man, or woman, or child, is one who tries to please God, to love and fear and obey Him, and to be like His beloved Son, our Saviour.

The Christian Advocate.

THURSDAY, JUNE 26, 1879.

For the New Orleans Christian Advocate.

TO THE NEWLY DEAD.

BY TRANSIENT.

Farewell! farewell! thou 'rt gone, thou 'rt gone, far hence!
The doors and lattice of thy thought and sense,
Against our tenderest plea, our keenest cry,
Are shut and barred, and dead their keepers lie!
And never more thy tuneful lips will play
To the sweet airs of sympathy for aye.
Thy boundless love has spent its meed of breath—
Thou 'rt ours no more; thou 'rt claimed of God and Death!
Yet warm around thy heart the ou hers thrill,
Their parting cheer thy lips are smiling still;
And still the faithful air, with sounding spell,
Murmurs the echo of thy last farewell!
Oh! life and death at one with thee abide;
Two worlds meet at thy couch; and we beside,
We see Eternity's o'er rushing tide!
And thou art fair—not that each feature lies
Calm at the touch of Death; and thy sad eyes,
To tears born, have done their task, and close
Forever to the flow of earthly woes;
Not that thy hands, no more to service pressed,
Have fallen into the mould of delicate rest;
And every rage of life withdrawn its sign—
Ah, no! a holier beauty far is thine,
A halo fair; and whence, whence doth it shine?
No sunbeam lights thine eye, thy ringlet glints;
No pulsing air thy feature moulds or tints;
Blanched are the rose buds on thy cheek, an vein
Shall spread them into vermeil bloom again;
No more with buoyant grace thy form is rife—
Thy marvelous beauty comes of earth nor life!
But say! thy spirit, in the eternal light,
In the celestial guise and garnish bright,
Awhile, with faithful fondness, do 'tarry
Beside the relic of its mortal day,
Lending this beauty to the heavee allied,
A reflex of the lingering glorified?
And who is he, the power that claimeth thee?
We call him Death and shrink—but who is he?
Though seven fold darkness be his guise, and though
Secret and Dread his name, he is no foe!
So kind he bears thee in his viewless arms!
So calm he soothes us in our wild alarms!
Is he an angel from the brightest heaveo,
The kindliest ministrant to Christians given,
To rend the weary manacles of clay,
And ope the latt'ce of eternal day?
Yes! in the rest that sanctifies thloo eye,
The calm that lulls thy lips, we meet reply:
We will not tremble then, we will not fear,
What time he calls us from our sorrows hore,
And points us upward to our Heavenly goal,
And bids us try the plulons of the soul.

Buried Beneath the Rubbish.

Sisters! friends! let us not bury our talents beneath our household cares and other labors. Let us not fold them away in a napkin, but consecrate them to the use of every good and noble purpose; for to us belongs the important task of molding the minds of our little ones, and a mother's influence can be of untold weight either for good or ill.

So let us struggle on, though we may meet with many disappointments; for it is by trials and sufferings we are purified. With weary footsteps and aching hearts we often feel as if our burthens are greater than we can bear; and oh! the bitter wail of anguish that rises to a mother's lips for the little forms that have passed away in their sweet innocence. O murmur not, for by faith we may be enabled to see the bow of promise sent by a Heavenly Father's love to gild the darkest hour and the sable gloom of adversity, only to teach us to rely on His protecting care. Let us faint not, but pray to Him for strength to perform the various duties devolving upon us, for it is a sweet task of love to guide our children through the fair fields of knowledge, and cull for them some of the choice buds; to bloom and adorn their youthful minds when we perhaps are in the silent tomb. How sweet the reflection to think that they will always remember "My mother taught me so;" for a mother's memory may be like a white-winged messenger robed with love, to win the wanderer back to the path of duty.

Remember we have the promise of the Bible, that if we "train up a child in the way he should go; when he is old he will not depart from it." O how important for us to teach them to call upon their "Creator in the days of their youth," and guide them to the fountain of truth and happiness—to that Book of books, the Holy Bible—and slake their youthful thirst with draughts from its soul soothing waters. Their homage will be as sweet incense, and brighten the hours of riper years; for to be truly great they must be good.

Let us weary not, but let duty be our watchword; and though ours is not the flowery path of ease, still with brave hearts let us soar for those elysian fields, there to receive the crown whose fair flowers never fade, but bloom in eternal sunshine; and may the beacon that guides us to our heavenly home be the mild rays of the Star of Bethlehem.

THE ITINERANT'S WIFE.

BLACK RIVER, LA., 1879.

Note by the Editor.—The above was published by us in 1874, and was written by Mrs. Helen Foster Wailes, whose obituary appears in the present number of the ADVOCATE. And by it, she being dead, yet speaketh.

From the Work.

THE NEW CHURCH IN NATCHITOCHES, LOUISIANA.

MR. EDITOR: On the first day of June the new Methodist Church in the town of Natchitoches, La., was dedicated by Rev. Christian Keener, presiding elder of Alexandria district.

Rev. J. B. Walker, of New Orleans, had the honors of this dedication service, being chosen by the pastor to deliver the dedication sermon, his not being present, owing to delay of the boat, saved him the labor, but not the honor, for the congregation, never having seen Rev. Dr. Walker, were none the wiser when the pulpit was filled by another, also a stranger to them. The charm, however, was broken by the arrival of the doctor "*in propria persona*," and by his preaching at night, to the edification and delight of all who heard. It was too late for regrets, for the collection had been raised and the church dedicated. We heard several comments on the two sermons—Dr. Walker's morning sermon and evening sermon. There was considerable surprise manifested when the truth came out. The only sufferers were the disappointed.

The church is a beautiful, well situated building, and one of the best improvements in the town for the last quarter of a century. It is under the blessings of God, the result of the faithful work of one man—Rev. Thomas J. Hough. I find that all great works are inaugurated, carried on and completed on this one man principle. The world is redeemed by one man—Jesus Christ. There it stands a great sermon to all who see it, and know the history of the church's struggles in this grim old town, the stronghold once of Catholicism and infidelity. It may be his first great sermon and it may be his last, for a mysterious Providence has stricken our brother and laid him upon a bed of sickness, at the very moment when his presence seemed to be necessary to the completion of the work. Bro. Hough has been sick for some two months, and confined to his bed for the last thirty days, suffering under general prostration. The evening before the dedication he had a stroke of paralysis, which, we thought, was the final summons to a more glorious work and higher service of his Lord, but he rallied from the stroke sufficiently to talk and converse with his friends. His situation, up to the time of our leaving, was quite critical. His friends and brethren were watching, hoping and praying for his recovery, and that he might be saved to the church, which could so ill spare him in this hour of its triumph and need.

Bro. Hough himself is calmly waiting on God with a full, strong faith. His mind, though clouded and unable to grasp many things, is clear and strong in its apprehension of spiritual things—delighting in prayer and the word of God. The hand of disease has not weakened his faith's hold on God. We left Bro. Liverman with him, and wait anxiously some news of his present condition.

The collection amounted to the sum of $560, leaving a balance still due on the church. The whole cost being something more than $4000.

C. KEENER.

GREENSBORO DISTRICT, ALABAMA CONFERENCE.

MR. EDITOR: Your field notes, many of them, remind me of the advertisements of patent medicines—tell of all the cures, but say nothing of the deaths. These good brethren tell of all the good, but say but little of the bad. Perhaps this is best. It is gratifying and encouraging to know of any good anywhere, and pastors and godly brethren should restore the weak and halting to the spirit of quiet meekness, telling the errors of their faults between themselves, and not give occasion to the ungodly to speak evil of the church of God. I think it would be a blessing to the cause of Christ if every pastor was required to furnish quarterly reports for publication. Then one portion of the church would know what the other portion was doing, and all would be provoked to good works. Your new publisher is evidently a man of snap and enterprise. The preachers feel the impulse of his wise business arrangements, and are doing, in most instances, their utmost to enlarge the patronage of the ADVOCATE.

Greensboro district, Alabama Conference, reports the following good things: Eutaw repairs and remodels her church house. Money all raised without suppers or fairs, or dramatic performances. Greensboro proposes to repair, and perhaps remodel her church house; expect every dollar to accomplish the work to be given by the church and a generous public. Mount Carmel, on the Newbern circuit, will build a new house. Seven hundred dollars raised at last quarterly meeting, and five or six hundred more will be added. York Station, on the Cuba circuit, has $500 subscribed to build a new church house, and will secure enough, doubtless, to erect a nice house. Sumptervllle, on the Gainesville circuit, will repair and perhaps remodel their house soon. Livingston will repair and perhaps move their building nearer the center of the town.

Earnest efforts are being made by the pastors to build or buy parsonages on the Gainesville, Greene, Butler and Newbern circuits.

Indications of revival pretty general on the work. Pastors all at their posts, and hopeful of success.

S. H. COX.

FORKLAND, ALABAMA.

MR. EDITOR: I am happy to inform you that the Forkland circuit is improving spiritually. Better congregations at all the appointments than the two previous years. Two flourishing Sunday-schools. One prayer meeting kept up at Forkland. Three appointments on the work, and three excellent church buildings, all in good repair. The parsonage needs a good deal of repair. We have suffered much from sickness. Lost two of our prominent female members—Sisters Annie Bird and Cornelia Taylor. They are missed much in the church and community. We have an appreciative, refined people on the entire circuit. We have a very small white population. The entire membership of the circuit is 82, and they are assessed: For preachers in charge, $600, and the Conference assess added, makes the tax heavy for the membership; but I never hear any complaint. This is one of the finest farming sections of the State. Crops are looking well. Bishop Wilmer preached here on the first of June; confirmed a class of ten; created quite a sensation. They have organized a Sunday-school, and arranging to build a church in Forkland.

Most respectfully,

D. J. WRIGHT.

JUNE 10, 1879.

SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

MR EDITOR: The Seashore District Conference of the Mississippi Annual Conference met at Pearlington, Friday, June 13, 1879, at nine A. M. Rev. John A. Ellis, presiding elder, in the chair. Bishop Keener arrived during the day, and presided over the Conference during the session. Rev. Linus Parker, D. D., editor of our ADVOCATE, was with us, representing the interest of the paper, Rev. J. A. Ivy was also with us, representing the Southwestern Bible Society.

All the works were represented except two, and the reports show a forward progress and healthy condition of the church.

A report from the Board of Trustees of Seashore camp ground was received, read and accepted. John Poitevent and Dr. E. F. Griffin were elected by the Conference members of the board.

The following committee was appointed on the question of establishing a district school, as follows: Revs. John A. Ellis, I. W. Cooper and Robert Babbington.

A resolution was adopted endorsing our ADVOCATE and urging the necessity of placing it in every Methodist family.

Also one returning our heartfelt thanks to the good people of Pearlington and vicinity for their hospitality to us.

The following delegates were elected to the Annual Conference: Robert Babbington, J. L. Russ, George Wood and Irvin Roberts, L P. Alternates—A. Evans, E F. Griffin, J. E. Smith.

Amite City was chosen for the place of holding the next District Conference.

J. L. RUSS, Secretary.

MARION, MISSISSIPPI.

MR. EDITOR: Old Marion circuit is evidently taking on new life The interest manifested on the part of the official members, and the love and sympathy shown by them in looking after the comforts of their pastor, and in building up the various interests of the entire charge, show a decided improvement.

Our second Quarterly Conference convened at this place on the seventh instant, and closed on the eighth, with services at night, and a good prospect. One of the most encouraging features of this occasion was the full and prompt attendance of the official members of the charge. How pleasant and encouraging it is for the preacher and presiding elder to be met in full force by the officials of the Quarterly Conference, who with pleasant words and cheerful hearts are enlisted in the various enterprises of the church! It carries us back to the days of yore, when the fresh fires of our holy religion were kindled upon the altars of Methodism.

H. M. GILMORE.

JUNE 12, 1879.

ALEXANDRIA DISTRICT, LOUISIANA CONFERENCE.

MR. EDITOR: In the Alexandria district one need not ride far in any direction without coming to a praying place; not places "where prayer is wont to be made," so much as places where prayer must be made, as the only thing appropriate under the circumstances.

One round in the dry, and one round in the wet season, will be sufficient to make any one understand the force of the Saviour's exhortation: "Men ought always to pray, and not to faint."

Sometimes the praying place is found in a hill to ascend or descend—the road by way of a slant in three ways, with a steep gully fluted surface to move on. Pray before you ascend. Sometimes the praying place is just at the edge of a slough. Three ways to cross it, and no choice; all show trouble Think of your home, your unprofitable life. Pray and enter the drive by any of the three routes, or, with the independence of a perfect abandon of faith, strike out a new way as a warning to some fellow-traveler. You may find it the horrible pit, and the miry clay from which, when you are lifted, you will find a new song in your mouth—prayer has become praise. Through some deep water I came to the spot from which Richmond Nalle went up to his reward. The banks of the stream are yet sacred with the presence of Nalle's Saviour. The second round of the second year in the district is almost completed, and this is the first communication. I feel that I have waited too long—the field is large, the notes are legion. I can think of doing no more than just touching some of fresher points of interest.

The preachers are all at their works—preaching the gospel without money, but not without price. They are getting along somehow. How they do it is a mystery which cannot be explained on the principles of economy on their part, nor of honesty on the part of the church. The presiding elder has been serving the church, as well as *the State*, by preaching the gospel and enforcing the discipline.

The preachers in charge have the circuits well in hand. The experience meetings are healthier in tone, and on the whole the general outlook is more Christian and hopeful.

The dedication of the new and beautiful church in Natchitoches, in the place of Rev. J. B. Walker, of your city, was one of the facts without commeut in my last round.

C. KEENER, P. E.

WASHINGTON CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: I have added ten members to our list since Conference, and can now report about 120 members (minutes report 153.)

This is the hardest field, religiously, into which I have been called to labor. I found no class meeting in the circuit, which is a good index to the spirituality of the church. The prayer meetings had all died out, and all the Sabbath-schools had gone into winter quarters. Two of the schools had been dead nearly or quite a year.

We have reorganized the schools; have two prayer meetings in operation, and one weekly class meeting in Washington, which is well attended, and is a special means of grace to many hearts. God has blessed our labors to the conversion of several souls, and *two* have professed the experience of entire sanctification. O that all our preachers would earnestly seek the baptism of the Holy Ghost, and the fire of pure love! Then there would be no complaining of those few who are, in a Wesleyan and scriptural way, endeavoring to lead the church of God on to holiness and to heaven.

Your brother in Jesus,

J. E. WYNN.

JUNE 9, 1879.

Obituaries.

REV. FRANCIS WALKER died May 27, 1879, about six o'clock P. M. He was in the fifty-third year of his age. Nearly the whole of his life had been spent in the service of God as an itinerant Methodist preacher. In or about (we have no Conference records to report) the year 1849 or 1850 Bro. Walker was admitted on trial in the Alabama Conference In 1854 he was ordained deacon by Bishop Andrew. In 1857 ordained elder by Bishop Early. In this Conference Bro. Walker labored many years, filling important circuits, stations and districts. From the rugged mountains of North Alabama, to the bleached, sterile sands of Florida's coast, his voice as God's faithful watchman, was heard And doubtless thousands in Alabama and in Texas will rise up in the day of God's reckoning and call him blessed, as one under God who led them to Christ by his real and faithfulness. In 1869 he was located by the Montgomery Conference, and became a member of the Alabama Conference. In December 17, 1872, he was located by this Conference, and became a member of the Mississippi Conference, which Conference gave him a location at his request, December 28, 1874. This location Bro. Walker sought in view of associating with one of the Texas Conferences. But owing to circumstances, he was detained en route to Texas, and on his arrival did not see his way open to re-enter the traveling connection until the last two or three years. When anxious to do so, he found the North Texas Conference, in whose bounds he had cast his lot, a crowded as to induce him to defer, from time to time, the presentation of his certificate for readmission. Having been intimately associated with Bro. Walker for many years in the Alabama Conference, before my transfer to the then East, now North Texas Conference, in 1858, when in the providence of God our lots were once more cast together, on the Lone Oak circuit Hunt county, on which circuit Bro. Walker was sent as a supply, he often said the great blunder of his life was in leaving his own dear old Alabama Conference, and risking the adventures of a new and strange land. It was his opinion, after a costly experience, that preachers who had labored long and efficiently with the old Conferences had far better stay there. Many of us who have ventured in this experiment indorse his views, head and heart. Our old Alabama brethren, as also many in Texas, will be happy to know that Bro. Walker died as he had lived and preached. After being attacked by malarial hematuria, he passed rapidly away—the mind was constantly clouded. Two days before his death reason was dethroned, only when aroused for the moment. The morning before his death he was aroused to recognition. When asked if that bright world for which he had so long prayed, talked and preached was in view, he promptly answered that it was.

Thus quickly passing into a deep stupor, he continued to sleep until life's storm was over, merging but into that sweeter sleep which is in Jesus. Our brother leaves his beloved Eliza behind. With her, hand in hand, and heart in heart, he had walked the rough and rugged road of an itinerant for over a quarter of a century. Bro. Walker, in former years, knew how to abound; in these latter days how to want. May the smiles of our Lord rest with the bereaved wife and five children.

J. B. HAMB.

REV. ROBERT WEST departed this life December 14, 1878, at his son's, in Sharkey county, Miss. Bro. West was the son of William and Mary West. He was born August 7, 1807, in Sumner county, Tenn.; was married to Miss Margare Tidwell, of Sumner county, Tenn., September 10, 1828; professed religion and joined the Methodist Episcopal Church about the year 1829. Shortly after he was licensed to preach the gospel. His oldest son, William West, at whose house he died, says his father was a preacher as long ago as he can remember. He left Tennessee in 1844, and moved with his wife and children to Mississippi, and settled in Rankin county, near Brandon. He removed from Rankin, and settled in Lauderdale county, Miss. Here I became acquainted with Bro. West in 1852. I only knew him to love him. He was one of our very best men. I have in my hands a recommendation for deacon's orders from the fourth Quarterly Conference of Lauderdale circuit, Alabama Conference, September 5, 1850, signed William A. Smith, P. E., B. F. Parke, Sec. This is all the papers I could get.

Sister MARGARET WEST, wife of Rev. Robert West, departed this life in Lauderdale county, Miss., March 1, 1878. Sister West was the daughter of Isaac and Sarah Tidwell, and was born in Sumner county, Tenn., April 13 1803. She professed religion and joined the Methodist Episcopal Church when quite a young girl, and we often say she lived consistent; but Sister West surely was one of the very best and most devoted Christians I ever knew. I always felt that I was a better man when I could spend some time with them at their homes. These aged servants of God, and the church, was spared to see all their children grown, married and doing well, and they received them home to rest from labor.

LITTLE MARY W. WEST, daughter of William and Ellen West, departed this life in Sharkey county, Miss., October 26, 1878. She was born in Clarke county, Miss., September 14, 1872. She was a very remarkable child for uprightness of mind and intelligence, and always felt that Christ had claims upon her. She would often ask her mother questions about the Saviour. The parents should feel that they have an additional tie to heaven.

THOS. Y. ARMSTRONG.

HELEN FOSTER WAILES, wife of Albert M. Wailes, and daughter of David M. Smoot and Damaris Foster, was born at "Helena" Plantation, Tensas parish, La., November 27, 1846, and died in peace with her Maker, in Catahoula parish, La., June 2, 1879, aged thirty-two years and some months.

Her childhood life was bright and sunshiny—admired by all who knew her for her unusual sprightliness, and loved by her friends for her sweetness of disposition.

She made good use of her opportunities in acquiring an education, and progressed with astonishing rapidity in her studies; and though the breaking out of the late war prevented a thorough completion of her education yet she succeeded in acquiring from varied sources, quite a fund of general information, which enabled her on all occasions, without effort, to render herself agreeable and entertaining to her friends.

She was married to Albert M. Wailes on the second of September, 1863. She was the mother of six children, all of whom survive her. She united with the Methodist Episcopal Church, South, in the year 1864, under the ministry of the Rev. Wm. McLaughney. In all of the varied relations and departments of life she was a true woman. Being brought up to ease and comfort, she accepted the situation brought upon her family by the adversities of war, and cheerfully took upon herself the performance of domestic duties that proved to be too burdensome for her frail and delicate frame. In regulating her household affairs, and in the control and government of her children, she manifested considerable management, and her economy was such that she was truly a helpmeet to her husband The intellectual, moral and religious training of her children was ever uppermost in her mind, and occupied a considerable portion of her time and energies, and to her they are chiefly indebted for any such opportunities they have enjoyed. The Home Sunday-school was early established in her house hold, and was never omitted unless there was a public Sunday-school for her children to attend. As an itinerant's wife the fact of her having while in that sphere made many warm and sympathizing friends who will no doubt cherish her memory with love and affection, fully justifies us in saying that she filled that station with credit to herself and husband. She was a woman of principle and though she might have sometimes erred in judgment, she made no compromise with what she knew to be wrong.

But yet by nature she was not perfect. Speaking after the fashion of the world we would pronounce her faultless; but when we bring her life alongside the Gospel standard, her worldly virtues are transformed into Christian inconsistencies, showing how frail and full of sin we all are by nature, and how applicable to all the prayer "God be merciful to me a sinner."

There was a hidden pride about her nature that amounted almost to haughtiness; and though on the whole she was seemingly resigned to God's will, this spirit was more fully evident in the sunshine of prosperity, but when the tide of trouble rose high, and the storm of adversity fell upon her, she manifested a spirit of open rebellion against God's providence Herein was the renewing power of the Gospel exhibited in her case, God's love coming in mercy to her; in the storm and in the tempest, and gently whispered: "Whom the Lord loveth he chasteneth," and she disrobed herself of the mantle of self righteousness, and adorned herself with the garment of Christian humility, and then her hitherto rebellious spirit was enabled to say: "Not my will but Thine be done." Her whole character was gradually being freed from a spirit of worldliness, and gradually approximating the pattern and model of Christian perfection, and during the latter part of her life she manifested a spirit of Christian resignation that was truly wonderful

She had passed through the Refiner's fire and was being made perfect through suffering She gave no public expression to her inmost feelings, and but few knew her real sentiments but yet, the manifest changes wrought in her nature, together with her fervent prayers on her death-bed, has left the firm belief and fond hope fully formed that she is safe.

Her love to her husband was unbounded, and such was her self sacrificing spirit and devotion to her whole family, that we might almost say that she died that others might live

Her husband.

ALBERT M. WAILES.

ALLEN D. THOMS, SR., died at his residence in West Feliciana parish, August 2, 1878. Brother Thoms was converted and joined the Methodist Episcopal Church, South, in 1847, since which time his neighbors and friends say he led a consistent Christian life. He was never very demonstrative, but on suitable occasions he was ready and willing to give a reason for the hope within him. He had a vital personal experience—a knowledge of the great truth that his sins were remitted. His soul rejoiced in realization of the precious truth. The spirit itself beareth witness with our spirit that we are the children of God. He also realized the truth of another important teaching, viz: "In this world ye shall have tribulation," but amid the sorrows and disquietudes incident to distress of a peculiar nature, he maintained his integrity and came out of it all as gold purified and refined by the fire.

Brother Thoms was a good neighbor, an affectionate father, a devoted husband, a faithful Christian, and last, though not least of the many good qualities, we may mention his industry. He followed literally the injunction of the wise man, "whatsoever thy hand findeth to do, do it with thy might." He worked faithfully to advance his temporal interests, but best of all, he endeavored in accordance with the gospel plan, to "work out his own salvation with fear and trembling."

He was sick four months, but during all those painful days and sleepless nights he patiently awaited the coming of his change. He never murmured or complained, but prayed daily for sustaining grace to say cheerfully: "Thy will be done."

A short time before his death, in an interview with his pastor, he declared that death had no sting for him

He passed through great tribulation, but ever maintained his christian integrity, and we have good reason to believe that he will appear finally among those who have "washed their robes and made them white in the blood of the Lamb."

WILLIAM MASON was born in Baltimore, Md., December 16, 1799; moved to Louisiana in 1826; married Miss Lori da Prewett January 6, 1835; joined the Methodist Church in 1840; and died at his home in Opelousas, La., February 4, 1879. He was a good neighbor, a useful citizen, a lovick, unselfish husband, and a devoted Christian. His life had in it many of those excellencies which so much adorn the Christian name and character. So uniform was his piety that his life could be known by his conduct for one day. The light of his religious life shone brightly and constantly, and shed its luster on those around. It could not be otherwise than that such a life should end peacefully. As his end drew near, he often spoke of his love for the church, and prayed for its unity. He said to his aged companion: "Wife, God is love; and the blood of Jesus Christ cleanseth from all sin." Once he said: "I hardly know whether I am in heaven or not." At another time he exclaimed: "The room is full." The dying Christian seemed to catch a sight of the angel's convoy that waited to bear his tried spirit into the presence of his God.

The sun of his life set without a cloud; the victor in life was the victor in death; a really noble life ended peacefully, and the soldier of the cross laid down his armor to take up his crown.

J. B. HARRIS.

MRS. ELIZA ELVIRA DICKINSON daughter of Thomas and Olivia Legg, and consort of the late John P. Dickinson of the Alabama Conference, was born in Jackson county, Georgia, January 28 1808, and departed this life at the residence of her son-in-law, Wm. M. Murphree, Troy, Alabama, April 7, 1879. She was given to God in holy baptism in infancy, and in early life recognized her relation to the Methodist Episcopal Church. On the first day of September, 1825, she was married to Rev. J. P. Dickinson, then of the Georgia Conference. Sister Dickinson was the mother of six children, all of whom save Dr. Jas. H. Dickinson and Mrs. Mary O. Murphree preceded her to the spirit world. To her widowhood she lived near Troy, Alabama, in the vicinity of a church where her husband often preached and under the shade of which his remains and those of her son Rev. J. F Dickinson, await the resurrection morn For a long time her health was quite feeble. Last Fall she came to spend a time with her daughter, and to have the advantage of proper medical treatment Her disease was dyspepsia. She gradually grew weaker, and for months before her death was unable to take any exercise. It was my privilege to see her frequently and to watch the close of her long, cheerful and useful life. No murmur escaped her lips and no cloud obscured her spiritual vision. She was ready to depart, assured of peace with God. At seven minutes past twelve o'clock A. M., she gently and peacefully fell asleep in Jesus, and her remains await beside her departed loved ones till called forth with a likeness that will satisfy.

S. A. FULLER.

MRS HARRIET JULIA wife of D. W. M. Bryant died on the morning of May 10, 1879, at her residence in Clarke county Alabama The subject of this brief memoir was born in Shelby county, Alabama October 15 1841. Raised by pious Meth dist parents, she joined the church in early life; was educated in Talladega, Talladega county, Ala.; married July 29, 1860.

On the morning of the tenth of May, as Aurora began a wing the earth with brilliant pearl and the first beams of a beautiful and bright day began tinting the dew drops and passing in the solemn chamber, the angel of death, called in his summons, while came and bore her soul away to Christ. The pearly gates of heaven swung ajar, and there entered as pure a spirit as ever left earth.

Two little children on earth she left with a blessing to her husband and their God, and twelve in heaven, whom she has gone to join.

Weep not dear children, dry up your tears husband! The tomb mother, the noble wife, the pure spirit shall see God. The Lamb's book of life is replete with consolation to the bereaved ones and without such glorious consolation those who are left to mourn her loss would have no hope. But thanks to the Giver of every good and perfect gift, they are sustained and soothed in the real affliction by this gracious promise: "Thy will, O Lord," not mine be done. Dead is dear mother, saith her darling children; good bye dear wife, responds.

MRS CORNELIA TAYLOR was born in North Carolina, November 26 1826 and departed this life in Forkland, Green county, Ala. April 28, 1879. She was first the wife of J. H. Brasse and after his death she married Dr. J. C. Taylor She was a great but patient sufferer for many years with the wasting consumption. A kind and faithful husband is left to mourn over one who has been with him in joy and sorrow Two motherless grandchildren are deprived of her tender care and religious training, who studied to make them happy here, and prepare them for meeting hereafter. By this sad providence a gloom has come over our church. She loved the church, and labored for its good. The doors of her house and heart were ever open to God's ministers to share her liberal hospitality. The writer visited her often during her illness, and conversed with her freely about her future hopes and prospects. She expressed no fears of death, met it bravely and calmly, and manifested that Christian fortitude which the grace of God can only give under such extreme suffering. We would summon to our aid and comfort her memory; review her life of unostentatious piety, consider her present fidelity, and say the Lord's will be done.

D. J. WRIGHT.

MRS RETENNIE M. JORDAN, wife of A. B. Jordan, died at her residence near Hillsville, Jones county, Miss., April 8, 1879, in maiden name was Deason; aged forty-four years and eight months. She was a consistent member of the Methodist Church. Her house was a home for the preachers; her hands were ever ready to help the poor; she was a kind and faithful wife and mother, and a hospitable neighbor. She leaves a husband and six children, a mother and many friends to mourn her loss. We sincerely sympathize with her family in their bereavement.

T. J. MILLER.

The Christian Advocate.

THURSDAY, JUNE 26, 1879.

THE FOOLS PRAYER.

The royal feast was done; the king
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of Heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave and scourge the tool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The king, and sought his gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—Atlantic.

The Hegira.

Every age has been marked by its distinctive nitro-syncrasy, which has given cause for hope or fear, as the weal or woe of the masses are affected thereby. The distinctive feature of this age, in all classes and sections, is *unrest*—a desire to change with the least possible regard to the consequences. That so great a rush from the merest impulse, showing in many instances an almost complete dethronement of reason, should follow such revolutions and evolutions of State and society, as we have so recently experienced, is a thing to be expected as naturally as that an effect should follow a known cause.

Yet, however well authenticated and far out of reach of the well wishes of society and the higher interests of human souls, the promise may be: the Christian philosopher cannot view its activities nor contemplate its direful sequences with placid indifference. Conscious impotency, growing out of any cause whatsoever, to remedy the evil, may palsy the strong arm and strike with dumbness lips that would speak with burning fervor. But even then the heart looks to the source of help with that agonizing earnestness with which the suffering infant gazes into the face of its mother, with no words to tell its pains.

Thus does the Methodist Episcopal Church, South, look upon the negro hegira, not that we are apprehensive that our fertile soil will not be cultivated, and we deprived of its rich annual products. Far less do we fear this than the manufacturer does the *strike* of his hands on account of wages, as he knows others are ready to take the deserted place, so to we know that emigration will come to our aid, that is now kept away because it cannot compete with colored labor. Our interests as a church are impelled by higher motives than mere temporalities. They have an interest in the blood of Christ, and it is this we have and will guard while a merciful Providence suffers us to remain together.

Yet with all our interest in them our forces have been palsied. With a sense of our utter helplessness upon us we have had to stand by and witness the most gigantic efforts to persuade them into this hegira from more than many poor whites of the North enjoy, to the wilderness without "the cloud by day or the fire by night." And we have waited, watched and prayed for one protesting voice from our brethren of the Methodist Episcopal Church. But, alas! we have hoped in vain. One word, *only one*, from them to their over two hundred thousand members among them would have stilled. Yet the Christian world is shocked with amazement by the knowledge that that word was never spoken. Their church organs were the ready instruments in the hands of politicians to urge the poor negro on to certain ruin, that a single political end might be achieved. Then, as if to hide their work in a shameful achievement, they wrote long and sneering editorials, calling on Southern Advocates to "wake up and tell us what means this hegira."

They laughed at our discomfiture. Yes, thank God, to us it was a deep spiritual discomfiture. Yet it rests on a pivot, and some day its weight will throw confusion in other's ranks. Sad as is the thought, let our brethren of the Methodist Episcopal Church know that we hold them responsible for every tear shed for bread and for every human sacrifice offered on the altar of this negro hegira. From 1844 to this day they have labored to cut us off from the negro. They have at last succeeded, and to the measure of their success we hold them responsible in time, and we *will* hold them at the tribunal of God.

J. M. WEEMS.

What Persons Become by Devotion.

Man is a worshiping being. To worship is constitutional with him, but it must be acknowledged by all that he may pay his devotions to unworthy objects. This is common among men, and the effect is evident. The character of men depends upon the object of their worship. Men become assimilated to whatever they are devoted to. A godly man is like God, because he worships God. He is like Him in his disposition and feelings. He is merciful, just and good. The ungodly are those who are unlike God in their disposition and character. A man may be industrious, and he may succeed, too, in the affairs of this life. He may prosper in the world, increase in riches, and not be in trouble as other men, and yet if he be not a worshiper of God he is termed an ungodly man. The moral status of a person is commensurate with the strength of his devotion to his object of worship, whatever may be its character, whether worthy or unworthy. I use the word *moral* as relating to either right or wrong. Then it follows that any one is good in proportion to the strength of his devotion to God, and is destitute of good in proportion to the strength of his devotion to that which is opposed to God. Without devotion to God there is no power to accomplish good. If a man be not devoted to Christ he may say a thousand times that he forgives his enemies and yet he does not in an evangelical sense. Power to perform this important duty, in the proper sense, comes through our devotion to Christ. We could not believe St. Stephen, the first Christian martyr, to have been sincere, when he was being stoned to death, in uttering the words: "Lord, lay not this sin to their charge," if it had not been for the fact that he had, by his devotion, become assimilated to Christ. He, being like the Saviour, could suffer as He suffered, and manifested the same spirit "when he was tried." Paul, no doubt, would have been driven to despair had it not been for his devotion to Christ, for he suffered everything that a chilling and unjust world felt disposed to place upon him. Who can estimate the worth of St. Paul?

We do not measure a man religiously by what he knows, neither by his finances nor by the number of his friends, but simply by his devotion, and it is his devotion to God that makes him "the salt of the earth" and "the light of the world." Upon the other hand, it is a man's devotion to the world that makes him a child of the devil and a subject of hell.

Adoration is the great secret of all religious power. A preacher may preach so-called "excellent sermons," and deliver reputed, "masterly discourses," and men may praise him for it, and yet if *he* is not like Christ their influence is of short duration. There are men who write volumes of sermons in good style that will not live after them, and it is simply for the lack of moral strength upon their part. Every thinking man can see that there is a peculiarity about Mr. Wesley's sermons that few others possess, and no doubt but they will live "until all the ransomed church be saved to sin no more," and why is this? The answer is easy. It is because he was a man strongly devoted to God. He did not build upon a false basis. His sermons, we may say, are a true expression of what he was.

The hymns that we sing with the highest degree of interest—those that influence our hearts most—are those written by deeply pious men. The hymns of Mr. Charles Wesley scarcely have a parallel; they are appreciated and sung by all Protestants, or very nearly so at least, and doubtless will be to the end of the world, and the chief reason is because he was a truly devoted man. It seems that *his* religious power is manifested principally in this way, that is, in his hymns of praise. Certainly nothing but devotion to God will prepare any one for living successfully the life that now is, and for the enjoyment of that which is to come.

L. C. CATHCART.

TUSCOLA, Ala., June 5, 1879.

Money—Its Uses and Abuses.

Money in its place, is a good thing. Out of its place it is a power for evil. For the legitimate purpose of a circulating medium, and for the commercial uses of exchange and trade, it is indispensable. As an instrument to send the gospel to the heathen, and aid in advancing and extending the interests of the Redeemer's kingdom, it is invaluable. When it becomes the object of inordinate affection, and when it is prostituted to illicit uses, it becomes a source of great mischief.

We have long been convinced that an immoderate love of and an overweening trust in wealth is one of the crying curses, one of the damning sins, of this age and of this country. The miser worships his hoarded treasures for the selfish gratification of possession. Fortunately, however, this class of sordid wretches is not very large.

One man loves money because it enables him to live in magnificent style and dashing splendor. Another craves riches for the satisfaction of his fleshly appetites and worldly propensities.

Still another evil of influence lies in the tendency it engenders, and fosters in a spirit of vanity and haughtiness of bearing so contrary to the humility and dependence taught and exhibited by Christianity. But the damaging influence of opulence, to which we desire especially to call attention in this article, is the disposition to erect gold and silver as a standard, not only of commercial values and of pecuniary worth, but of a man's character and standing in the community. As humiliating as the confession may be, justice and truth compel us to make it the possession of or the ability to command a certain amount of money gives a man a passport to the best society, regardless of his intellectual worth or moral excellence. Even under the boasted civilization of the nineteenth century, of which we hear so much, how few men of moderate means are intrusted with positions of honor and profit.

The Bible represents the poor as the object of the special care of the Divine Being, for whom He becomes voluntary surety, and direful maledictions are pronounced against those who oppress the fatherless and the widow. The Apostle Paul, in one of his letters to Timothy, says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us liberally all things to enjoy."

God deliver us from the "divers temptations and snares" into which "they that will be rich fall," and from the prevalent *mania* to accumulate worldly goods, and help us to "lay up treasures in heaven, where neither moth nor rust doth corrupt," and where "riches will take to themselves wings and fly away."

PICKENS.

TULIP, March 28, 1879.

"For He Had Great Possessions."

They too settled his doom. Fatal "possessions" they proved to be. A few moments ago he almost touched the hem of Jesus' garment, in outreaching piety. Everything Jesus named as needful for eternal life he had done. "What lack I yet?" could, as his case looked, have but one answer, viz.: nothing. Heaven sure to him! Ah, but not that answer, nothing, came from Jesus to him. "Go, sell and give what thou hast and follow me." In a moment the young man's aspect alters. He becomes pale. His look goes to the ground. Not another word from his just now buoyant fluency; and "he sorrowfully went away, for he had great possessions." The "for" was the hinge to the turning. On it turned the door of his doom.

What "possessions" did that decisive work on that rare man? Not money necessarily, nor lands, nor houses, nor stocks, nor "business interests." No particular wealth—a miscellaneous property, very like, and little matters it what it was; the terrible work done by it upon him is the thing. "Possessions," things he held as his own, broke the "cords" which were gently drawing him to Jesus. The things which he had turned him from having eternal life. No matter for the kind or number of them; if choice or mean, in mass or in multitude, what they did against his soul—oh, the heart bleeds to read it!

We are like him in one thing—we have possessions—everybody some; many have "great possessions." Oh! no; not of money or what we call "property," perhaps, but personal ownership of what can be used in the same way, and be just as fatal to us as they were to him, viz.: stop us from following Jesus. Our persons, our talents, acquirements, aptitudes, habits, tastes and prejudices, and, too, our friends, our associates, business, office, expections, as well as money and lands, all are "possessions." Everybody has some of these; many have a great store of them.

Anything we have or hope to have, preferred by us to Christ, sets us at once beside that young man at the moment "he went away." A self-admired face on hand; a self-satisfying talent; conceited knowledge; or some secret appetite or longing or lust; or untold bit of pride or minute self will; any one of these may be my possession, which, preferred to Jesus, settles my eternal death.

Ah! these terrible "possessions"! this appalling inheritance stored in our fallen nature, and made so often "great" by lifetime accumulations, how souls repeat that day's "went away sorrowful," and often too after they get so near to Jesus as to ask: "What lack I yet?" and when he replies: "Part with your possessions, on any terms, and follow me." Some reader of this may be standing beside the young man asking the question. Will you be with him in—went away— * * * for?"—Advance.

Religious Intelligence.

—The Free Church of Scotland has recently received a legacy of one hundred thousand dollars.

—The Methodist Protestant Church has had a very successful year since reunion. Thirty-one out of 42 Conferences show a total net increase of 12,560.

—A cargo of banished heathen gods and war clubs, from one of the South Sea Islands, has been announced for sale in London.

—There are now 22 mission stations in the City of Paris, with accommodations for 5,000 persons. The weekly attendance is about 8,000. From 2,000 to 3,000 attend weekly the *reunions* for young people.

—The report from the Mortlock Islands, obtained from the last trip of the Morning Star, shows that on the nine islands visited there are nine good meeting-houses, and as many parsonages, with good schools at all the stations.

—The Church Missionary Society of England secured the very large sum of $237,930 from the children alone, during the last missionary year. It was all gathered by the little collecting books, cards and boxes that the Society sends out.

—The seventy-fourth Protestant Christian Church is shortly to be built opposite the Colonna Palace, at the outlet of Via Nazionale, Rome, Italy. This shows wonderful progress in ten years in that city.

—Mr. McAll's evangelizing work among the workmen of Paris is exciting the interest of other classes. Madame McMahon's mother and the Countess Schouvaloff and her sister attend the meetings, and the Princess Imperial of Germany has sent for its reports.

—At the invitation of Bishops of the American Episcopal Church, Rev. W. J. Knox Little, Rector of St. Albans, Chestwood, has left England to take part in mission services in several cities of Canada and the United States.

—The London City Mission Society employed last year 348 missionaries, who made nearly 3,000,000 visits; distributed 25,342 Bibles and 3,642,204 tracts, held 11,100 meetings, induced 1,438 persons to become communicants, restored 348, reclaimed 2,153 drunkards and 600 fallen women, and put 4,111 children in schools.

—The English Church Association now has 358 branches, three of which have lately been established in Scotland, and has become one of the largest organizations of the century for the maintenance of Protestant principles in the Church of England. It is organizing operations throughout the kingdom to bring the subject of ritualism before candidates for parliament at the coming election.

—Some of the most flourishing missions in South Africa are under the control of German missionary societies. During the recent war in Zululand, one of the mission stations was destroyed and one of the German missionaries badly treated by the British troops, and now Germany calls upon the British government for an apology.

—As to Christian converts in China, the Rev. W. Fleming Stevens of the Presbyterian Church in Ireland says he has never seen anywhere in Christian lands Christian men and women of higher type, or a higher spiritual experience, than some whom he met in China. And of Chinese preachers he says he has never heard sermons which impressed him more.

—At the end of last year a small party of the China Inland Mission made an interesting journey from Chung-king, in Szechuen, to Kingchow, Kansu. About half the distance has probably not before been traversed by Europeans. The country was very mountainous, and in parts the road was supported on beams and iron bars let into the face of the cliff.

—The Congregationalist says: The American Board enrolls to-day nine less ordained missionaries than five years ago. Few young men are offering themselves, though at least twenty are needed for reinforcing present fields and for prospective enlargement, including eight for Turkey and four for Northern China. The receipts of the board for the first eight months of the present financial year are $24,000 less than for the corresponding months last year. Legacies, including $40,000 already received from the Otis estate, have declined $27,000, though donations have advanced $3,000.

—*The British Society for the Propagation of the Gospel among the Jews* celebrated its thirty-sixth anniversary in Exeter Hall, London, May 6. The Society expended during the year nearly $37,000 in its operations at home and abroad. These have been conducted in London, Manchester, Leeds, Birmingham, Paris, Algiers, Hamburgh, Königsberg, Nuremberg, Stuttgard, Frankfort-on-the-Main, Breslau, Vienna, Pragüe, Limburg, Riga, Odessa, Adrianople and Rome. A mission-house has been opened in Spitalfields, a strongly Jewish quarter of London, and a medical mission established there. The Society also supports a Home for Aged Israelites. One of the speakers, Dr. Josefy, a Jew by birth, stated that at the invitation of the Presbyterian Church he was about to go to Vienna to labor among the Jews there, of whom that city contained 100,000, nearly as many as there were in the whole of England and twice as many as there were in France.

—The report of the Religious Tract Society, presented at the eightieth annual meeting, showed that during the past year of the Society's operations the total receipts of money from all sources amounted to $745,625, and the expenditures to $729,650; $132,085 had been received in donations and subscriptions, the balance of income being secured by sales of books and tracts, &c. Grants of the Society's publications had been made to the value of $216,810; 624 new publications had been issued, of which 217 were tracts. The issues of the Society exceeded those of the previous year by 7,500,000 copies. Grants of tracts had been made for distribution among the soldiers engaged in the Afghan and Zulu wars, and a large expenditure had been incurred for the circulation of tracts at the Paris Exposition. Several instances were recorded, showing that the tracts had been blessed of God in leading souls to Christ, but it was stated in the vast majority of cases the influence exercised was hidden and untraceable. The Earl of Shaftesbury presided, and spoke of the suitableness of the Society's publications for counteracting the pernicious but attractive-looking literature of the day.

—According to Hubner's "Statistical Tables of all the countries of the earth," there are in the German Empire 25,600,000 Evangelical Christians, 14,900,000 Roman Catholics, 28,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations or of none. In Austria, Hungary, there are 23,500,000 Roman Catholics, 3,000,000 Evangelical Christians, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mohammedans and others. In France there are 36,390,000 Roman Catholics, 600,000 Evangelical Christians, 118,000 Jews, 21,000 Mohammedans and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,500,000 Roman Catholics, 26,000 Greeks, &c., 46,000 Jews, 6,000 Mohammedans and others. In Italy there are 26,660,000 Roman Catholics, 100,000 Greeks, 96,000 Evangelical Christians, &c., 36,000 Jews, 25 Mohammedans and others. In Spain there are 16,500,000 Roman Catholics and 180,000 adherents of other denominations (details are not given.) In European Russia there are 56,100,000 Orthodox Greek Christians, &c., 2,680,000 Evangelical Christians, 7,500,000 Roman Catholics, 2,700,000 Jews and 2,600,000 Mohammedans and others. In Belgium there are 4,920,000 Roman Catholics, 13,000 Reformed Church, 2,000 Jews and 3,000 belonging to other denominations. In the Netherlands there are 2,001,000 members of the Reformed Church, 1,235,000 Roman Catholics, 61,000 Jews and 4,000 of other denominations. In Sweden and Norway 4,162,000 members of the Evangelical Church, 4,000 Greeks and other Christians, and 2,000 Jews; the number of Roman Catholics is not officially given—it is estimated at less than 1,000.

Our Young People.

A SONG.

Little gipsy, winsome gipsy,
Laughing Edna Belle,
Searching low for pigeon berries
In the forest dell.
Making garlands, most fantastic,
Of the forest leaves,
Now a princess, now a fairy,
In her "make believes."
While the morning yet is sweet,
Hearing home with tripping feet
Treasures to our door.
Which is fairest? Who can tell?
Richest, rarest? Edna Belle,
Brightest ever more!

Weary darling, wistful darling,
Thoughtful Edna Belle,
Listening long to grandma's stories
That she loves so well;
Watching now her lengthened shadow
On the cottage wall,
Wondering how, with puzzled gazing,
"She should be so tall."
Kneeling now with folded hands,
—Anchor cast in golden sands,
"Close by 'dream-man's' door;
When to-morrow sees her sail,
May no sorrow fan the gale
From the peaceful shore.

—The Farmer.

From Our Little Friends.

RAYVILLE, La., June 9, 1879.

MR. EDITOR: It does seem with so small an amount I should be more punctual, but it takes wise economy and hard work for a little girl to raise this amount and a nickle to the Sabbath school and a Sabbath Evening Missionary Society, that requires each member to pay a nickle each evening. I was pleased to read of the little girl, "who put a prayer in the box with her nickle," if we all did likewise much good (mamma says) would come of it—I will, in consideration of your time being valuable, close, with my one dollar inclosed for China Mission.

PEARL.

Chicken's Mistake.

"Hear me my dear!" said Mrs. Hen to Chicken Plump, her son, "I fear you are eating too much."

"Oh no," replied the saucy chick "I know how much my crop will hold."

"Cluck, cluck my son! You forget how young you are. Why, you began to peep only four months ago. Now you are quite a chicken, to be sure; but don't think, because your comb is beginning to sprout, that you know more than your elders. We who have picked and scratched for years, have picked up wisdom, and chickens like you should heed what we say."

"Oh dear!" grumbled Chick; "I never do anything right. When I pecked Coquet this morning for getting all the oats, you bounced upon me like a hawk, and nearly pecked my head off. I can never forget on the barnyard gate to flap my wings and crow without your cackling, 'That's father's place; you'd better keep where you belong;' and now you say I'm growing too fat. What's the use, please tell me, of keeping as thin as a feather when there's so much nice grain scattered about?"

"You forget," answered Mrs. Hen "that that's the farmer's way to fatten you for next Thanksgiving. That dreadful day is not far off, and if you be a glutton you will certainly lose your head. Look at me! For six years I've governed my appetite, and here I am. They called me the 'tough' old speckled hen; but what of that? I'd rather be tough and alive than tender and roasted. Take your mother's advice. Remember that moderate eating and a long life are better than gluttony and a hot oven."

Impatient of so much wisdom, Chicken ran off to the sty where he found his friend Neb, the pig.

"Ha, Neb," cried he, "you lazy thing! Why don't you bestir yourself, instead of dozing here all day with such a dirty face?"

"Stir myself!" exclaimed Neb. That's not easily done. Somehow, my legs are getting much too small for me."

"I might give you a little advice, but that's not in my line. You'd better talk with mother, Mrs. Hen. She'd tell you to stop eating, if you don't want to be stuffed and roasted next Thanksgiving day. That's the way she talks to me."

"Stuffed!" repeated Neb, with an angry twinkle in his little gray eyes. "Such stuff will do for half-fledged chickens; but for me—why, I'm worth my weight in corn; yes, thirty times as much. Don't you see how the farmer fills my trough every day with good things, and how pleasant he is when I eat well? Don't that prove he's not going to kill me?"

"Of course," said Chicken gayly. "Guess we know what's what. But there's the farmer. Hope you'll have a good dinner."

So chicken and Neb went on eating and enjoying themselves, till, one dark morning, Chicken was aroused by a terrible squeal. He flew from his perch and ran into the yard. There was poor Neb lying dead, the butcher standing near him with a great knife in his hand.

Chickens, terribly frightened at the sight, ran to hide under a rock.

"What if I should be mistaken?" thought he, "I wish—"

Can you guess, little folks, what he wished? Whatever it was, it came too late; he was roasted for the next Thanksgiving dinner.—Well Spring.

Something for Plain Girls.

No woman likes to be ugly, and she who is born a beauty is fortunate indeed. But let not the plain or even the ugly girl despair of acquiring a sufficient amount of beauty to render her attractive. Do not let a foolish fear, a silly shame, or, worse still, a superstitious prejudice against what is called vanity, prevent you from trying to improve your looks, if you are not naturally a beauty, or from trying to preserve and place at the best advantage the charms which you already possess.

When a woman loses a desire to please, she loses half her charms. Nothing is more conductive to beauty than cheerfulness and good humor; and no morose or unhappy woman can be good humored and cheerful. Then there are vast numbers of ill-tempered women who are ill-tempered because they are ugly. They do not know what is the matter with themselves; neither do their friends know. But the incessant neglect and indifference with which they are treated finally does its work of embittering their feelings until the effect upon their moral character is most perfidious. Every woman ought to understand that nothing short of deformity can make a woman utterly unattractive, provided she will study her points; and points of attractiveness every woman has.

A thoroughly refined, peaceful manner can be acquired by any woman, and is a powerful charm. The best grace is perfect naturalness. Still, you must study yourself, and form your manners by the rule of that art which is but a carrying out of the law of nature. But if it is your nature to be forever assuming some ungainly, ungraceful attitude, pray help nature with a little art. If you are stout, avoid the smallest chair in the room; and be sure, if you do sit on it, not to lean back in it with your arms folded in front of you; just below the line of your waist, especially while the present fashion lasts. If you are thin, do not carry yourself with your chin protruding and your spinal column curving like the bowl of a spoon. Do not wear flimsy material made up without a ruffle or puff or flounce, to fill up the hard outlines of your bad figure, so cruelly defined by the tightly pulled back draperies. Study the art of dress.

We once knew a very plain woman who dressed so tastefully that it was an absolute pleasure to look at her. If you have been moping until you are sick with the thought of your hopeless ugliness, be up and doing. Forget your disappointments; forget the past and the sneers of your own family over the mistakes that you have made. There are still friends to be won. There is work to be done. Rouse yourself, and cast off the enervating distrust of self, and the moral cowardice which forbids you to assert yourself.—Young Woman's Journal.

THE FIRST PEEP INTO A MIRROR. A few weeks ago a company of Siamese women came to see me and to look at my house. They consider it a great treat if I invite them through my rooms and let them look at my bed, my tables, my chairs, my pictures and nick-nacks, and especially if they can get a look at themselves in the mirror on the bureau. One or two of those who came had been here before, and they were telling of how they looked in the glass till the others were all anxious to see, too, so they gathered in a crowd and stood before the mirror. One quick look, and then a surprised, startled cry, and some of them hid their faces, others jumped away, and some looked about to see who was really there. They had never seen themselves before, and did not know how miserable they looked, with their black teeth and naked bodies. They drew their scarfs over their breasts, and tried to hide from the sight of themselves.

One turned to me and said, "We are very hateful looking, don't you think so?" I did not tell them, I had always thought so, but I said, "Now, since you know how you look, is it any wonder that we always tell you to wear more clothes and to quit chewing betel?"

Some of them would not be induced to look the second time, while others stood and stared, as much, perhaps, as you would, if you should see one of them suddenly appear in your streets.

Of late, nearly every Siamese house has some kind of a little glass, four by six inches, perhaps, or it may be a little round one that costs two cents, and is, as one of my girls said, "only large enough to see your nose in." Children's Work for Children.

WHAT BOYS SHOULD BE—First: Be true—be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter of the alphabet, and be true and genuine in intention, rather than being learned in all sciences, and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches; more than culture, more than earthly power or position.

Second: Be pure in thought, language—pure in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples is a moral ulcer; a plague spot, a leper who ought to be treated as were the lepers of old, who were to cry, "Unclean!" as a warning to save others from the pestilence.

Third: Be unselfish. Take care for the feelings and comforts of others. To be polite. To be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and things sacred.

Fourth: Be self reliant and self-helpful even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being,—however young he may be, however poor, or however rich,—he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.—Home Arts.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JUNE 26 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Praying in the Family.

From all accounts it does seem that there is great negligence in this matter. At a late District Conference we were more than ever impressed with the fact.

Household affairs must be regulated with reference to prayer. One trouble is to find time when all the family can be together, when the wife can leave her domestic work, when the father can make his business wait, and when the children are all in-doors. There must be fixed times for the morning and evening, and every member of the family must plan and arrange in reference to those hours. Where there is a will there is a way. Some time during the day, at least a few moments, can be provided. In some cases it may require early rising in order that there may be prayer in the morning, and at night the family must be gathered early if we would have the children present. Under the best of regulations occasional interruptions will occur, and the difficulties in the way, on account of engagements, business and company, are much greater in some households than in others. Generally it will be found practicable to have family prayers morning and night; possibly some may find it almost impossible, except at night, but, whatever the stress of circumstances, family prayer can be had sometime.

The very intimacies of the family make this duty often more embarrassing than prayer in public. To be easily and comfortably attended to the spirit, temper and conduct at home must be consistent. It is more a matter of spiritual and exemplary living than anything else. There may be exceptionally shrinking and timid natures, to whom it is a cross under all circumstances, but, as a rule, we may affirm that where the head of the house is a converted and godly person, prayer with the family will be a privilege rather than a task.

It is a duty encumbent upon women as well as men. In the absence of the father the pious mother should consider herself called to minister at the family altar. With the consent of an irreligious husband, it would not be unseemly for the pious wife to lead in the devotions. And in the home of widowhood, of all other homes, there should be family prayer. Devoted women all over the church have a special mission to perform in promoting and reviving family prayer. In the domestic arrangements they can do much to facilitate it, and where the husband is engrossed and negligent the wife may help him to greater faithfulness in his duty.

The educating influence of family prayer upon the children cannot be too highly estimated. It makes them respect the religion of their parents; they imbibe insensibly the spirit of prayer, and grow up in the atmosphere of salvation. The family altar will bind the child to Christ and to the truth even more strongly than the Sunday-school. It is the school of prayer where they learn the form and the spirit of prayer, and where they receive the lessons which prepare them for prayerful and holy lives.

The benefit to parents themselves in the conflicts and cares of life is not insignificant. The Scripture read is something for them to feed upon, and it ministers to their peace and spirituality to place their children and themselves, and all their interests, under the wing of Jehovah.

Much is said about the conduct of the prayer meeting. Something may be written about the manner of conducting family prayer. As a rule, the Scriptures should be read in some sort of order, and the lesson should be short, each one present, with Bible in hand, reading a verse in turn, and the Lord's Prayer, repeated by all, should close the morning exercises. The vows: "I renounce the devil, and all his works," and the Apostle's Creed, may also, on occasion, be repeated by the family, and a doxology, or other short hymn, be sung. If possible, let every child take some audible part. The Ten Commandments, the Beatitudes, and other scriptures sometimes recited together, or each a verse in turn, will be both edifying and give variety. We would, however, be bound by no inflexible rules. When time serves, more length and variety; when there is haste, from three to five minutes will suffice.

Our General Rules enjoin family prayer, the Scriptures require it, but it is a duty so obvious, so vital to the soul, so essential to the welfare of the household, that we do not stop to argue. To those who have hitherto neglected this matter we direct our word of exhortation. As you value your own salvation, begin at once. Do not cast about for written forms, but begin to pray with your wife and children. If you have to start with the Lord's Prayer, and a dozen words of your own, begin. If it is a cross, take it up. If inconvenient, study and arrange that you may find the opportunity. You cannot expect to enjoy religion and live in open neglect of so plain a Christian duty. God's blessing cannot rest upon a prayerless house. And your children! How are you to give account for them when you have never prayed with them? Can you wonder that they are careless about religion, or that they should be finally lost when you neglect the most effectual means for their religious training? It is possible that in our straining after other interests we are overlooking the institution that is the oldest and the most vital of all. Christian men and women, fathers and mothers, pray in your families.

No Breath in Them.

The resurrection of the dry bones had two very distinct stages. The bones had come together, and the body had been wrought into a perfect and symmetrical organism under the ministry of prophesying. The dry bones had come to the form of life, but there was no breath in them. They were dead still. Something had been done for them, but it was incomplete. Spiritual life was wanting.

The vision is significant in its application to the state of the church. In too many instances the most essential thing has not been felt at all. An interest has been excited, there has been an awakening, and many have been received into the fellowship of God's people. The first stage in the process has been reached, and there the work has stopped. The work in them has been arrested just where the regenerating power of the Holy Spirit should have been experienced. They have the form of godliness, the profession of it, and a certain conformity to the faith, but they are without life.

In whatever way it has been reached, there are multitudes precisely in this condition. They are midway between the dry bones of the valley and the living army that stands upon its feet in full panoply for the Lord's battle. This half experience may be owing to defective prophesying. The word has been uttered, there has been an appeal that rings through the valley, there have been awakening calls, but the absolute need of the Spirit has not been sufficiently felt and emphasized. If the prophet had left off at the point where the apparent restoration was effected, nothing would have been accomplished. One form of death would have been exchanged for another. But this is what is often done in preaching the word. The converts are gathered, counted, and much is expected of them. But nothing comes of it. They do not stand on their feet, they do not swell the host of active, working, self-denying Christians. The breath of the Spirit has not been invoked upon them. The preacher has done his work only in part. The most essential thing has been neglected. The gospel has not been preached "with the Holy Ghost sent down from heaven."

There are prayerless, worldly, covetous people—people who take no thought for the salvation of the world, and whose relation to the body of Christ is of the most distant and nominal character. Death in the valley of the world, and death in the church and under gospel influences, are not quite the same. The last is perhaps the more alarming, the more serious.

It is time to prophesy unto the wind. Thus saith the Lord God: "Come from the four winds, O breath, and breathe upon these slain, that they may live." "A name to live and are dead" is the impressive statement concerning an ancient church. It holds as to individuals in all churches. There are the semblance and form of life, but there is no breath in them. The life-giving Spirit is needed in the sanctuary, and the gospel preached without His presence is preached in vain.

Notes from Nashville.

BOARD OF MISSIONS.

The Board of Missions held its regular monthly meeting Wednesday, June 11. The necessity of meeting the drafts which are pressing upon the treasury, together with the importance of keeping out of debt, was duly considered. This can be accomplished only by liberal contributions, and by prompt returns of money collected throughout the connection. It is specially desired that Bishops and presiding elders give prominence to this subject at District Conferences. If all the preachers would take up collections, and forward the money at once to the treasurer, he would be able to meet all demands. This is urgently requested. Our mission work was never before so promising, and it will not do to arrest it in its progress. The world must be converted, and we must do our part in the work of conversion. I am glad to see that the Woman's Missionary Society is doing well—the late meeting at Louisville was a success. "Help those women."

THE PUBLISHING HOUSE.

The Book Committee held its monthly meeting last week. It is a year since the new dispensation was inaugurated. The review was encouraging. The committee and agent are determined to succeed. They are disposing of the bonds all the time. The agent, assisted by Dr. Young, is actively and successfully engaged in this work. The business manager, Mr. Palmer, quietly and judiciously manages the affairs of the house. The periodical interest is flourishing—we are doing more in the book line, though we have not the means of publishing all that we could wish. Among the recent publications of the house is a work entitled "Christians, or Disciples." It comprises a pamphlet discussion of the subject suggested by the title, by the Rev. S. Noland, of the Kentucky Conference, and Elder F. G. Allen, of the Campbellite faith and order. First we have "Christians, or Disciples," by Mr. Noland, with an introduction by the Rev. A. H. Redford, D. D.—published some time since at our house. Then "Rev. S. Noland's pamphlet, entitled: 'Christians, or Disciples,' reviewed by F. G. Allen, with an introduction by J. W. McGarvey"—first printed at Lexington, Ky. Then comes "Reply by the Rev. S. Noland to Elder F. G. Allen's Review of 'Christians, or Disciples'—with preface by A. H. Redford, D. D."—which was printed at our house. Then comes "Rejoinder to S. Nolaud's Reply to 'Christians, or Disciples,' Reviewed by F. G. Allen"—followed by "Surrejoinder to F. G. Allen's Rejoinder—by the Rev. S. Noland." All the foregoing make a portly pamphlet of 167 pages. Those who like controversial discussions of this sort will find these pamphlets good reading for the dog-days. It seems to us—though we may be considered partial in our views—that Mr. Noland triumphantly establishes his positions. We commend his powerful argument to all who are seeking light in the premises. This collection of pamphlets is published by agreement of both parties.

VANDERBILT UNIVERSITY.

How quiet is everything this Monday morning on the Vanderbilt grounds. The birds are singing their matins, the University clock strikes the hour, but no chapel bell rings for prayers, no Wesley Hall bell rings for breakfast—all is as quiet as a cemetery. The students are gone—save three or four "theologues"—nearly all the professors and some of their families are gone. The chancellor to his loved Virginia (alas! for the finny tribe that may be within his reach!) Prof. Humphreys to Southwest Virginia, Prof. Buchanan to Emory and Henry (where there is a commencement;) Prof. Lupton to Mexico (inspecting silver mines;) Prof. Sailford has gone with a company of students to East Tennessee on a geologizing and botanizing expedition; Prof. Grandbery is at Athens, Ala., attending a commencement; Prof. Dodd is in Kentucky; Prof. Doggett is about to leave for his beloved Richmond; Dr. Anderson, late tutor at Vanderbilt, whom I had the honor and pleasure of marrying, the other day, to one of Tennessee's most lovely girls, a daughter of the Rev. A. Mizell, has taken his bride to his parental home in Kentucky. He has just received his Ph. D. from Vanderbilt, and is about to fill the chair of chemistry in Central College, Missouri. He will be found worthy and well qualified—a good scholar and a devoted Methodist. By the way, the degree of Ph. D. was also conferred on Mr. Tullis, one of our biblical students, and now a tutor in the University.

The new Vanderbilt Register is published. You see that a School of Pharmacy has been established—Dr. Lupton is the dean. Prof. Olin H. Landreth has been elected to the chair of Civil Engineering. A School of Dentistry has also been established in connection with the University—Dr. W. H. Morgan is the dean. But I must refer you to the Register for full particulars in regard to these matters. A copy of the Register will be sent to any one applying for it. You will see that the biblical students received diplomas at the late commencement—three in the entire course, and seven in the two year's course. We hope these young men will make full proof of their ministry, and endure hardness as good soldiers of Jesus Christ. I ought, perhaps, to say that our commencement was an occasion of great interest. Bishop Pierce was to have preached the commencement sermon, but he was precluded from doing so by ill health. Dr. Milburn supplied his place. He discoursed eloquently on Romans i, 16. The sermon was not lacking in breadth or length, depth or height. In connection with it there was a service of song, conducted by some of the best singers in Nashville—it was a rare treat. Mrs. Craig, the Tennessee Nightingale, sang like an angel. Her brother-in-law, Mr. Dorman, led the choir—he is a *maestro*, though not by profession. A piece from Handel was exquisitely rendered, and the following ode, composed for the occasion, was admirably sung in the Old Hundredth tune:

Father of lights! with one accord,
Thy works and word proclaim thee Lord—
Reveal thy wisdom, power and love,
To all around, beneath, above.

By faith and science here we trace
Thee, God of nature and of grace;
Though dimly seen, yet seen art thou—
Father of lights! we see thee now!

But when we gain that world of bliss,
Where faith and science both shall cease,
Where floods of light burst from thy throne,
Then shall we know as we are known.

Jehovah Elohim! to thee—
In essence one, in persons three—
With bounding heart and tuneful song
We raise our glad commencement song!

You see both of God's great books—of nature and revelation—are here studied, and we find no hostility between them. Those who think we must ignore science if we hold to the Bible know not what they speak, or whereof they affirm. We war with no science, except that which is falsely so allied.

Prof. Dodd, of Kentucky, brother of our professor of Hebrew, delivered a capital address before the Literary Societies. He is a man of no ordinary accomplishments. Dr. Milburn delivered the regular commencement address. He paid a most eloquent tribute to the late Commodore and to Bishop McTyeire, respecting the Commodore's eulogy of the Bishop, as a man of extraordinary ability. By the way, a fine life-size portrait of the Bishop (presented by Mrs. Vanderbilt) was suspended on Founder's Day near that of Mr. Vanderbilt, in the chapel—which is now adorned by the portraits of most of our Bishops. *We must have them all.*

But I must stop. I am engaged to preach a memorial sermon on the occasion of the death of Dr. DuPre, at the commencement of Martha Washington College, Abingdon, Va., Sunday, June 22, and to deliver an address on Wednesday, June 25. I am very sorry that it will be out of my power to attend the commencement of the Southern University at Greensboro the week after. I should be glad, indeed, to hear the commencement sermon by *my boy*, the Rev. F. R. Hill, pastor of St. Francis Street church, Mobile, and to take part in the very interesting exercises which will take place on the occasion. The programme which I have received is very enticing. Success to that noble institution!

Bishop McTyeire has gone to Georgia to attend the commencement of Emory College. I like this general circulation—it does good. We are members one of another.

THOS. O. SUMMERS.

NASHVILLE, TENN., June 16, 1879.

Letter from Brazil.

LIMEIRA, PROV. DE SAO PAULO, BRAZIL, May 1, 1879.

MR. EDITOR: I have just received the ADVOCATE, containing the letters of Bro. Ransom and myself, in regard to emigration to this country. I will just remark that Bro. Ransom is like most Americans who are only partially acquainted with this part of the empire. With very few exceptions, our people were very poor when they came to this country ten or twelve years ago. Many of them did not have money to buy a month's supply of provisions. Yet now the most of them are in a condition to live comfortably in a plain way. Those who had money when they came have generally done well. Some have more than doubled their capital, and I believe in every instance where they went to work raising corn and cotton, just as they did in the "States," people have done well—staying in one place, and living just as they would have done in Alabama or Mississippi.

The misfortune with some has been that they have moved too often, and tried to find some easy way to live, but in the end have found that the old way of plowing and hoeing is the best.

I have been an itinerant preacher most of the time for the last thirty-four years. I consider myself one now, and I know a good deal about itinerant life in Alabama. My first circuit in Alabama was in 1840. "Brush Creek" was the name, around the pleasant town of Greensboro, and a good circuit it was, despite the name, yet I found rougher fare on some parts of that circuit than I find on the Santa Barbara circuit in Sao Paulo, and we have here a climate far, very far more pleasant than in Alabama, much more healthy. The soil is productive, and our seasons are much more uniform, so that our crops seldom fail. Gentle breezes we have all the year, but the wild tornado has never made its track across our beautiful plains.

The past summer was the wettest I have ever known in Sao Paulo, yet our crops of corn, cotton and rice, etc., are about an average. Your old friend, Mr. O. Whittaker, will make this year eight full bales of cotton per hand, and two hundred bushels of corn per hand. But his crop is above the average.

You make quite a mistake in the way you have printed Bro. Ransom's note, about the expense of a missionary for Piracecaia—$1 600 is all that is needed, and I presume Bro Ransom wrote 2 000 *milreis*, not dollars; and if the young man and wife can be sent we will pay thirty per cent. of that amount.

But Bro. Ransom greatly needs an assistant in Rio, and I do hope the board will find a suitable man for that work. Ransom is doing a great deal of work there, and he and his *ex Padre* have their hands full. He needs a strong man to aid him.

I am to remove to Piracecaba next week. My daughters will teach a female school for Brazilians and English-speaking pupils. We are to have several American families there, so that our missionary and his wife can have the society of their own people. Piracecaba has a population of 6,000 or 8 000 inhabitants, with a large cotton factory and a saw-mill, and on the opposite side of the river a large sugar mill, and there is water power enough, and very easily controlled, to run a half dozen more very large factories. Indeed, I never saw water power on a large scale so easily controlled. There are no high hills on either side of the river, and it is easily accessible at the falls, and for considerable distance below. The waterfall in all is 50 or 60 feet, in a distance of 300 to 400 yards. A substantial bridge spans the river near the head of the rapids, and is 125 yards long. The greatest extremes between high and low water are here not more than 15 feet.

Below the falls the river is large enough for steamboats. A German company are trying to introduce them; but they do not understand the business, and will do nothing. I will add, a railroad connects the town with the city of Sao Paulo.

From all I can learn, cotton factories are very profitable in this province. I am well acquainted with an American who is connected with one of these factories, and he tells me the profits are over seventy five per cent., and he has access to their books. These factories all do full work, and get ready sale for all their goods at high rates. Other factories at Piracecaba would do well, and capitalists would find it a fine investment. Fraternally yours,

J. E. NEWMAN.

From the Top of a Diligence.

From the top of a broken down Mexican diligence, Rev. W. M. Patterson writes to the Nashville Christian Advocate. We quote as follows:

We came to Mexico believing the work of the Lord would prosper in this land, and our expectations have been *more than realized*. We have here now, as already reported to the Board of Missions, 12 native preachers, 8 teachers, 268 members, 200 pupils in the Sunday-schools, and 180 in the day schools. Here is our working force with which to begin the coming year; and if, with a much less force in the *first* year of our mission (except in the City of Mexico,) and with much less means than we hope to have hereafter, the Lord of the vineyard has granted this success to his laborers, what may we not expect in the year to come?

The expense of mission-work in Mexico is necessarily in excess of some other countries. But the business-man looks to the *time* his capital is employed, and the *per cent.* which his investment yields. You cannot persuade him to take *five* years to do that which *can* be done as well in *one*.

The work of the Church in Mexico is not an *experiment*, but one of the brightest realities in the history of missions. Almost all the denominations of Christians are laying well their foundations and building rapidly thereon, occupying permanently the prominent and important points of the country; and if the Methodist Episcopal Church, South, does not keep pace *now* with her sister churches, she will not likely have an equal opportunity in the future to come up with them again. At present, the character of our stations and the prospect of success in our work, I think, are not surpassed by those of any other church in the field. Shall we fall behind others, or advance with them in this good and great cause? The people invite us and *urge* us to occupy and cultivate some of the most promising portions of the field.

You see, Mr. Editor, *some* of the things which *urge me to urge others* to provide for the maintenance and extension of our mission-work as other Churches are extending their work. Dr. Summers says I "*clamor for more help*," and "*must have it.*" Well, the pressure is such, and the promise of the work such, that I *must continue to clamor*, for we *must have* more help in Mexico.

Thus far we have not called upon the Church to send out other American missionaries, because there are some advantages in using native brethren in our work. These native brethren are already in the field. And as they go forth declaring the peace and love of God in their hearts, telling to their countrymen the story of the cross and the way of salvation, we must call on those who have the means to supply their wants, for they are without other resources. What we need is *financial help* for the preachers and teachers now at work, and others who wish to work.

We have now applications from at least six young men to prepare for the ministry, and there is abundant work for them to do. These young men have good educations. Some of them read German, French, Latin, etc., but they all need a special training for the work of the Church. We need a school for this purpose *in the City of Mexico*. It can be established and conducted as a "special" enterprise, supported by "special" contributions.

As yet we have no boarding school in our Mission, not a Bible-reader, no literature for our people, but few day-schools in proportion to the demand for them, our schools have but little furniture and few books, etc. Wherefore we "*clamor for more help*."

In conclusion, I would recommend to the earnest, prayerful consideration of the Church, the women's missionary societies, the Sunday-school missionary societies, all friends of missions, old and young, the closing lines of a letter from Dr. Summers to the New Orleans ADVOCATE: "Let us enter that field in force. *Let us take the tide at the flood.* Let us contribute liberally, and pray fervently, and work earnestly, for the Mexican Mission."

—The commencement exercises of the Academical Department of the University of Louisiana, Saturday, June 21, were of a very interesting character. Judge Kennard, president of the Board of Managers, made an able address on the occasion. The session just closed has been a gratifying and successful one. Prof. Jesse, dean of the faculty, and the other members, have given general satisfaction.

—The bill authorizing the appointment of a commission to report upon the improvement of the navigation of the Mississippi, and plans for the protection of alluvial lands, has passed Congress, and has received the President's approval. This is regarded as a very important measure for the Southwest, and indicates that the general government will at no distant day take charge of the levees.

—The Army and Legislative Appropriation Bills have been passed, and have been signed by the President. The Judicial Expenses Bill, passed by both houses, has been vetoed by the President. The President's objections were based upon those features of the bill which prohibited the use of funds for the pay of United States marshals and supervisors at the polls. There is much excitement and furor about the matter. Probably a new bill will be framed and passed more acceptable to the President.

—A press dispatch, June 22, states that Rev. Dr. Clark, the gifted and genial editor of the Methodist Recorder, Pittsburg, Pa., was critically ill at the residence of Rev. Colpoitt, Atlanta, Ga. At our forms are being made up, Tuesday night, June 24, we have no further advices concerning his condition. Dr. Clark's death would be deeply regretted by every branch of Methodism.

—The State debt is still the absorbing question in the Louisiana Constitutional Convention. No basis of settlement has yet been reached, and financiers and dealers in bonds are at sea. Some decision is likely to be reached within a week—so we are told.

A note from Rev. R. D. Norsworthy, of Canton, Miss., received just after our last week's paper went to press, brings us the melancholy tidings of the death of Rev. H. H. Montgomery, of the Mississippi Conference. Up to the time of this writing we have heard nothing further concerning the sad event. Bro. Norsworthy states that Bro. Montgomery died at Castilllan Springs at three A. M., Sunday, June 15. He had been in failing health for several years, but was present at the session of his Conference last winter, and, as we thought, looking somewhat improved. He was appointed to Sharon circuit, and during the earlier part of the year attended to his work, until he was compelled by failing strength to desist. Bro. Montgomery was among the most prominent men in his Conference, a man of good administrative ability, a strong and instructive preacher, and a most industrious and faithful pastor. None were more devoted to the Master's work. We suppose he was about sixty years of age. Some one familiar with his history will doubtless

furnish us an obituary sketch soon. We tender to the bereaved widow and other kindred our sincerest sympathy in this hour of sorrow.

Rev. Dr. Tudor, presiding elder of St. Louis district, St. Louis Conference, dropped in on us on Tuesday of this week. His presence was to us a wholly unexpected refreshment. Glad to see him in fine health, and looking nearly as young as when we parted with him five years ago. His many friends in New Orleans will rejoice to meet him once more. We believe he is to preach at the Carondelet Street Church on Sunday, June 29, at eleven A. M. The doctor is on his way to the home of Mr. Edward J. Gay, near Plaquemine, where Mr. Andrew Price and Miss Anna Gay are to be united in marriage, on Thursday, the twenty-sixth instant.

Rev. T. A. S. Adams, late President of Soule Female College, Murfreesboro, Tenn., has been appointed to visit Mississippi in behalf of the Publishing House. Our readers are well acquainted with T. A. S. A., and we commend him and his mission to our people. Be liberal and be prompt in subscribing for the four per cent. bonds. Now that the battle is so nearly won defeat would be absolutely shameful.

Rev. Nathan Sullivan of the Memphis Conference, and preacher in charge of the Trenton circuit, died June 14. The Western Methodist speaks of him as one of the veterans of our itinerancy—a man of strong mind, of warm heart, of great energy and perseverance—all his life given to Christ.

The Memphis District Conference of the Colored Methodist Episcopal Church, says the Western Methodist, was held in Lagrange, Tenn., May 30-31. Bishop Holsey presided over the body, in which all the charges were represented. The reports of the presiding elder, Rev. H. Hezel, and of the several pastors, showed the District in good condition—all at their post of duty, and the Lord blessing their labors with great success. In the twelve charges there are 2,168 members; and thirty-one Sunday-schools with 1 873 scholars. The interest in Sunday-schools is increasing. A subscription of $100 75 was secured to aid in erecting a school of high order in the bounds of the Tennessee Conference. For a church edifice in Lagrange there was a collection amounting to $255 Through the kindness of the Rev. W. A. Cook, pastor of the Methodist Episcopal Church, South, and of the trustees, their house of worship was occupied on Sunday morning by the colored people, and Bishop Holsey preached to them—to the white people in the afternoon. We learn that everybody was much pleased with the Bishop's sermons. Next District Conference at Collierville, Tenn.

The Board of Trustees of Drew Theological Seminary, Madison, N. J., at their meeting, May 13, re-elected Bishop Simpson, president; John B. Cornell, vice president; Andrew V. Stout, treasurer; and William White, secretary. The annual report shows that the current expenses have been met, and there is no floating debt. The Rev. Dr. John F. Hurst, president of the seminary, has been engaged in raising the new endowment fund, the first having been swept away by the failure of Daniel Drew, the founder. Of the entire $300,000, Dr. Hurst has secured $218,421.

We announce with pleasure, says the Texas Christian Advocate of June 21, that the debt which has been hanging over St. John's Church, Galveston, has been provided for. The debt amounted to nearly $19 000. Notwithstanding the hard times, the members and friends of the church raised by subscription, $10,000. The balance will be raised by bonds, redeemable in three and six years. With this burden removed, the pastor and people may, with good heart, work for a revival.

The programme of commencement exercises of Port Gibson Collegiate Academy will be found on the eighth page.

We wish we could be there. Our visit to Port Gibson several years ago has left in us a strong desire to see the place and people again.

Rev. R. B. Dawner, duly authorized, expects to travel the remainder of the year in behalf of East Mississippi Female College. He bears Bishop Keener's commendation to the members and friends of our church.

JOHN A. ELLIS.

Some one sends us, without address, two dollars to be used by Rev. W. J. Picot, our French Missionary, to buy tracts and Bibles. We will forward the money to Bro. Picot at once.

Rev. A. E. Clay, writing from Fattersonville, La., June 16, says: "All are well. Work never more prosperous. Congregations fill the churches."

Ernest White, son of our good friend Rev. T. H. White, was one of the graduates at the recent commencement of Corvallis College, Oregon.

Mr. Hendy Burke, an old citizen of New Orleans, died suddenly, on Saturday, June 21.

MARRIED.

HALL—HALL.—At the bride's residence, Edwards, Miss., June 21, 1879, by Rev. W. C. Black, Mr. J. C. Hall of Vicksburg, to Mrs. Sue Hall.

GOODWIN—ADAMS. At Miller chapel, Leake county, Miss., June 4, 1879, by Rev. Irvin Miller, Mr. Charles Goodwin to Miss Lizzie Adams.

DAVIS—NORTON.—At the residence of the bride's father, June 5, 1879, by Rev. H. H. Caldwell, Mr. Charles McCauley Davis, of West Feliciana, La., to Miss Frances H. Norton, of Lincoln county, Miss.

ADDRESS No. 2,

TO THE PATRONS OF

The Christian Advocate.

THE REASON WHY!

Your neighbor should take the Advocate.

ITS VALUE IN THE HOUSEHOLD.

SALIENT POINTS.

To many parties throughout the country, who take no paper, all the important items of interest telegraphed from different parts of the world are collected and appear each issue of the paper under the heading of

NEWS OF THE WEEK,

comprising domestic and foreign matter selected with a view of giving information on all subjects of interest outside of the r own domestic circle, a condensation of the daily press.

OUR FIELD NOTES

give items of interest more local in character, keep the different sections in our region more fully informed of recent events, the state of weather, condition of crops, social life, progress of the church, results of revivals, influence and effect of camp-meetings, as well as all in light in the habits, customs and peculiarities of the people in other portions of our own and surrounding States, and, being short and pithy, are interesting and valuable reading.

Our Missionary Work is fully chronicled by practical workers; and the results of their labor fully described by the writers under the heading

FROM THE WORK;

and it also covers many valuable articles, describing the progress in general church work, and elaborates the successful labors of the pastors of the various appointments, giving valuable hints of the effect of united effort on the part of pastors and people in building churches, parsonages, and in general spreading of the Gospel throughout the vicinity; in fact, a complete historical review of the practical results of the Christian campaign against error and darkness. Our

RELIGIOUS INTELLIGENCE

contains a digest of general church matters of the different denominations throughout the world, foreign and domestic, and is selected with great care from the leading religious papers of the day.

OUR YOUNG PEOPLE

is essentially a child's corner, and has two columns of selections from the best writers of juvenile periodicals, giving wholesome as well as instructive reading matter for the little ones, with occasional original letters from the younger members of our church and Sunday schools.

THE FARM AND GARDEN, AND SCIENTIFIC

columns contain articles of great interest to the planter, mechanic and merchant, and the receipt of practical recipes in the Advocate are worth many times the subscription price for the household, the farm, the garden and the shop. It contains suggestions which are invaluable, statements of remedies for complaints affecting men, animals and fowls, and keeps its readers advised of improved methods for pursuing the different trades and industries.

THE PRICES CURRENT

of the New Orleans market are revised and corrected weekly, which makes this department a special feature, and gives the Advocate great popularity with the people in towns and the country.

THE COMMERCIAL

news gives an insight to the inquiry for and movement of the cotton crop, the sales, prices, at the official closing of the Cotton Exchange, with prospects of future prices for delivery and enables the intelligent and progressive planter to make his calculations of amount to be realized per acre on his growing crop.

GENERAL REMARKS.

Surely for 2 cents and a high price for an eight page family paper, whose weekly visits cheer many a heart, and whose regular calls keep one informed of the progress of religion, science, education, agriculture and other matters of interest in the busy world around us. If subscribers pay promptly, and use their influence to add additional subscriptions from their neighbors and friends, the time is not distant when the paper can be enlarged, the advertising columns reduced, and many valuable improvements made that will prove of material advantage to all subscribers. We solicit you to exert your influence to obtain new subscribers, and do not wish to depend on our advertising columns to pay running expenses, and if individual effort be generally exerted, the results would be incalculable. The publisher refers to you, and will spare no pains in giving you a *first-class paper*. The editorial management could not be excelled; the paper, print and general make up will stand comparison with any paper in the land, and we propose to still further improve it, but we desire your help, your cheering words, and last but not least your kindly effort to increase the circulation of your own paper.

Yours truly,

H. T. LATHROP, Publisher.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

The air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an unparalleled seldom found at so short notice, a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & Co.—Fruit jars Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 19

On this page see what E. H. Adams & Bro. have to say about parasols, umbrellas, and other articles in the dry goods line.

If you are troubled with diabetes, gout, Bright's disease, and other diseases, look at Dr. S. H. P. Lee's Lithontriptic advertisement. This famous remedy is highly spoken of. Address, 45 Clinton Place, New York.

Loan Office.—The loan office of Otto Schwaner, Esq., located at 17 Baronne street, is advertised in our columns. We call attention to what is said about the sale of unredeemed pledges on the seventh page.

Hibernia National Bank.—Reference to the statement, published in another column, will satisfy any and every one that the above bank is a well-managed institution, conducted on a solid business basis.

Bargains in Dry Goods.—The house of D. H. Holmes, 135 Canal and 15 Bourbon street, is familiar to every reader of the Advocate, as well as to every man and woman in New Orleans, and everybody also knows that if you want bargains this is the place to find them. Their stock is as fine as at any dry goods store in this country.

Music, Pianos and Musical Instruments.—On this page will be seen L. Grunewald's advertisement, the favorite resort of all lovers of music and the grand depot of musical instruments in the South. His stock is unsurpassed in the South for the variety and numbers of pianos or, as he says, "The terms upon which he disposes his instruments suit all purses." Visitors will receive every attention, and they may be sure that they will get their money's worth.

The Chicago and Alton Railroad still continues to remain the popular thoroughfare to Chicago and all Northern and Northwestern points. This company have given much attention to the wants of the traveling public, and now are prepared to give their patrons elegant and rapid transportation in their splendid day and Pullman sleepers. The employees are always found courteous and obliging, as the management will not keep those who are not in their employ. If you contemplate a trip North do not fail to take the Chicago and Alton Line, and enjoy the lovely scenery of Illinois. S. H. Knight, Esq., is the ticket agent, corner Fourth and Pine streets, St. Louis, than whom a more polite and affable gentleman never existed.

Louisville and Great South ern Railroad.—Those who have had the pleasure of traveling over this road will attest to its unsurpassed accommodations on this line. Aside from the pleasure of taking this route many passengers choose it in view of personal comfort in travel. Those who may have business to transact with the general passenger agent, Col. C. P. Atmore, will find in him a most courteous and intelligent gentleman, and an officer well calculated to work up the business of his department in a corporation of such vast proportions. Indeed the courtesy and attention to the comfort of passengers on the part of officers, conductors and employees generally is one of the most desirable features in the management of the road.

Patronize Home Industry.—Messrs. D. Driscoll & Bro. have opened a large carriage factory at 201 and 203 Magazine street, which is one of the largest in the South. These gentlemen have been engaged in this branch of the business for years, and the senior of this firm is well known to be one of the best carriage painters in the south. The building is two stories high. The first floor is for a carriage repository, and the other is the manufacturing department. This firm has every facility for the prompt and satisfactory execution of all orders intrusted to their care, and their sales are as reasonable as at any of the Eastern or Northern depositories.

Travelers' Official Guide.—To know exactly where you are to travel, and to avoid the numerous annoyances of being needlessly asking questions from the conductor and your fellow passengers, which must be a bore to them, particularly if the same stereotyped questions are very often repeated, go to the nearest book store and invest fifty cents, which is a small outlay considering the valuable information therein imparted, to say nothing of the expense attached to the getting up of these serviceable guides and then you are ready to travel all over the United States, provided you have the money. The guide will be your faithful friend and conductor, and when you return to your home after your long summer jaunt is ended, you will proclaim that the traveler's Official Guide saved you considerable mental as well as physical trouble.

Coal and Wood.—Mr. George F. Pierson, corner Bayanda and Felicity streets, will be happy to receive you at his private office adjoining the wood yard and to toss you on the price of coal. The office is neatly mattted, and, with plenty of fans, an agreeable time can be spent so that when you leave you will say to yourself: George F. Pierson will be my wood man.

Ohio and Mississippi Railroad. This leading Eastern line, between St. Louis and Cincinnati, with its branch to Louisville, is perfectly equipped with the very best of modern appliances for comfort and safety of its patrons. It is favorably used by families and parties going to the Pacific Slope either, and its close connections with other roads gives this line unquestionable advantages over competing routes and makes it one of the most select in the country. Mr. W. W. Peabody is the general superintendent, with headquarters in Cincinnati, an active, efficient, gentlemanly officer cannot be found. The efficient department of this road is the result of his well-directed labor. Travelers should take this favorable route going East from St. Louis, or going West from Louisville or Cincinnati.

New York and Boston. The pleasantest way to go to Boston from New York, and to avoid the suffocating heat and dust of the road, incidental to railroad traveling, is to take the Providence Line of steamers from pier 33, North River, foot of Jay street. The boats on this favorite line are fitted up in magnificent style, regardless of expense, with the view to the comfort of the patrons of this route. The Massachusetts and Rhode Island leave alternate days at five o'clock, passing Hell Gate, often so difficult and dangerous to mariners, and to day memorable as being one of the greatest feats accomplished by the form engineering in this century. Vessels and all kinds of crafts, sail past as easily and with as little prospect of accident as if they were in the open sea, and before the veil of darkness overspreads the land the passengers have enjoyed the lovely scenes which extend along the sound on either side after a refreshing night's repose. Providence lands up at seven o'clock in the morning, where the cars are in waiting to transport you for the eighty picturesque country of forty-two miles, and before you get comfortably fixed in your seats the Hub is in sight.

Tourists, Attention! The tide of summer excursion travel that for two or three years past has set toward the resorts of the North west, with its grand scenery of mountain, lake and river, its numerous charming retreats and cozy hooks will this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular Great Jackson Route. The line has been enlarged one day, and with no change of cars to Chicago, and but one change to points beyond, a trip to the great Northwest is now made with as much ease and in as short a time as formerly, to Bladon Springs or the lake shore villages. Already considerable fallers are securing accommodations, at desirable points of rest, for wearied mammas and charming daughters (worn down by their efforts in the cause of charity during the past, more than usually exciting season,) and besiege the ticket office for choice sections in the sleeping cars. In another week the travel will have fairly started, and we predict for the Great Jackson Route a business it will tax its best efforts to accommodate. Sale of excursion tickets will begin on May 20. They will be good to return until November 1, thus giving ample time to enjoy the summer and fall seasons. Full information, with descriptive circulars and guide books profusely illustrated, in the highest style of the printer's art, may be had on application to A. D. Sheldon, ticket agent, 22 Camp st., corner of Common.

BUSINESS NOTICES.

Pozzoni's Medicated Complexion Powder is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants, who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

An infallible cure for Fever and Ague is Ayer's Ague Cure. Wholly vegetable and containing no quinine, it is harmless and sure.

WORKINGMEN.

Before you begin your heavy Spring work after a Winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Bilious or Spring Fever, or some other spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use a bottle of Hop Bitters in your family this month. Don't wait. See other column.

(From Gen'l Fitz Henry Warren.)

St Louis, November 20, 1862.

Messrs. J. & C. Maguire: I have never known any remedy to have such excellent effect as Maguire's Peruvian Plant in Cholera Infantum or the Bowels, such as Cholera, Dysentery, Diarrhœa, Cholera Morbus, etc.

FITZ HENRY WARREN,
Brig Gen'l U. S Volunteers.

In former years it was a common occurrence to find fifty per cent. of the field hands in Louisiana, Mississippi and Alabama stricken down with Swamp Fever, Chills and Fever or Dumb Ague. Just during the busiest time of planting. Now, we are glad to hear, that the planters succeed during every year of its absence, in a few days by the use of Dr. F. Wolfe's Aro Periodic and Fever and Ague Tonic, which is sold by druggists through the country.

To Consumptives.—Many have been happy to give their testimony in favor of the use of Bickle's Anti-Consumptive Syrup. Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. Wilson, Chemist, Boston. Sold by all druggists.

Report of the Condition

OF THE

Hibernia National Bank,

AT NEW ORLEANS,

In the State of Louisiana,

At the Close of Business, June 14, 1879.

RESOURCES.

Loans and discounts		$ 975 73
United States bonds to secure circulation		100 00
Due from reserve agents	$ 78,201 91	
Due from other National Banks	7,201 01	
Due from State Banks and bankers	1,438 72	
Real estate, furniture and fixtures	3,923 11	
Current expenses and taxes paid	11 822 51	
Cash items	720 87	
Exchanges for Clearing House	55,147 85	
Bills of other Banks	62,777 00	
Specie	9,000 00	
Legal tender notes	12,000 00	
Five per cent. Red. U. S. Treas urer	18,000 00	182,887 91
Total		$ 1,563 77 41

LIABILITIES.

Capital stock paid in		$ 600 00 00
Surplus fund		100 00 00
Undivided profits		6 111 76
National bank notes outstanding		355,700 00
Dividends unpaid		1,142 00
Individual deposits subject to check	$687,124 15	
Demand certificates of deposit	3,871 00	
Due to other National Banks	522 09	
Due to State Banks and bankers	9	
	691,524 24	
Total		$ 1,563 77 41

STATE OF LOUISIANA, } ss
Parish of Orleans. }

I, JOHN C. BEVEREUX Cashier of the above named bank do solemnly swear that the above statement is true to the best of my knowledge and belief. JOHN C. BEVEREUX, Cashier.

Subscribed and sworn before me this twenty-first day of June 1879.

W. J. CASTELL, Notary Public.

Correct—Attest: JOHN H. HANNA, J. W. STONE, H. M. PRESTON, Directors.

YOUNG MEN'S Christian Association

OF NEW ORLEANS.

Rooms No. 57 Camp Street.

Open from 9 A. M. to 9 P. M. except Sunday, and on Sundays from 2 to 9 P. M., where may be found the leading daily and weekly papers of the most important cities of the United States.

SERVICES.

Tuesday, 7:30 P. M. Devotional.
Thursday, 7:30 P. M. Singing Class.

NOON-DAY PRAYER-MEETING.

Daily 12 to 12:30.

Rich Prayers and Remarks are limited to three minutes.

Y-A-L-E L-E-C-T-U-R-E-S

ON

PREACHING.

BY BISHOP SIMPSON.

Price $1 50.

Mailed post-paid on receipt of price. Address LATHROP & WILKINS, 112 Camp st., New Orleans.

U. S. FOUR PER CENT. BONDS.

We continue to sell these bonds, coupon and registered, at par and accrued interest. All deliveries made here, free of expense. Report purchases.

NEW ORLEANS NATIONAL BANK,
A. BALDWIN, President.

TRUNKS, TRUNKS,

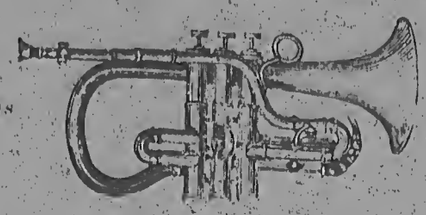
HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest Ladies' TRUNK, Genis' Side Leather Thic, and in fact every kind made; also Patent Tray (this you need not take the trouble to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Children's and Misses' SHOES, of the best Philadelphia makers. Call and see for yourself at

S. HAUM'S, 551 Magazine St.,
Corner St. Mary, New Orleans.

MISCELLANEOUS.

LARGEST AND MOST POPULAR

MUSIC HOUSE IN THE SOUTH,



Easiest Terms *Lowest Prices*

General Agency for the celebrated

STEINWAY, KNABE, PLEYEL, FISCHER PIANOS

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Everything in the Music line at rock bottom prices. Send for illustrated catalogue.

LOUIS GRUNEWALD,
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SAVE FROM $2.00 TO $10.00

BY BUYING YOUR

RAILROAD TICKETS

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GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, under St. Charles Hotel, N.

F. C. GUEDRY, Agent.

WHEELER & PIERSON,

Successors to Darcy & Wheeler and Pierson & Bowles

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | *Business Suits, $12 to $25*
6 Shirts for $9 | *Collars $1.50 per Doz.*

Liberal allowance to Georgians.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices to suit.

WHOLESALE DEPARTMENT.

POPULAR PRICED PARASOLS

AND

SUN AND RAIN UMBRELLAS.

Lace and fringe trimmed PARASOLS, in black and colors.
Carriage PARASOLS, plain and fancy.
Misses' PARASOLS, plain and fancy.
Gents' Silk and Gloria SILK UMBRELLAS.
Gents' Silk and Gloria SILK UMBRELLAS.
Ladies' and Gents' real Scotch GINGHAM UMBRELLAS.

JUST OPENED,

Black and White Breton Laces, Antique Embroideries, Silk Buttons, the latest Novelties, desirable for Suits, Wash Goods, Black Goods, Lace Fichus, Ties and Scarfs, Corsets, Ribbons, Veilings, Handkerchiefs, etc.

Best stock of FANS in the city. Five PALM LEAF FANS for Five Cents.

E. H. ADAMS & BROTHER,

594 Magazine Street, Fourth Store above St. Andrew.

Millersburg Female College.

The leading institution in the SOUTH AND WEST.

Elegant new buildings. Eighteen experienced teachers. Everything complete. You will pay *fifty* dollars for the year. Send at once for catalogue.

GEO. T. GAILLARD, D. D.,
Millersburg, Ky.

Augusta Female Seminary

STAUNTON, VIRGINIA.

MISS MARY J. BALDWIN, Principal.

The Session of 1879 will begin on the first Wednesday in September and close the first Wednesday in June following.

TERMS:

For session of thirty weeks, payable one half on entering and the balance on February 1. Selected the first. For board, washing, fuel, lights, use of chairs, use of library, entertainments, and full English course, including book of system and reading, per session, $150.

For full particulars apply to the Principal for catalogues.

The Medical Department

OF THE

UNIVERSITY OF LOUISIANA,

NEW ORLEANS.

Possesses unrivaled advantages for practical teaching. The Charity Hospital has an annual average of more than six thousand patients, and is visited daily by the Professors and Demonstrators of the Schools.

The Annual Circular will be sent on application to the undersigned.

E. D. CHURCHILL, M. D., Dean.

GEO. E. PIERSON,

COAL AND WOOD,

Cor. Bayanda and Felicity Sts.

Orders can be left with E. E. Hews, at Wood's Yard, or Pierson & Bowles, at Church Hollow, corner Magazine and Jackson Sts. A. De Pinedo, corner Bayanda and Felicity Sts.

D. DRISCOLL & BRO.,

200 & 202 S. MAGAZINE ST. 200 & 202

Between Julia and St. Joseph Streets,

Manufacturers of

CARRIAGES, BAROUCHES, BUGGIES, SPRING WAGONS, ETC.

Special attention given to repairing in all its branches, and all work guaranteed.

SUMMER MUSIC BOOKS!!

For the Sabbath or Sunday School.

THE GOSPEL OF JOY! 35c.
Excellent Gospel music.

GOOD NEWS! 35 cts.
Well known, always good.

SHINING RIVER! 35 cts.
Very beautiful songs.

GEMS OF ENGLISH SONG! $2 50
Best song collection.

CLUSTER OF GEMS. $2 50.
Capital Piano Pieces.

GEMS OF THE DANCE! $2 50
Brilliant Waltzes, etc.

What Books to read.

Lives of *Beethoven* ($2 50); *Mozart* ($1 75); *Schumann* ($1 75); and other biographies of different musicians. Also *Ritter's History of Music*, 2 vols., each $1 50.

Musical Record ($2 50), the oldest reading music paper published. Very valuable for reference. 1,800 books.

Any book mailed for retail price.

OLIVER DITSON & CO., Boston.
C. H. DITSON & CO.,
843 BROADWAY, N. Y.

REMOVAL. THE LOUISIANA EQUITA ble Life Insurance Company has removed to No. 39 Carondelet street. Former office, corner Carondelet and Gravier streets, for rent.

AND. PATTON, Secretary.

Washington Avenue Drug Store,

Cor. Magazine & Washington Sts.

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Hair Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Dupal Denvil Baby, recommended by all who use it as a very superior appliance. It beautifies the teeth to a fine pearl like ornament and enriches the beauty. Also the Rasque Powder, for beautifying, whitening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers city and country will find our Store convenient, comprising many articles impossible to obtain except here, and all at moderate prices. Prescriptions put up day and night. R. J. MAUNEGRA, M. D., Druggist, Pharmaceutist and Practical Chemist.



WANTED EVERYBODY TO know that LAYMAN'S IN DIAN HERBAL BALM is not a secret preparation, but one containing the best Indian Herbs, and is known to cure *Consumption, Bronchitis, Asthma, Catarrh, Diphtheria*. It instantly relieves Coughs, Colds, Soreness of the Throat and Lungs and the relief of Consumptive patients. Prepared, and for sale by LAYMAN & CO., Pharmacists, 24 and 26 St. Louis street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at J. C. Denegre & Co. Depot in St. Louis at Richardson & Co. 6p

T. A. BECK, COOPERAGE,

OFFICE AND SALES ROOMS:

27 North Peters Street,

Manufactory, Carondelet, between Walnut and Felicity streets.

NEW ORLEANS, LA.

Has constantly on hand, and for sale, Hogsheads, Molasses Barrels, Half Barrels, Keno, Flour, Sugar and Beef Barrels. Order by letter, Post or Telegraph, will receive prompt attention. Particular attention paid to Trimming.

COOPERAGE.

PHILLIP HIRSCH, Cooper,

50 to 60 NORTH PETERS STREET,

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Has on hand, and keeps constantly on hand, a large and full stock of new and old Hogsheads and Barrels, suitable for Sugar, Molasses, Rice, Beef, Pork, Flour, Salt, Lard, Oil, Bagging, Cotton and Wool Packing. Half Barrels and Kegs for Nails, Shot, Powder, Lead and Tobacco. Barrels for Cement, Lime and Plaster. Hogsheads and Barrels for Sugar and Molasses. Orders solicited. Prices the lowest. Satisfaction guaranteed.

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STATIONER,

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Greatest Cough Syrup of the age, or of any age. Product of our swamps. Splendid for children. No poison. Thirteen pages of names of home references and increasing! Sold by druggists. Depot 106 Camp street, New Orleans.

Farm, Garden and Household.

Salicylic acid is regarded by many physicians as almost a specific in acute rheumatism.

Gardening is regularly and practically taught in more than 20,000 primary schools in France. Every school-house has its garden, and teachers must be not only good gardeners, but qualified to teach horticulture, or they cannot pass examination.

To Save Soap.—The addition of three quarters of an ounce of borax to a pound of soap, melted in without boiling, makes a saving of one-third the cost of soap, and three-quarters the labor of washing, and improves the whiteness of vegetables; besides, the nasty vegetable dirt is removed, and the hands receive a peculiar soft and silky feeling, leaving nothing more to be desired by the most fastidious washerwoman.

The Massachusetts Ploughman says: "The best time to transplant evergreens, we have found to be the last of May, or in late seasons, the first of June. A few evergreen trees and shrubs properly arranged make a home more pleasant and attractive, and seem to lift the worshipers up into a position where they can more fully realize the beauties of nature, when assisted by art."

Hogs.—If you have pigs, kegs or cans that have become stale or musty in the inside, wash them with clean, hot slip-up with warm water, allow a little caustic soda, and let it stand a few hours; empty the water and rinse thoroughly, and it will be as sweet as if it had never been tainted. So says a "Farmer's Wife," in the Country Gentleman.

To Re-Cook Fish Fish.—Pick up in flakes any cold fish, put in a stew-pan with brown butter, add to it a finely grated nutmeg and a few whole pepper-corns, a little minced parsley and one onion, with a little sprig of sweet herbs; season with salt, and when dished squeeze the juice of a lemon over it.

An old beekeeper says: "In my opinion the best hive ever devised for bees, cream and butter is a big grade Jersey cow! Any store hands, or even gentlemen, can manage Jerseys. Such a grade will produce more milk, cream and butter of equal quality than any other thoroughbred Jersey."

Remedy for the Sick Headache.—Take the juice of two lemons in half a wine-glass of sherry or Madeira wine, sweeten with loaf sugar, and drink while effervescing. Be careful to avoid wine and cordials.

Brown Betty.—Cut a layer of sweet apple sauce in a deep dish, and cover it with a layer of crackers or bread crumbs, sprinkled with sugar, cinnamon, then layer of sauce, etc., making the last a layer of crumbs; bake in oven, and eat now with cold, sweetened cream.—Household.

There is no part of the farm that yields so much comfort to the family, and shows so much profit on the ledger as the garden, provided it is properly managed. Farmers apparently believe this certainly of the great men, and so give their attention to getting their gardens as will secure the best results. They seem to regard gardening as fancy work suitable for women and children.

Canning Rhubarb.—Permit me to tell the readers of the Rural how to can rhubarb. I do plant as I have never seen it among the recipes given. Prepare same as for pies and pack in glass cans, covering with cold water, taking care to get all the air out, and then put the cover on as tight as possible. I have just used some which I put up in this way last spring nearly as fresh and nice as when new, though not quite as good as some I have in glass tops sealed in the water bath. The pies are made the same as fresh pie plant.—Rural New Yorker.

The Rural New Yorker says: "An intending purchaser should have the horse brought out before him, and watch the animal as he stands at rest. If the owner is continually starting the horse into motion, and urging him to show off, something may be suspected, because it is when a horse is at perfect rest that his weak points are divulged. If the horse be sound he will stand square on his limbs, without moving any one of them, the feet being placed flat upon the ground, and all his legs plumb and naturally poised. If one foot be thrown forward, and the toe resting to the ground, but the heel raised, or if the foot be off from the ground, and the weight taken from it, disease or tenderness may be suspected."

Bavarian Cream.—One pint sweet cream; yolks only of four eggs; one-half ounce gelatine or isinglass; one cup (small) of sugar; two teaspoonfuls vanilla, or bitter almond extract. Soak the gelatine in just enough cold water to cover it for an hour, strain, and stir into a pint of the cream in the boiling pot. Beat the yolks, smooth with the sugar, and add the boiling mixture, beaten in a little at a time. Return all to the kettle, but do not actually boil; remove it from the fire, flavor, and while it is still hot stir it by the over pint of cream, whipped or churned in a syllabub churn to a stiff froth. Beat in this whip a spoonful at a time into the custard until it is the consistency of sponge cake batter. Dip a mold in cold water, pour in the mixture, and set on the ice to form.

A New Forage Grass for Hot Countries.—The most noteworthy plant figured in the Botanical Magazine for the present month is the mole Mauritius grass originally introduced into France from Guatemala, under the name of Teosinte. It was referred first to Reana, and now to Euchlæna, and is of interest, botanically, as being nearly allied to Maize, whose wild progenitor it thus supports. It is a handsome grass, and flowered in the Water Lily-house at Kew last year, its stems attaining the height of 13 feet. Experiments made with it in the Botanical Garden at Montpellier, France, would seem to show that it is a valuable forage plant, yielding seed producing 160 stems, and these attaining 10 feet in height in the climate was not warm enough to enable it to flower. It has been introduced successfully into Egypt, where it flowers and seeds abundantly. From Kew it has been distributed to Cyprus, the East and West Indies, and to Queensland, where it is likely to be of great service.—Gardener's Chronicle.

Polish Fowls.—They are easily kept in small yards or in confinement. To fancy persons, with a genuine love for fine poultry, this is a great recommendation, as their circumstances will not allow them to have extensive runs. The Polish are the fowls for them, and as described of one of their admirers that he could, "he could raise a Polish cock in a hat-box, and win a prize with him." Secondly, they are very small feeders. The food required to support a Brahma or Cochin will properly varied, keep a trio or more of Polish in splendid condition. I have often seen Polish hens who were laying daily, who ate less than a Bantam. Thirdly, they are great layers. I do not wish to exalt their merits of the Leghorns for mere egg-laying machine would do much better than a Brown Leghorn hen. But place the two in a small range, and the Polish hen takes the lead at once. The Brown hen'll wants her field to herself, and circumscribe the space in which her restless feet may exercise, and the produce of eggs diminishes to a great degree. But eight feet by twenty-five, and a weekly run out for a few hours, and the Polish hen will steal out her eggs as regularly as if she had an open air proposal. Fourthly, they are easily tamed and gentled. Be careful to accustom them to your voice and step, do not come upon them suddenly and startle them, and they will soon learn to come round like cats and eat out of your own hand.—Cor. Maryland Farmer.

The Army or Grass Worm.—The insect is with us every year. In ordinary seasons, when it is not excessively numerous, it is seldom noticed; (1) because moths are few, swift, flyers, and nocturnal in habit; (2) because the worms, when young, have protective coloring, and when mature, hide during the day at the base of meadows. In years of great abundance the worms are generally unnoticed during their early life, and attract attention only when, from crowding too much on each other, or from having exhausted the food supply in the fields in which they hatched, they are forced from necessity to migrate to fresh pastures in great bodies. The earliest attain full growth and commence to travel in armies, to devastate our fields, and to attract attention, about the time that winter wheat is in the milk—this period being two months after in Maine than in southern Missouri; and they soon afterwards descend into the ground, and thus suddenly disappear, to issue again two or three weeks later as moths. In the latitude of St. Louis the moths of these moths lay eggs, from which are produced a second generation of worms, which become moths again late in July or early in August. Exceptionally a third generation of worms may be produced from these.

Further north there is but one generation annually. They hibernate, and oviposit soon after vegetation starts in spring. The chrysalides may also hibernate, and probably do so to a large extent in the more northern States. The eggs are inserted between the sheath and stalk, or secreted in the folds of a blade; and annuals and perennial grasses are preferred for this purpose. The worms abound in wet springs, preceded by one or more dry years. They are preyed upon by numerous enemies, which so effectually check their increase, wherever they unusually abound, that the second brood, when it occurs, is seldom noticed; and two great army worm years have never followed each other, and are not likely to do so. They may be prevented from invading a field by judicious ditching, and the burning over a field, in winter or early spring, effectually prevents their hatching in such field.—Dr. Riley's Ninth Annual Missouri Report.

-BOOKS-

—FOR THE—

Farm and Garden

FRUITS AND FLOWERS.

Every book in this list will be followed each week by others on different subjects of practical benefit to the Farmer, Planter and progressive Agriculturist.

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Buist's Flower Manual	1 50
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Cole's Veterinary Pocket Book	75
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Downing's Fruits and Fruit Trees of America. New edition	5 00
Eastwood on Cranberry	75
Elliott's Fruit Book or, Fruit Growers' Guide	1 50
Elliott's Western Fruit Grower's Guide	1 50
Fleet's Gear Culture	1 75
Fuller's Grape Culturist	1 50
Fuller's Illustrated Strawberry Culturist	25
Fuller's Small Fruit Culturist	1 50
Fulton's Peach Culture	1 50
Henderson's Practical Floriculture	1 50
Hooper's Western Fruit Book	1 00
Husmann's Grapes and Wine	1 00
Johnson's Window Gardening in a Home	1 00
Mohr on the Grape Vine	1 00
My Vineyard at Lakeview	1 25
Parsons on Strawberry Culture	75
Parsons on the Rose	1 50
Phin's Open Air Grape Culture	1 00
Quinn's Year and Gu de for Profit	1 00
Rivers' Miniature Fruit Garden	1 00
Robinson's Ferns in their Homes and Ours	1 50
The Hubbers System of Grape Culture	50
Thomas' American Fruit Culturist. New edition	2 00
Vick's Flower and Vegetable Garden, paper, 175 pages	175
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CELEBRATED

LIVER PILLS

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with loose; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are protective of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros. of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

Merchants' Mutual Insurance Co.

OF NEW ORLEANS.

No. 194 Canal Street.

TWENTY-FIFTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1879, including unearned premiums of the previous year—	
On fire risks	$315,771 30
On marine risks	18,955 42
On river risks	14,701 75
Total premiums	$351,431 87
Less unearned premiums	111,253 00
Net earned premiums May 31, 1879	$243,178 87

LOSSES PAID:

On fire risks	$61,066 08	
On marine risks	70,364 89	
On river risks	5,3 2 20	
Taxes and expenses, less interest	11,625 11	
Reinsurances and return premiums	17,820 61	116,208 89
		$ 36,969 48
Reserved for unpaid losses		22 000 00
Profit		$114,969 48

The Company have the following assets, estimated at market value:

Real estate	$206,176 85
City bonds and mortgage bonds	15,000 00
Bank, Water Works and other stocks	133,561 68
Notes secured by mortgage or pledge	19,2 2 33
Bills receivable	62,5 3 43
Premiums in course of collection	35,630 81
City scrip	2 01 00
Judgment on mortgage notes	3,000 00
Cash on hand	61,392 41
	$712,227 51

The above statement is a just, true and correct transcript from the books of the Company.

P. FOURCHY, President.

G. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me, the ninth day of June, 1879.

JAMES FAHEY, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1879, it was resolved to declare a cash dividend of twenty per cent on the net earned participating premiums for the year, ending May 31, 1879, payable on the third Monday of July next.

Also to pay to the stockholders, on demand interest at the rate of ten per cent. per annum on their stock.

DIRECTORS:

P. Maspero,	D. Fallo,
J. J. Fernandez,	Edward Toby,
Paul Fourchy,	D. A. Chalfraix,
John Gedges,	M. W. Smith,
John B. Lallande,	Chas. Lallte,
B. W. Taylor.	

OFFICE OF THE

Crescent Mutual Insurance Co.

New Orleans, May 17, 1879.

THIRTIETH ANNUAL STATEMENT.

The trustees, in conformity to the amended Charter, submit the following statement of the affairs of the company on the thirtieth of April, 1879:

Fire Premiums	$165,168 05
Marine Premiums	24,051 22
River Premiums	69,321 25
	$258,543 52
Net earned premiums	$224,143 52
Less reinsurance	$13,716 40
Less return premiums	5,626 57
	19,342 97
	204,800 55

LOSSES.

Fire losses	$36,038 91
Marine losses	29,337 56
River losses	28,576 05
	$73,952 35
Taxes, expenses, discount, profit and loss, less interest, rents, salvage, savings, etc	36,442 66
	110,395 01
Net profits	$94,405 54

The company have the following assets:

Bills receivable	$31,461 83
Loans on bond and mortgage	30,175 00
	$61,636 83
Loans on call	$52,552 61
Cash on hand	48,521 62
	1 1 078 66
Real estate	109, 68 08
City bonds, bank and other stock	94,632 58
Premiums in course of collection	25,897 82
Suspense account and stock fractions	14,158 62
	$406,207 59

The foregoing statement is a true and correct transcript from the books of the Company.

THOS. A. ADAMS, President.

HENRY V. OGDEN, Secretary.

Sworn to and subscribed before me, this seventeenth day of May, A. D 1879.

ALFRED INGRAHAM,
Notary Public.

The Board of Trustees this day resolved, after paying ten per cent. in cash to the stockholders, and carrying to profit and loss $15,746, on account of the Mechanics' and Traders' Bank stock held by this Company, and also a further amount for shrinkage in values, to declare a dividend of twenty per cent. in cash, on the net participating premiums, payable on Monday, the sixteenth of June next.

TRUSTEES.

Thos. A. Adams,	Sam'l B. Newman,
Sam'l H. Kennedy,	John Phelps,
Adam Thomson,	Henry Abraham,
Victor Meyer,	Joseph Bowling,
Edward Gay,	Simon Hernsheim,
Simon Forchheimer,	Joseph B. Wolfe,
R. D. Pope,	Edward Pinsbury,
John E. King,	Fred'k Chamerden,
Joseph W. Stone,	George Martin,
Alfred Moulton,	D. C. Jurey,
Edward Nalle,	George W. Sentell,
Paul E. Mortimer,	John V. Moore,
W. B. Conker,	Henry M. Preston,
Reuben G. Bush,	John M. Parker.

Mechanics' and Traders' Ins. Co

NEW ORLEANS, LA.

No. 14 CARONDELET STREET,

Solicits Fire, River & Marine Risks

GEO. H. FROST, Act'g Secretary. LLOYD R. COLEMAN, President.

F. C. GREGORY, Ass't Sec. & Fire Clerk.
JNO C. WOOD, Marine and River Clerk.
E. AUZOUT, Inspector, etc
J. Y. B. HASKELL, Collector,
Capt. S. B. FROST, Marine Inspector.

TRUSTEES.

Hugh Allison,	Robert L. Moore,
J. H. Allen,	H. J. Mullan,
J. A. Braselman,	Ed. Nalle,
Jno. D. Britton,	F. J. Odendahl,
Sam. Boyd,	Emile J. O'Brien,
Isaac Bloom,	Wm. A. Peale,
T. J. Carver,	J. M. Putnam,
Geo. W. Cary,	D. L. Raulett,
Jno. D. Cobb,	G. W. Sentell,
H. Dudley Coleman,	W. B. Thompson;
Wm. L. Cushing,	W. P. Vinet,
J. M. Erankenbush,	J. M. Walsh,
Ben. Gerson,	Meyer Weil,
P. B. Gilbert,	T. S. Caterman;
J. Davidson Hill,	Frank Wing,
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Church Organs tuned and repaired all over the South.

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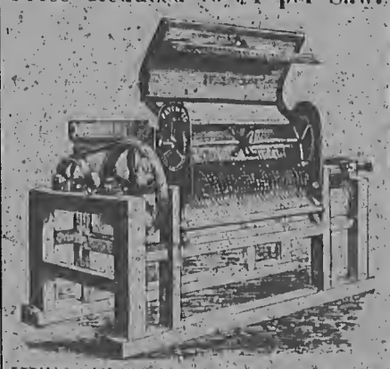
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Price Reduced to $4 per Saw.



THIS GIN has been in use for the past six seasons, and several recent improvements have been added. It obviates all friction at the end of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same amount of seed than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton on this account of a greater market value. This improved value given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every bale ginned. Testimonials sent by mail on application.

FEEDERS and CONDENSERS, with latest improvements also made by the Daniel Pratt Gin Co. to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO.,

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Hard Times demand Low Prices.

We warrant all our machines to be NEW, LATEST-IMPROVED and PERFECT for

FIVE YEARS.

Our NEW MACHINE is supplied with a Lever BALANCE-WHEEL, which is a great improvement over the old SINGER, as it enables the operator to *wind the bobbin without running the machine*, or removing the work from the needle. This is the most important improvement ever put on the Sewing Machine.

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Millinery Emporium, Hair Work AND *FANCY GOODS BAZAR,*

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The assortment comprises the very latest styles in Millinery Materials, Hats and Bonnets, HAIR GOODS of every description, and the most recherche selections in Jewelry, Fans, Combs, Brushes, Dressing Cases, Specie Purses, Card Cases, Vienna Gilt Ornaments, Porte Monnaies and Perfumery.

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BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere. MY MOTTO—*Quick Sales and Small Profits.* Jackson railroad cars pass in front of the store.

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BOOT AND SHOE STORE,

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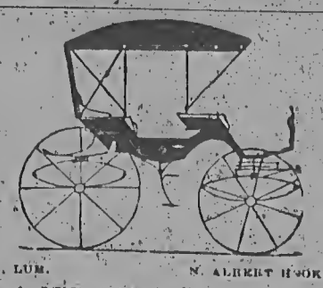
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Home-Made Shoes, hand-sewed, $4 00

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City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gent.'s, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.



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SAVE YOUR CARPETS

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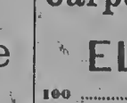
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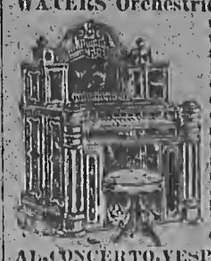


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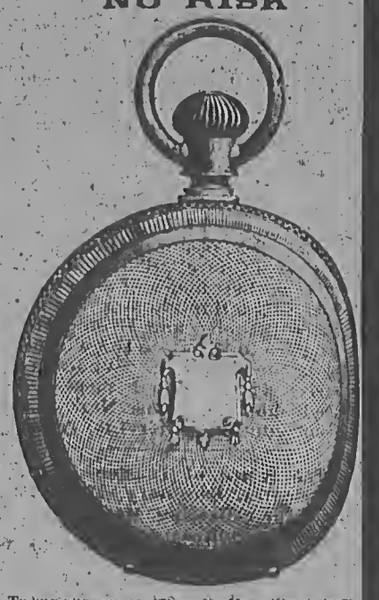
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Scientific.

The bone cave at Shandon, near Dungarvan, in Waterford, accidentally discovered some twenty years ago, was the first Irish cave which produced animal remains belonging to the pleistocene period, in it were found remains of the mammoth, horse, bear, wolf, and reindeer. Professor Leith Adams, in his report on the exploration of this cave (1876), surmised that it was an enormous shelter-shed where the wild denizens repaired to end their days, or for the purpose of dragging in their prey, and he suggested that it required only funds and some enterprise to discover other caverns in the neighborhood of this one containing abundance of pleistocene animal remains. One such has within the last few days been discovered near Cappoquin, at a distance of about seven miles from the Shandon cave, by Mr. Usher, of Cappagh. This new cavern is of large size, and appears to have been occupied at a very remote period by bears, portions of whose skeletons are to be met with in the lower deposits of the floor; but the chief interest in this discovery rests in the fact that remains of the great Irish elk (Megaceros Hibernicus) were found in it, in combination with the bones of other deer and of bears, and along with a polished greenstone celt (neolithic) and several bone rubbers.

A NEW WRITING TELEGRAPH.—Nature reports that an invention of a real, practical character, not a mere *pium post futurum* invention like many we have heard of lately, has just been made by Mr. E. A. Cowper, the well known mechanical engineer. It is a real telegraphic writing machine. The writer in London moves his pen, and simultaneously at Brighton another pen is moved, as though by a phantom hand, in precisely similar curves and motions. The writer writes in London; the ink marks in Brighton. We have seen this instrument at work, and its marvels are quite as startling as those of the telephone. The pen at the receiving end has all the appearance of being guided by a spirit hand. The apparatus is shortly to be made public before the Society of Telegraph Engineers.

—A valuable cement is described in Dingler's Polytechnisches Journal, which consists of a chromium preparation and isinglass. It is made by dissolving chromic acid in water, as follows: Crystallized chromic acid, 2½ grammes; water, 15 grammes; ammonia 15 grammes. To this solution about ten drops of sulphuric acid are added, and finally thirty grammes of sulphate of ammonia and four grammes of the white paper. The isinglass solution is prepared by dissolving isinglass in dilute acetic acid—one part to seven parts water. These two solutions are kept separate till the cement is needed. When used for envelopes, for which the cement seems specially adapted, the chromium preparation is applied to the part under the flap, while the flap itself is moistened with the isinglass solution. The two are then pressed together, and a cement formed which is firm and solid, insoluble in hot or cold water or even steam, and not affected by either acids or alkalies.

—Professor Newcomb, of the Naval Institute of Washington, has received letters from Otto Struve, Director of the Pulkowa Observatory, announcing that the Russian Government has voted 250,000 rubles for the construction of the largest telescope that can be advantageously made, including a building in which to mount it. The object glass is intended to be between thirty inches and three feet in diameter. If the glass-makers should prove able to cast a disc of this size of the necessary evenness and purity, it has not yet been decided who shall undertake the most difficult part of the work, the grinding of the glass—and before deciding Struve intends to visit this country in order to examine the Washington and other great telescopes made by Alvan Clark & Sons. He will probably arrive here for this purpose sometime during the Summer. Should his examination prove satisfactory he will, he says, be ready to open negotiations with the Clarks for the work. If he is not it will be done enough better to warrant the risk of sending the glass twice across the Atlantic.

An analogy between the action of the phonograph and the action of the brain in the process of memory, has been suggested by Mr. C. W. Siemens. "It seems a fair question to ask," he says, "whether the gray cortical cells of the brain may not, after all, be something analogous to a storehouse of phonographic impressions representing the accumulated treasure of our knowledge and experience. If, he called into rapid action by the directing power of the mind in turning on, as it were, one barrel or another." Mr. Siemens also thinks this hypothesis explains continuous dreams, which may be regarded as due to some local disturbance that turns several phonographic barrels of memory at the same time.

The Russian Society of Hygiene proposes to put locks with wrote inserts on a black ground, in order to check the increase of injury in schools.



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Will change the beard to a BROWN or BLACK at discretion. Being in one preparation it is easily applied, and produces a permanent color that will not wash off.

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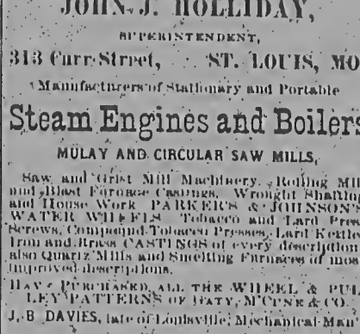
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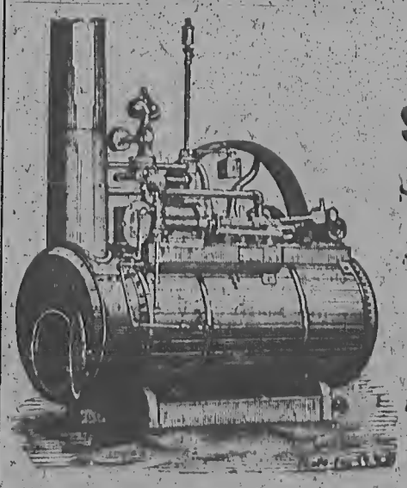
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We also have a complete stock of Medium and Common Furniture; Office, Hall and Library Furniture; Bent Wood Lawn Chairs, Rockers and Settees; Lawn Benches, with Awning Attachments; Invalid Rocking and Wheel Chairs; Spring Beds; Spiral, Woven Wire, Spring, Hair and Moss Mattresses; Feather Pillows and Bolsters; the Patent Filipine Spring Pillow, the best ever invented for a warm climate; Rattan and Perforated Seat Chairs, Rockers and Settees; the "Victor" Folding and Rack Desk, the best school desk extant.

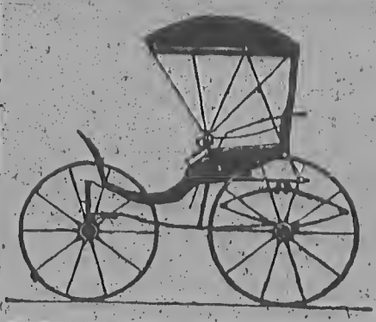
Our stock of FURNITURE and MIRRORS is one of the largest in the country and we can successfully compete with any house North or South; Consignments, merchants' and country orders solicited. All goods delivered free of charge. Give us a call before purchasing.

N. B.—We are prepared to re-upholster Parlor Suits and Chairs in any goods at any notice.



PAYNE'S
PORTABLE
STEAM ENGINES,
5 TO 15 HORSE POWER,
Strong, Simple and Durable,
BEST PLANTATION ENGINE MADE.
Send for Special Price List of this and other styles Engines, Boilers, etc.

B. J. WEST,
SOLE AGENT,
145 and 147 Magazine Street,
NEW ORLEANS.
Iron Fronts, Hardware, Agricultural Implements, Saw Mills, Gins, etc.

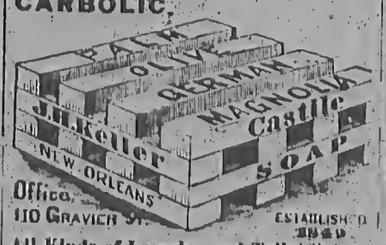


ANDERSON, HARRIS & CO.,
Wholesale Manufacturers of
Buggies, Phætons,
CARRIAGES AND VEHICLES
OF EVERY DESCRIPTION,
OFFICE AND FACTORY:
N. E. Cor. Baymiller and Liberty Sts.,
CINCINNATTI.
Sixth Street (Green) Cars pass the door.

ESTABLISHED IN 1838.
LEEDS' FOUNDRY,
Cor. Delord and Foucher Sts.

Established in St. Louis in 1858.
R. L. ROSEBROUGH SONS,
Marble Works,
No. 1421 BROADWAY,
Between O'Fallon and Cass Avenues,
ST. LOUIS, MO.

J. H. KELLER,
MANUFACTURER OF
CARBOLIC,



Office, 110 Gravier St. ESTABLISHED 1849.
All Kinds of Laundry and Toilet Soaps.

MISCELLANEOUS.

PERFORATED
VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with
CARDNER & CO.,
Patentees and Manufacturers,
181 CANAL ST., NEW YORK.

COAL COAL COAL
B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel.
Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by the load or less on the coast, and shipped in sacks or in bulk at lowest market rates. Cypress kindling supplied.

ROSES
by mail, J. T. Pugsley & Son, Westchester, Chester Co., Pa.
now

BOOKS ESTABLISHED 20 YEARS
J. W. McINTYRE, St. Louis, Mo.
now

LADY AGENTS WANTED FOR
MADAME GRISWOLD'S



PATENT
SKIRT-SUPPORTING
CORSETS,
21 E. 16th St. New York.

BRANCH OFFICE:
No. 11 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the set price. Send for descriptive circular.

CAUTION:
Before purchasing look for Stamp and Trade Mark.

DR. S. C. BRAM,
MANUFACTURER OF THE
SURE CURE TRUSS,
N. W. cor Fifth & Elm sts., Cincinnati, O.
THE BEST TRUSS IN THE WORLD!

Those who have suffered untold agony for years by wearing the Metallic Spring Trusses will find in the SURE CURE Truss all that its name implies—a sure cure for all the distressful open ruptures. It is a Belt Truss—no springs, straps, steels or buckle, vulcanite rubber pads that never blister, never slip, can be worn at night.

Testimonials and references can be seen at the office. No. 1 Elastic Trusses, the best manufactured warranted, at $5 for single $10 for double. Examinations free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

MARSDEN'S
PECTORAL BALM,
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
G. R. FINLAY & CO.,
New Orleans, La., Sole Agts.
FOR SALE BY ALL DRUGGISTS.

DR. S. H. P. LEE'S
LITHONTRIPTIC



CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.
TRADE MARK. DISSOLVES
STONE AND GRAVEL
In the Kidneys, Ilver and Bladder. It is now for the first time given to the public, and comes for the most distressing diseases of the urinary organs. Pamphlet to depot of the S. H. L. LEE COMPANY, No. 40 Clinton Place New York city. Sold by druggists.

POOLE & HUNT, BALTIMORE.
MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
MACHINE MOULDED
MILL GEARING,
SHAFTING, PULLEYS AND HANGERS,
STEAM ENGINES AND BOILERS,
MIXERS FOR FERTILIZERS AND CHEMICAL

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	20	— —
New York creamery, fancy	18	— —
Coffee, ₩ lb.:		
Rio, fair	13¾	13¾
Rio, good	14¾	14¾
Rio, prime	14¾	15
Candles, ₩ lb.:		
Star, best brands	11	11½
Corn Meal, ₩ bbl.:		
Choice	2 55	— —
Cheese, ₩ lb.:		
Factory	5	6
N. Y. cream and English dairy	10	16½
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 50	4 00
XX	4 50	— —
XXX	4 75	5 00
Choice XXX	5 5	— —
Choice family	5 75	— —
Fruits:		
Dried apples, ₩ lb	3	8½
Dried peaches, ₩ lb	2½	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels:		
Common	25	— —
Fair	28	— —
Prime to choice	32	35
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4¼	4½
Ordinary	6¼	6¾
Fair	7	— —
Prime to choice	7⅞	8
Soap, ₩ box:		
XXX Palm	3 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 5	— —
Starch, ₩ lb.	2¾	2¾
Salt, in sacks:		
Fine	1 4	1 45
Coarse	90	95
Sugar:		
Good fair	6¾	— —
Prime	6⅞	— —
Choice	7¼	— —
Yellow clarified	7	7¼
White clarified	— —	— —
Crushed	9¼	— —
Powdered	9	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2½ @ 3	
Medium	3½ @ 4	
Good to fine	4¾ @ 4¾	
Low leaf	4½ @ 5	
Medium	5½ @ 6	
Good	7 @ 8	
Fine	7 @ 8	
Selections	9 @ 10	

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	51	— —
White	51	51
Mixed	50	— —
Oats, ₩ bushel:		
St. Louis	39	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	— —	95
Hay, ₩ ton:		
Prime	— —	17 00
Ordinary	13 00	— —
Cow Peas:		
Whippoorwill	1 00	— —
Mixed	1 15	1 20
Clay	1 25	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7	— —
Shoulders	4¾	— —
Sides, clear rib	5¾	— —
Sides, clear	6	— —
Hams, sugar-cured	10¾	11
Mess Pork, ₩ bbl.	10 75	11 00
Dry Salted Meat:		
Shoulders	4¾	— —
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	8
Choice, in tierces and pan'ls	6¾	6¾

ESCULENTS.

Potatoes, ₩ bbl	3 00	3 50
Onions, ₩ bbl	3 00	3 75
Apples, ₩ bbl.	— —	— —
Cabbages, ₩ 100	6 00	10 00

WOOL.

Entry	10	17
Louisiana, clear	17	20
Lake, clear	18	20½

BALING STUFFS.

Bagging:		
Dodia	— —	— —
Jute	10¾	11
Ties, Arrow best; per bundle, 50 lbs and buckles	— —	2 50
Twine, hemp	12	— —

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 75	4 00
Young	1 50	2 00
Ducks	2 25	2 50
Geese	3 50	4 00
Turkeys	10 00	12 00
Eggs, ₩ dozen:		
Western	8	10
Louisiana	— —	— —

THE TIDY HOUSEWIFE.

The careful, tidy housewife, when she is giving her house its Spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.—Adv

In a primary school, not long ago, the teacher undertook to convey to her pupils an idea of the uses of the hyphen. She wrote on the blackboard "Birds nest" and pointing to the hyphen, asked the school, "What is that for?" After a short pause a small Fenian piped out, "Plaze, ma'am, for the burd to roost on."—Boston Globe.



BENSON'S CAPCINE POROUS PLASTER.

A WONDERFUL REMEDY.

There is no comparison between it and the common slow acting porous plaster. It is in every way superior to all other external remedies including liniments and the so-called electrical appliances. It contains new medicinal elements which in combination with rubber, possesses the most extraordinary pain relieving, strengthening and curative properties. Any Physician in your own locality will confirm the above statement. For Kidney Disease, Rheumatism, Female Weakness, Stubborn and Neglected Colds and Coughs diseased Kidneys, Whooping Cough, affections of the heart, and all ills for which porous plasters are used. It is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price 50 cents. Sent on receipt of price by Seabury & Johnson, 21 Platt street, New York.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, June 23, 1879.

COTTON.

Nothing has transpired to establish any quotable improvement in prices. The market, however, is manifestly firmer. A high style of good middling sold at 12½c.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	10¾	10¾
Ordinary	11¼	11¼
Good ordinary	11¾	11¾
Low middling	12	12
Middling	12¼	12¼
Good middling	12½	12½
Middling fair	12¾	12¾

Sales to-day, 600 bales. Market steady.

MOVEMENT AT PORTS.

Receipts at United States ports, week ending Monday, June 23, 1879

	Saturday.	Sunday and Monday.	This week last year.
Galveston	101	286	1,852
New Orleans	138	110	1,500
Mobile	17	112	45
Savannah	342	523	1,013
Charleston	6	8	179
Wilmington	3	....	57
Norfolk	35	46	787
Baltimore	1 0	....	136
New York	3	41	122
Boston	54	....	241
Philadelphia	20	....	333
Various	....	....	147
Total	869	1,126	6,318

FUTURES

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	11 10@11.12	11,14@11.15
February	....	....
March	....	....
April	....	....
May	....	....
June	12 48@12 50	12 55@12.57
July	12.48@12.50	12 56@12.57
August	12.61@12.62	12 65
September	12.45@12.46	12.47
October	12.57@12.58	01 52
November	12.45@12.46	11.18
December	11 07@11.08	11 1@11.12

Sales, 85 000 bales. Market barely steady.

It happened one day that St. Thomas of Aquinas was sitting by Innocent IV. when masses of gold were being carried into the papal treasury. "You see," said the Pope, "the age is past when the church could say, 'Silver and gold have I none.'" "Yes, Holy Father, and the day is past when she could say to the paralytic, 'Take up thy bed and walk.'"—Farrar.

MISCELLANEOUS.

TUTT'S PILLS

INDORSED BY

PHYSICIANS, CLERGYMEN AND THE AFFLICTED EVERYWHERE.

THE GREATEST MEDICAL TRIUMPH OF THE AGE.

TUTTS' PILLS CURE SICK HEADACHE.

TUTT'S PILLS CURE DYSPEPSIA.

TUTT'S PILLS CURE CONSTIPATION.

TUTT'S PILLS CURE PILES

TUTT'S PILLS CURE FEVER AND AGUE.

TUTT'S PILLS CURE BILIOUS COLIC.

TUTT'S PILLS Cure KIDNEY Complaint.

TUTT'S PILLS CURE TORPID LIVER.

TUTT'S PILLS IMPART APPETITE.

DR. TUTT has succeeded in combining in these pills the hereto-fore antagonistic qualities of a STRENGTHING, PURGATIVE, and a PURIFYING TONIC.

Their first apparent effect is to increase the appetite by causing the food to properly assimilate. Thus the system is nourished, and by their tonic action on the digestive organs, regular and healthy evacuations are produced.

The rapidity with which PERSONS TAKE ON FLESH while under the influence of these pills, indicates their adaptability to nourish the body, hence their efficacy in curing nervous debility, melancholy, dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and impairing health & strength to the system. Sold everywhere.

Price 25 cents.

Office
53 Murray Street,
NEW YORK.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which spring from *nervous depression*.

LOSS OF VITALITY *feebleness of constitution, exposure to miasma, the enervating effects of climate*, and especially IN SOUTHERN LATITUDES to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JOHN COCHRANEY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. HOFFMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1109 Girard St., Philada.

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for eight letter stamps.

I. S. JOHNSON & CO., Bangor, Me.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

COMMENCEMENT OF PORT GIBSON COLLEGIATE ACADEMY.

Examination of classes, July 1-4.

Commencement sermon, Sunday, July 6, by Rev. W. L. C. Hunnicutt, P. E., Vicksburg district.

Monday, July 7.—Essays and recitations. Meeting of the alumnæ. Address by Rev. H. R. Singleton, 11 A. M.

Annual meeting of Board of Trustees, 3 P. M.

Commencement day, Tuesday, July 8, at 10 A. M.. Essays by graduating class.

Annual address by Rev. C. B. Galloway, of Vicksburg. Festival at 7 P. M. 26

DISTRICT CONFERENCES.

THE District Conference for Union Springs District, Alabama Conference, will be held at Fort Deposit, July 24-27, 1879.

26 O. R. BLUE, P. E.

THERE will be a camp meeting at Enon, Miss., on the Enon circuit, embracing the fourth Sunday in September, and commencing on Thursday before. It will be conducted on the self-sustaining plan. Preachers, traveling and local, are invited to attend.

26 L. CARLEY, P. C.

THERE will be a camp meeting at the Holland camp ground, commencing on Wednesday night before the fifth Sabbath in August. This place is eleven miles southwest of Enterprise, M. and O. railroad. Ministers will be met at Enterprise with conveyance.

26 J. MIS M. GANN.

THERE will be a camp meeting at the Midway camp ground, beginning on Friday, August 22, 1879. Ministers coming by rail to Delhi, will be furnished with transportation to the camp ground, if the undersigned is notified to that effect in time at Floyd, La.

26 T. H. MCCLENDON, P. C.

THE District Conference for Brandon district will be held at Lake camp ground, two miles north of Lake Station, V. and M. railroad, August 28-31.

The opening sermon will be preached by Rev C. McDonald, August 28, at eleven A. M., and the Conference will be organized at one P. M. of same day.

Pastors or recording stewards will please bring the records of their respective Quarterly Conferences with them.

This Conference is to be held in connection with the annual camp meeting.

26 WILL H. LEITH, P. E.

TO THE PREACHERS OF THE VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.—Do not forget to urge your Quarterly Conference records to the District Conference commencing at Jackson, July 10.

26 F. M. FEATHERSTUN, P. E

THE District Conference for Mobile district will begin July 2, 1879, at eight P. M., in St. Paul's Church, Mobile. Recording stewards' books of Quarterly Conference records must be brought to the meeting.

25 E. WADSWORTH, P. E.

The District Conference for Columbus District will convene at Crawfordville, July 3-7. Bishop Paine is expected. Recording Stewards, send list of delegates.

JOS. D. NEWSOM.

JACKSON DISTRICT CONFERENCE will be held at Jackson, Mississippi, beginning on Thursday, July 10, at 9 A. M.

24 F. M. FEATHERSTUN, P. E.

THE District Conference of the Meridian district, Mississippi Conference, will meet at Lauderdale station on Friday morning, June 27, at nine o'clock.

24 R. J. JONES.

SEASHORE CAMP GROUND.—The regular annual camp meeting on Seashore Camp Ground, for 1879, will commence on Wednesday, July 16, and continue from eight to ten days.

This camp ground is situated two miles west of Biloxi, Miss., and near midway from New Orleans to Mobile, fronting directly upon the Gulf of Mexico, less than one hundred yards from the sea, and less than five hundred from the New Orleans and Mobile Railroad. Occupying an elevated position, it is dry, clean and healthful, free from fevers, agues and epidemics. Shaded by a grove of rich and various foliage, and looking out upon the "wide, wide waves," it enjoys the cool, refreshing sea breezes of the sea, while the flowing waters of several mineral springs furnish free supplies of pleasant healthgiving drink.

Comfortable wooden tents or cottages of various dimensions, for individuals or families, are for rent on terms considerably reduced from former years.

The necessary but plain furniture for the same can be had at reasonable charge. Comfortable lodgings are furnished at fifty cents per night, and good board at the restaurant at fifty cents each, for breakfast and supper, and seventy-five cents for dinner, or $1 50 per day.

Reduced rates of fare and freight have been secured on the railroads.

On the New Orleans and Mobile Railroad the fare will be the same as last year, $3 20 from New Orleans, and $2 65 from Mobile, for the round trip, and tickets will be on sale at the depots on and after Monday morning, July 7, and will be good to the twenty-eighth inclusive. Freight will be received at the freight depots from the twelfth to the twenty-eighth of July inclusive, and be transported each way at half the usual rates.

The New Orleans, Chicago and St. Louis Railroad will furnish at all points on the road through tickets to the camp ground and return at five cents per mile over their road, with the addition of $3 20 to cover fare on the New Orleans and Mobile road.

On the Morgan, Louisiana and Texas road full fare from Morgan City to New Orleans, and return on same ticket free.

On the Mobile and Montgomery Railroad through tickets will be furnished at all stations on the road at six cents per mile for the round trip.

On the Mobile and Ohio Railroad tickets will be issued from the twelfth to the twentieth inclusive, through to Mobile, for one fare for the round trip, and be good to return until August 1, 1879.

On the "Pharr Line United States Mail Steamers," on the Teche, for one fare for the round trip.

All the above tickets are required to be stamped on the camp ground in order to be good to return on. All persons desiring information in regard to the camp ground are requested to address the undersigned, or any member of the Board of Trustees.

W. H. FOSTER, President.

PHILIP HALLAHAN, Secretary.

NEW ORLEANS, June 9, 1879.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—THIRD ROUND.

Simsport circuit	Aug. 2
Bayou Rouf and Evergreen, at Big Cane	9, 10
Spring Creek, at Science Hill	16, 17
Pineville and Colfax	23, 24
Montgomery, at Sanders	30, 31
Shelly Island	Sept 6, 7
Rapides, at camp meeting	13, 14
Harrisonburg, at Robinson's schoolhouse	19, 20
Centerville	23, 24
Columbia, at Welcome Home	28, 29
Alexandria	Oct 5

25 C. KENNEY, P. E.

NEW ORLEANS DIS.—THIRD ROUND.

Algiers	June 8
Louisiana Avenue	" 22
Morgan Street	July 6
Felicity Street	" 13
Carondelet Street	Aug. 3
Plaquemine and Grosse Tete, at False River	9, 10
St. Charles Avenue	17
Baton Rouge	24
Lafourche	Sept 7

25 LINUS PARKER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Yazoo circuit	July 26, 27
Daner circuit	" 30
Yazoo City station	Aug. 2, 3
Silver Creek	" 6
Tranquill circuit	" 9, 10
Brownsville circuit	" 16, 17
Jackson circuit	" 20
Raymond circuit	" 23, 24
Madison circuit	" 27
Sharoo circuit	" 30, 31
Camden circuit	Sept. 3
Canton station	" 6, 7
Jackson station	" 13, 14

26 F. M. FEATHERSTUN, P. E.

BROOKHAVEN DIS.—THIRD ROUND.

Brookhaven	July 5, 6
Spring Ridge	" 12, 13
Hazlehurst	" 19, 20
Pisgah	" 26, 27
Crystal Springs	Aug. 2, 3
Pleasant Valley	" 9, 10
Mount Pleasant, at Georgetown circuit	" 16, 17
Meadville circuit	" 23, 24
Providence	" 30, 31
Galatia	Sept. 7
Topisaw	" 13, 14
Ebenezer, at Bogue Chitto mission	" 20, 21

District Conference at Crystal Springs, June 26-29. Quarterly Conference Journals required.

Henning on Camp Ground (Crystal Springs) meeting, July 24-30.

Providence Camp Meeting, August 28 to September 3.

The customary invitation to preachers is hereby extended.

Lrs. Linfield, Johnson and West, W. Barnes and I. V. Enochs, Committee of Worship at Crystal Springs Camp Meeting. Dr. Watkins anniversarian.

24 W. E. M. LINFIELD, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Powelton circuit	June 28, 29
Millon station	July 5, 6
Pensacola station	" 13
Warrington station	" 19, 20
Gravilla mission	" 23
Georgiana circuit	" 26, 27
Perdido mission	Aug. 2, 3
Stockton circuit	" 16, 17
Evergreen circuit	" 23, 24
Yellow River mission	" 30, 31
Monterey circuit	Sept. 6, 7
Pollard circuit	" 13, 14
Monroeville circuit	" 20, 21
Sepulga circuit	" 27, 28

26 J. M. HOLAND, P. E.

SEASHORE DIST.—THIRD ROUND.

Moss Point, at Moss Point	June 21, 22
Enon, at Garroway	" 28, 29
Ellisville, at Ellisville	July 5, 6
East Pascagoula, at Cross Roads	" 12, 13
West Pascagoula, at Oak Grove	" 26, 27
Pearlington, at Gainsville	Aug. 2, 3
Covington, at Mandeville	" 9, 10
Seashore, at Biloxi	" 16, 17
Mount Carmel	" 23, 24
Westville	" 30, 31
Ebenezer, at Wesley chapel	" 30, 31
China Grove	Sept. 6, 7
Whittington, at Whittington	" 6, 7
Amite City, at Tangipahoa	" 13, 14
Wolf River, at Bird's chapel	" 27, 28

26 JOHN A. ELLIS, P. E.

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—THIRD ROUND.

Decatur	June 14, 15
Trinity, at Trinity	" 21, 22
Courtland, at Ebenezer	" 28, 29
Leighton, at Spring Creek	July 5, 6
Russellville, at Russellville	" 12, 13
Littlesville, at Littlesville	" 19, 20
Mount Hope, at Bethel	" 26, 27
Moulton, at Moulton	Aug. 2, 3
Antioch, at Mount Zion	" 9, 10
Danville, at McKendree	" 16, 17
Harlsell, at Chestnut Grove	" 23, 24
Somerville, at Gandy's Cove	" 30, 31

25 W. R. KIRK.

HUNTSVILLE DIST.—THIRD ROUND.

Huntsville station	June 5
Triana circuit	" 7, 8
Madison circuit	" 19, 20
Petersville circuit	" 21, 22
Paint Rock circuit	" 28, 29
Vienna circuit	July 2, 3
Maysville station	" 5, 6
Madison station	" 13
Athens station	" 15
Limestone circuit	" 19, 20
Larkinsville circuit	" 19, 20
Reputsboro circuit	" 22
Stevenson circuit	" 26, 27
Stevenson and Edgefield station	" 27
Deposit circuit	" 28
New Market circuit	Aug. 2, 3

The District Conference will be held at Madison beginning July 10.

25 M. L. WHITTEN, P. E.

One day a clergyman dined with the family, and Willie asked to be allowed to say grace, which he did, with bowed head and clasped hands in these words:

"I'm a little lady dood
My fa-a-ver is a pwe cher
I do to tool ev'yday,
And always mind my teacher
For Twist's sake. Amen."

"Beautiful! beautiful!" murmured the guest, solemnly raising his head. "I far you did not understand Willie," said his mamma, much annoyed. "I did not," replied the clergyman; "but the angles did."

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhea, Dysentery, Colic and Spasms, internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price as of DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

"And the leaves of the tree were for the healing of the nations."—Rev. xxii, 2.

COCA BITTERS,

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The New Remedy, made from the Leaves of the South American Coca Plant.

An excellent cordial, prepared expressly for popular use, and presenting in an elegant form all the wonderful health giving properties of Erythroxylon Coca.

It is a Sovereign Remedy for Disorders of Digestion, Chills and Fever, Nervous Weakness, Sick Headache, Neuralgia, and other Nervous or Muscular Fatigue.

Convalescents from Fevers should use COCA BITTERS, as it gives IMMEDIATE STRENGTH and HASTENS RECOVERY.

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